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The National Catholic Educational Association

BULLETIN

VOL. XXX

NOVEMBER, 1933

No 1

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTIETH ANNUAL MEETING SAINT PAUL, MINN. JUNE 26, 27, 28, 29, 1933

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THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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 Rev. Thurber M. Smith, S J , St. Louis, Mo

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 Secretary—Mother M. Ignatius, A M , New Rochelle, N Y
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 Sister Thomas Aquinas, O P , River Forest, Ill
 Sister Miriam Alocoque, A M , New York, N Y
 Rev. William T. Dillon, J D , Brooklyn, N Y
 Sister St. Edward, A M , Buffalo, N Y
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 burgh, Pa , Rt Rev Magr John M Wolfe, S T D , Ph D , Dubuque, Iowa
 Members of the Department Executive Committee
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 Rev Joseph H Ostdiek, A M , Omaha, Nebr
 Rev Edward J Gorman, Fall River, Mass
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Catholic Deaf-Mute Section

Chairman—
 Secretary—

Catholic Blind-Education Section

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 Secretary—Sister M. Richarda, O P , New York, N Y

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 Canada, Rev Michael J Early, C S C , St Paul, Minn
 Members of the Department Executive Committee
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Secretary—Rev Daniel M O'Connell, S J , Chicago, Ill	
Rev Wilham F. Cunningham, C S C , Notre Dame, Ind.	} 1928-34
Rev. Charles F Carroll, S J , San Francisco, Calif	
Brother Jasper, F S C , A M , New York, N Y.	
Very Rev. J. W. R. Maguire, C S V , Bourbonnais, Ill	} 1930-36
Very Rev. Walter C Tredtin, S M , Dayton, Ohio	
Sister M Aloysius, A M , Ph D , Winona, Minn	
Rev. George Johnson, Ph.D., Washington, D C	
Rev Daniel J McHugh, C M , M S , Chicago, Ill.	} 1932-38
Mr Edward A Fitzpatrick, Ph D , Milwaukee, Wis	

CONSTITUTION

ARTICLE I

NAME

SECTION I. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION I. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION I. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution

ARTICLE IV

OFFICERS

SECTION I. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the President of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1 The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

In June, 1932, His Excellency, the Most Reverend John Gregory Murray, Archbishop of Saint Paul, journeyed to Cincinnati to extend to the National Catholic Educational Association there in convention assembled, an invitation to hold its Thirtieth Annual Meeting in Saint Paul. This interest on the part of Archbishop Murray guaranteed the success of the 1933 meeting. The Local Committee, working under his direction, provided all arrangements and the largest number of delegates that has attended the annual meeting of the Association in years left Saint Paul cherishing sentiments of deepest appreciation toward Archbishop Murray.

The keynote sounded by Bishop Peterson in the opening paper of the Convention was one of comfort and encouragement. That note continued to resound throughout the week and the discussions and deliberations in the various departments gave evidence of the vitality that is in Catholic education and its refusal to be overwhelmed by difficulties of a material and financial nature.

The National Catholic Educational Association offers this volume containing the papers read at the Saint Paul Meeting to Catholic teachers with the hope that it will bring them a large measure of enlightenment and comfort in the midst of their arduous duties. It recommends it likewise to the reading of the Catholic laity, knowing that catching a glimpse through its pages of the minds of the leaders of Catholic education they will be assured of the fruitfulness of the great sacrifices they are making to maintain our Catholic schools. To the Hierarchy of the United States whose confidence it has ever enjoyed, the National Catholic Educational Association offers this volume as an evidence of its usefulness as an instrumentality for enabling Catholic educators to achieve the common mind which should be theirs in Christ.

MEETING OF THE EXECUTIVE BOARD

SAINT PAUL, MINN., June 26, 1933, 3.15 P. M.

The meeting of the General Executive Board of the National Catholic Educational Association was opened with prayer by the President General, Most Rev Francis W. Howard, D.D.

The following were present: Most Rev. Francis W. Howard, D.D., Rev. John B. Furay, S.J., Very Rev. Charles A. Finn, D.D., Rev. Louis A. Markle, D.D., Ph.D., Rt. Rev. Lambert Burton, O.S.B., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., Rev. George Johnson, Ph.D.

The minutes of the last two meetings were read by the Secretary General and approved as read. A motion made by the Secretary General that Rev. Walter A. Freiberg be admitted to the meeting as an assistant to the Secretary General was carried. The Secretary General read a report of membership for the past year, and noted a decrease in the income of the Association necessitating a curtailment of expenditures.

A petition was read from the Executive Committee of the College Department of the National Catholic Educational Association asking the General Executive Board to allow an appropriation for the financing of special studies by the College Department. The following resolutions were submitted:

"WHEREAS, The formulation of policies in the field of Catholic Collegiate Education demands increasingly the availability of educational statistics, and

"WHEREAS, The College Department of the National Catholic Educational Association in its recent meetings has several times experienced the value of special studies as a basis for action, therefore

"Be it resolved, By the Executive Committee of the College Department of the National Catholic Educational Association to petition the General Executive Committee of the Association to declare a policy that appropriations for the prosecution of special studies may be made, provided that such studies be authorized by the Executive Committee of the College Department, and provided further that the sum of such appropriations do not exceed

the available income from the membership fees of the College Department "

A motion made by Father Galliher that the General Executive Board refer the matter to the Finance Committee with the recommendation that an appropriation be made to the College Department for the pursuit of studies on the subjects of Religion, Catholic Action, and Graduate Work, provided the funds become available, was seconded and carried

The report of the Treasurer General, Rt. Rev. Msgr. John J. Bonner, D D., LL D , absent because of illness, was read by the Secretary General

A motion was made and carried that the President General name an Auditing Committee to audit the report of the Treasurer General. The President General appointed on this committee, Rev. John B. Furay, S J , Rev. Daniel M. Galliher, O P., J.C.D., Rev. Joseph J. Edwards, C M., A M , Brother Philip, F S.C , who after a recess, submitted the following report:

"We have examined the report of the Treasurer General and we find it to be correct "

(Signed) JOHN B. FURAY, S J.,
DANIEL M. GALLIHER, O.P.,
JOSEPH J EDWARDS, C.M ,
BROTHER PHILIP, F.S.C.,
Auditing Committee.

A motion was made, seconded, and carried authorizing the President General to appoint the Committees on Program, Finance, and Publications, said Committees to have the same powers heretofore granted to like committees.

It was moved that the Executive Board request the Association to authorize the President General to appoint the usual Committees on Nominations and Resolutions.

A motion was made, seconded, and carried that the customary message be sent to the Holy Father.

A motion was made, seconded, and carried instructing the Secretary General to write to Monsignor Bonner expressing the Association's regret at his illness, appreciation for his services, and best wishes for his health.

Father Edwards, on behalf of the Executive Committee of the Secondary-School Department, presented the request that an appropriation up to \$50.00 be authorized by the General Executive Board and be given to the President of the Secondary-School Department for the pursuit of studies by the Standing Committee on Religion of said Department.

A motion was made, seconded, and carried referring the above request to the General Finance Committee with the recommendation that the appropriation be made if within the funds of the Association

After a motion to adjourn was made and carried, the President General closed the meeting with prayer.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT

—OF—

The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., June 30, 1933

RECEIPTS

1932	To Cash—		
July 1	Balance on hand—		
	National Catholic Educational Association Fund	\$ 349 43	
	Loan from Archdiocese of Philadelphia, received Feb 19, 1932	1,100 00	\$ 1,449 43
July 26	Received per Secretary General—Balance of Receipts to June 30, 1932		2,791 00
Dec 1	Interest		23 83
1933			
June 1	Interest		11.63
Total cash received			<u>\$ 4,275 89</u>

EXPENDITURES

1932	By Cash—		
July 1.	U. S. Government Tax—Per Bank Statement	\$	04
July 23	Order No 1 American Council on Education—Annual Dues		100.00
July 23	Order No. 2 Advisory Committee—Expenses of Meeting, Covington, Ky, March 29, 1932		204.77
July 23	Order No. 3 Belvedere Press, Inc.		116.10
Aug. 1.	U. S. Government Tax—Per Bank Statement		.20
Aug 30.	Order No. 4. Business Management, N. C. W. C —Office Rent, July 15 to Aug 15, 1932		75.00
Aug 30	Order No 5. Rev F. A. Moeller, S.J., Chairman—Catholic Deaf-Mute Section Expenses		8 00
Aug. 30	Order No. 6. Belvedere Press, Inc		363 85
Aug. 31	U. S. Government Tax—Per Bank Statement		04
Sept. 1.	U. S. Government Tax—Per Bank Statement		08
Oct. 22.	Order No 7. Rev. D. M. O'Connell, S.J., Secretary—Expenses of Committee on Accrediting, July 1, 1932 to June 30, 1933		500 00

FINANCIAL REPORT

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Oct 22	Order No 8	Business Management, N. C. W. C.—Office Rent, Aug 15 to Sept 1, 1932	\$ 37 50
Oct 22	Order No. 9	Business Management, N. C. W. C.—Office Rent, Sept 1 to 30, 1932	25 00
Oct 22	Order No 10	Business Management, N. C. W. C.—Office Equipment	15 00
Oct 22	Order No 11	Office Help—Salary, July 1 to Sept. 30, 1932	500 00
Oct 22	Order No 12	N. C. E. A.—Office Expense Account	10 00
Oct 22	Order No 13	Chas. G. Stott & Co., Inc.—Office Equipment	2 00
Oct 31		U. S. Government Tax—Per Bank Statement	12
Nov 10	Order No 14	Business Management, N. C. W. C.—Office Rent, Oct 1 to Nov 30, 1932	50 00
Nov 10	Order No 15	Boardman, Haas & Geraghty, Inc.—Premium, Insurance Bond, Treasurer General	18 75
Nov 30		U. S. Government Tax—Per Bank Statement	08
1933			
Jan 10	Order No 16	Business Management, N. C. W. C.—Office Rent, Dec 1, 1932 to Jan 31, 1933	50 00
Jan 10	Order No 17	Belvedere Press, Inc.	88 12
Jan 10	Order No 18	Chas. G. Stott & Co., Inc.—Office Equipment	17 50
Jan 10	Order No 19	Office Help—Salary, Oct 1 to Dec 31, 1932	500 00
Jan 31		U. S. Government Tax—Per Bank Statement	08
Feb 17	Order No 20	Business Management, N. C. W. C.—Office Rent, Feb 1 to 28, 1933	\$25 00
		Transfer of Telephone	1.50
			26.50
Feb 17	Order No 21	Terminal Press, Inc.	21 00
Feb 17	Order No 22	Merchants Press	4 50
Feb 17	Order No 23	Bellevue-Stratford Hotel Co.—Expenses of Advisory Committee Meeting, Philadelphia, Pa., Jan 10, 1933	20.25
Feb 17	Order No 24	N. C. E. A.—Office Expense Account	10 00
Feb 28		U. S. Government Tax—Per Bank Statement	10
Mar 31		U. S. Government Tax—Per Bank Statement	02
Apr. 7	Order No. 25	Advisory Committee—Expenses of Meeting, Philadelphia, Pa., Jan 10, 1933	98 80
Apr 7	Order No 26	Business Management, N. C. W. C.—Office Rent, Mar 1 to Apr 30, 1933	50 00
Apr 7	Order No 27	Office Help—Salary, Jan 1 to Mar. 31, 1933	500 00
Apr. 7	Order No. 28	Postmaster, Washington, D. C.—Deposit for Mailing	10 00
Apr 18	Order No 29	Postage—Annual Statements	95 00
Apr 18	Order No 30	N. C. E. A. Office Expense Account	10 00
Apr. 30		U. S. Government Tax—Per Bank Statement	16
May 1		U. S. Government Tax—Per Bank Statement	02
June 12	Order No 31	Business Management, N. C. W. C.—Office Rent, May 1 to June 30, 1933	50 00
June 12	Order No. 32	Rev. E. J. Westenberger, Ph. D., Secretary—Superintendents' Section Expenses Semi-annual Meeting, Apr 19 and 20, 1933	56 04
June 12	Order No. 33	P. J. Kenedy & Sons, Official Catholic Directory	4 21
June 30		U. S. Government Tax—Per Bank Statement	08
Total cash expended			\$ 3,638.89

SUMMARY

1933

June 30	Total cash received to date ..	\$ 4,275 89
June 30	Bills paid as per orders ..	3,638 89
June 30	Cash on hand in Treasurer General's account ..	\$ 637 00
June 30	Due from Secretary General's office, balance of receipts to June 30, 1933	8,347 92
June 30	Total cash on hand ..	\$ 8,984 92
	Total receipts of year	\$12,623 81
	Net receipts of year	\$ 8,984 92

(Signed) JOHN J BONNER,
Treasurer General

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1932, to June 30, 1933.

July, 1932		
1	Cash on hand	\$4,240 43
1	St Mary Coll Library, St Mary Coll	
	P. O., Calif	20 00
1	Univ Detroit, Detroit	20 00
1	Nazareth Acad, Torresdale, Phila	10 00
1	St Augustine Acad, Lakewood, O	10 00
1	St Victor H Sch, Calumet City, Ill	20 00
1	Rev T E Dillon, Huntington, Ind	10 00
1	Rev G A Saffin, Louisville	10 00
1	Rev R J Gabel, Toledo	2 00
1	Rev J W Gilrain, Manchester	2 00
1	Rev J J Griffin, Brooklyn	2 00
1	Rev V Hantgen, Dubuque	2 00
1	Madame D McMenamy, St Joseph	2 00
1	Miss Church H Sch, Roxbury, Bos-	
	ton	2 00
1	Mother Marie Marguerite, New York	2 00
1	Msgr J Rogers, San Francisco	2 00
1	St Agnes Sch, Saint Paul	2 00
1	St Mary Sch, New Ulm, Minn	2 00
1	Sr M Bernard, Germantown, Phila	4 00
1	Sr M Brendan, Providence	2 00
1	Sr M Carmela, Syracuse	4 00
1	Sr Superior, Miss San Jose, Calif	2 00
1	S S Notre Dame, Grand Rapids	2 00
1	Srs St Joseph, Pittsburgh	2 00
2	Coll & Acad Sacred Heart, Cincin-	
	nati	20 00
2	Seton High Sch, Cincinnati	10 00
2	Sr M Ignatius, Nazareth P O, Ky	10 00
2	Bro Francis Louis, Poughkeepsie,	
	N Y	2 00
2	Christian Bros, Eddington, Pa	2 00
2	Msgr W P McNally, Philadelphia	2 00
2	St Nicholas Tolentine Sch, North	
	Jamaica, N Y	2 00
2	Sr M Olivia, Brooklyn	2 00
2	Srs Div Providence, Newport, Ky	4 00
2	Srs Mercy, Norwalk, Conn	2 00
2	S Srs Notre Dame, Saint Louis	4 00
2	Msgr M R Spillane, Trenton	2 00
2	Dominican Srs, San Gabriel, Calif	2 00
2	Rev L Haas, Latrobe, Pa	2 00
2	Srs Mercy, Hartford	2 00
2	Srs Notre Dame, Toledo	2 00
2	Srs St Joseph, Auburn, N Y	2 00
2	Rev P M Stief, Lewistown, Pa	8 00
2	Mt Rev W A Hickey, Providence	50 00
2	Mother M Joseph, Maryknoll, N Y	2 00
2	St Francis Xav Sch Deaf, Baltimore	2 00
2	S Srs Notre Dame, Rochester	2 00
2	Srs Visitation, Brooklyn	2 00
2	Msgr P W Smith, Jersey City, N J	2 00
2	St Agnes H Sch, West Chester, Pa	10 00
2	St Joseph Acad, Galesburg, Ill	10 00
2	V Rev J J Jenson, Catonsville, Md	2 00
2	St Aloysius Sch, Newburyport, Mass	2 00
2	Rev J Schultz, St Walburg, Sask	1 70
2	Sr M Jean, Rochester	2 00
2	Sr M Louise, Providence	2 00
2	Rev W J Baldwin, Meriden, Conn	4 00
2	Rev M Ahern, Weston, Mass	2 00
2	Msgr. H A Buchholtz, Marquette	2 00
2	Univ. Santo Tomas, Manila, P I	2 00

July, 1932		
12	Boston Acad Notre Dame, Boston	10 00
12	St Catherine Acad, Lexington, Ky	10 00
12	Msgr F J Macelwane, Toledo	8 00
12	Sis Mercy, Greenwich, Conn	2 00
14	Univ St. Francis Xavier Coll, Anti-	
	gonish, N S	20 00
14	Mr W F Hargarten, Bruno, Sask	2 00
14	Rev J W Huepper, Sheboygan, Wis	2 00
14	Immc. Conception Sch, Los Angeles	2 00
14	Mother M Katharine Drexel, Corn-	
	wells Heights, Pa	2 00
14	St Philip Neri Sch, Philadelphia	2 00
14	Srs Holy Humility Mary, Canton, O	2 00
16	K C Education Bur, New Haven,	
	Conn	2 00
16	St Charles Sch, Cornwells Hgts, Pa	2 00
16	Srs Notre Dame, Cheviot, O	2 00
18	Rev J F Roach, Niles, O	2 00
20	Rev C J Ivis, Coon Rapids, Ia	2 00
20	Rev J F McElwee, Philadelphia	4 00
21	St Lawrence Coll, Mt Calvary, Wis	10 00
21	Rev W R Kelly, New York	10 00
23	Salesman Sch, San Francisco	4 00
25	Mt Rev H Althoff, Belleville	10 00
25	Roman Cath High Sch, Philadelphia	10 00
25	St Francis Sales Sch, Newport, Ky	2 00
25	Rev J M Stadelman, New York	2 00
25	Mother M Vincentia, Harrison, N Y	2 00
28	Sis Loretto, Kansas City	2 00
30	Rev L S Hauber, Osawatomie, Kans	2 00
31	Reports	1 50

CONVENTION RECEIPTS

June, 1932		
27	Rev J F Carroll, Shavertown, Pa	2 00
27	Mr J J Crumlish, Emmitsburg, Md	2 00
27	Miss H M Ganey, Chicago	2 00
27	Rev P J McHugh, Newton, Mass	2 00
27	Rev C A Miller, Cincinnati	2 00
27	Mr M J Noone, Philadelphia	2 00
27	Mr J M O'Loughlin, Newton, Mass	2 00
27	Mr W O M. Simmons, New York	2 00
27	Sr M Lawrence, St Bernard, O	2 00
27	Mr L J Walsh, Chicago	2 00
28	Univ. Santa Clara, Santa Clara, Calif	80 00
28	Coll Misericordia, Dallas	20 00
28	Holy Family Acad, Chicago	10 00
28	St John Coll, Shreveport, La	10 00
28	Rev P L Blakely, New York	2 00
28	Bro T Edward, Windsor, Ont	2 00
28	Bro C Reiter, Covington	2 00
28	Bro J E Ryan, New York	2 00
28	Bro A Schrufer, Kirkwood, Mo	2 00
28	Rev E Carlin, Flemingsburg, Ky	2 00
28	Rev C F Carroll, Pittsburgh	2 00
28	Rev B. A. Connelley, Oconomowoc,	
	Wis	2 00
28	Rev E B Conry, Youngstown, O	2 00
28	Dr F M Crowley, Saint Louis	2 00
28	Rev A J Diersen, Cincinnati	2 00
28	Rev W S Dolan, Jersey City, N J	2 00
28	Rev V Dwyer, Troy, Ind	2 00
28	Rev L N Edelman, Rochester	2 00

June, 1932

28	Rev T A Egan, Chicago	2 00
28	Mr E A Fitzpatrick, Milwaukee	2 00
28	Mr J F Flynn, New York	2 00
28	Rev A L Gallagher, Cleveland	2 00
28	Rev E J Gorman, Fall River	2 00
28	Rev A M Guenther, Fordham, N Y	2 00
28	Holy Trinity Sch., New York	2 00
28	Miss R Kelly, Norwood, O	2 00
28	Rev F McNele, Altoona	2 00
28	Mother M Florence, Mt St Joseph, O	2 00
28	Rev B B Myers, Columbus	2 00
28	Rev R R Noll, Indianapolis	2 00
28	Rev E L O'Connell, Pittsburgh	2 00
28	Mt. E M O'Connor, Chicago	2 00
28	Rev J H O'Hara, Scranton	2 00
28	O Lady Guadalupe Sch., Brooklyn	2 00
28	O L Hungary Sch., Perth Amboy, N J	2 00
28	Rev B Reithmeier, Latrobe, Pa	2 00
28	St Mary Sch., Bay City, Mich	2 00
28	St Mary Sch., Waterloo, Ia	2 00
28	St Stephen Hungary Sch., New York	2 00
28	St Stephen Sch., Bridgeport, Conn	2 00
28	Sr. De Sales, Cincinnati	2 00
28	Sr. Florentine, Portsmouth, O	2 00
28	Sr. Gabriella, E Chicago, Ind.	2 00
28	Sr. Gonzaga, Traverse City, Mich	2 00
28	Sr. Leona, Mt St Joseph, O	2 00
28	Sr. Marguerite, Lakewood, Cleveland	2 00
28	Sr. Marie Annette, New York	2 00
28	Sr. M. Agniesz, Washington	2 00
28	Sister M. Aquinas, Sioux City	2 00
28	Sr. M. Borchmans, Bronx, N. Y	2 00
28	Sr. M. Carlos, Mt. St Joseph, O	2 00
28	Sr. M. Constantia, Washington	2 00
28	Sr. M. Elaina, Cincinnati	2 00
28	Sr. M. Emanuel, Cincinnati	2 00
28	Sr. M. Felicitas, N. Plainfield, N J	2 00
28	Sr. M. Generosa, Baltimore	2 00
28	Sr. M. Urban, Sterling, Ill	2 00
28	Sr. Raymond, Adrian, Mich	2 00
28	Srs Prec Blood, Dayton, O	2 00
28	Hls St Benedict, Covington	2 00
28	Rev J A. Stedler, Buffalo	2 00
28	Mrs. F. E. Sullivan, Kansas City	2 00
28	Rev J. L. Walsh, Niagara Univ P. O., N. Y.	2 00
28	Bro Anthony, Brooklyn	2 00
28	Bro Edmund, Silver Spring, Md.	2 00
28	Bro George, Brooklyn	2 00
28	Bro G. M. Saur, Dayton, O	2 00
28	Bro Samuel, New York	2 00
28	Bro William, Indianapolis	2 00
28	Rev F. M. Connell, New York	2 00
28	Rev M. A. Dalton, Hopewell, N J	2 00
28	V. Rev J. H. Dolan, Newton, Mass	2 00
28	Rev J J. Lax, Covington	2 00
28	Rev C. J. LeMay, Chicago	2 00
28	Rev G. A. Miller, Cincinnati	2 00
28	St. Agnes Sch., Sparkill, N Y	2 00
28	St. Anthony Sch., Cincinnati	2 00
28	St. Mary Cathedral Sch., Covington	2 00
28	Sr. Helen Marie, Saint Louis	2 00
28	Sr. M. Aquinas, Grand Rapids	2 00
28	Sr. M. Bertrand, Scranton	2 00
28	Sr. M. Hortense Burke, Grand Rapids	2 00
28	Sr. M. Pius, Saint Louis	2 00
28	St. M. Stanislaus, Jackson, Mich	2 00
28	Sr. Rosanna, Cincinnati	2 00
28	Srs. Notre Dame Namur, Hamilton, O	2 00
28	Rev. C. E. Spence, Cincinnati	2 00
28	Magr. R. M. Wagner, Cincinnati	2 00
28	St. Xavier Acad., Chicago	10 00
30	Rev I. Cwiklinski, Sturtevant, Wis.	2 00

June, 1932

30	Rev W J Gauche, Cincinnati	2 00
30	Rev. W B Heitler, Cincinnati	2 00
30	P J Kennedy & Sons, New York	2 00
30	V Rev J J McAndrew, Emmitsburg, Md	2 00
30	Mother M Seraphica, Williamsville, N Y	2 00
30	Sr. Lovola, Victoria, Tex	2 00
30	Sr. M. C. Borrovo, Oldenburg, Ind	2 00
30	Sr. M. Patricia, Saint Louis	2 00
30	Rev F S. Smith, Cincinnati	2 00
30	Unknown	20 00

August, 1932

1	Rev E Stoll, Hoces St., P. I.	6 00
3	Sr Margaret Rosure, W New Brighton, S I	2 00
9	Sr M Stanislaus, Brooklyn	2 00
10	Bro. Michael, Nivelles, Belgium	2 00
10	Bro E. A. Paulin, Kirkwood, Mo	2 00
10	V. Rev A. Heinrich, Tokio, Japan	2 00
10	Mother M St. James, Cheverne	4 00
10	Rev J R Ready, Burlington	2 00
12	Cathedral Latin Sch., Cleveland	10 00
15	Our Lady Grace Acad., Manchester	10 00
15	Rev. C. F. Dendy, Ypsilanti, Mich	2 00
17	St. Francis Coll., Loretto, Pa	20 00
17	Franciscan Sis., Syracuse	2 00
17	S. Srs Notre Dame, Cresco, Ia.	2 00
18	Sr. Theresa, Port Jefferson, L. I.	2 00
23	St Stanislaus Sch., Meriden, Conn	2 00
23	Maryknoll Sch., Los Angeles	1 00
29	Rev J W. Peel, Buffalo	10 00
31	Reports	2 00

September, 1932

1	Sr M. De La Salle, Manchester	2 00
2	Magr. J. F. Conlin, Chicopee, Mass	14 00
3	Jesuit Fathers, Yakima, Wash	2 00
6	Marywood Coll Library, Scranton	2 00
7	Rev T W White, Douglaston, N. Y	2 00
8	Rev. G. Meyer, Louisville	4 00
8	Sr M Francis, San Antonio	2 00
9	Marquette Univ., Milwaukee	20 00
9	Mt. M. Melzer, Milwaukee	2 00
9	Sr M. Adrian, Lake Charles, La	2 00
10	Srs Cong. Notre Dame, Kankakee, Ill.	2 00
13	St Joseph Sch., Amesbury, Mass	2 00
14	Rev J. T. McMahon, So Perth, Australia	1 70
14	Sis Notre Dame, Springfield, Mass	2 00
15	College Notre Dame, Belmont, Calif	10 00
15	Srs. Charity Naz., Brockton, Mass	2 00
17	V. Rev. P. J. O'Rourke, Saint Louis	2 00
19	Sr Superior, Victoria, B. C.	2 00
19	Srs. Charity, Newark	2 00
22	Rev E. Deham, Philadelphia	2 00
23	Sr. M. Bronslava, Detroit	2 00
24	Newman Sch., Lakewood, N. J	10 00
24	Rev N. Brust, Saint Francis, Wis	2 00
27	Acad H. Child Jesus, Suffern, N. Y.	10 00
27	Srs Notre Dame, Sandusky, O.	2 00
27	Rev. D. B. Zuchowski, Clayton, N M	2 00
28	St. Augustine Sch., Milwaukee	2 00
28	Srs Mt Prec Blood, P. O. Red Bud, Ill.	4 00
30	Rev. F. Norbert, Jasper, Ind.	2 00
30	Bulletins	1 50

October, 1932

6	Mt. St. Francis Prep Sch., Floyd's Knob, Ind.	18 00
8	Sr M. Kevin, San Antonio	2 00
8	St. John Coll., Brooklyn	20 00

October, 1932

8	Rev G J Cairns, Monroe, Mich	2 00
8	Sr St John Baptist, Mokence, Ill	2 00
10	Mr L N Recktenwald, Milwaukee	2 00
10	Rev J A Riedl, Waukesha, Wis	2 00
12	Messmer High Sch, Milwaukee	10 00
12	O L B1 Sacrament Sch, Cleveland	2 00
12	Sr M Clotilde, Bronx, N Y	2 00
17	Rev E Masterson, Fort Dodge, Ia	4 00
17	S Srs Notre Dame, Brooklyn	2 00
18	Srs St Francis, Buffalo	2 00
19	St Michael Sch, Stillwater, Minn	2 00
20	St Mary Sch, Troy, N Y	2 00
21	Srs Visitation, Wheeling	4 00
24	Srs St Francis, Butler, N J	2 00
26	Bro Philip, Scranton	2 00
26	Miss M O'Brien, Winona	10 00
28	Rev I Zimblis, Philadelphia	2 00
31	Sr Superior, Oakland, Calif	2 00

November, 1932

1	St Charles Sch, Detroit	2 00
4	Sr Maria Austina, Conv Station, N J	10 00
4	Sr M Bernard Weitzell, Wheeling	2 00
12	Rev F M Kirsch, Washington	2 00
15	V Rev J J Greaney, Pittsburgh	2 00
15	Holy Cross Sch, Elyria, O	2 00
19	Sr M Mercedes, Johet, Ill	2 00
30	Bulletins	1 00
30	Rent	100 00

December, 1932

5	S Srs Notre Dame, Tacony, Phila	2 00
5	Rev J M Wolfe, Dubuque	2 00
14	Miss M C Murphy, Rosendale, Mass	2 00
22	Cath Cent High Sch, Hammond, Ind	10 00
22	Rev J H MacDonald, Sydney, N S	2 00
27	Rev J J Collins, Albany	2 00
27	Mr J J Sturm, Buffalo	2 00
31	Interest	23 83
31	Report	1 00

January, 1933

3	Bro H. Flaynick, Cincinnati	4 00
3	St Augustine Sch, Bridgeport, Pa	2 00
4	Rev L F Fahey, Bay St Louis, Miss	4 00
5	Rev P Kenny, Willmar, Minn	2 00
5	Rev R MacDonald, New Aberdeen, N S	4 00
17	Sr M Hildegard, Roxbury, Boston	2 00
17	Rev J B Mullin, Boston	2 00
24	Rev M M Theonas, Madras Presi- dency, So India	2 00
25	Dominican Coll Library, Washington	2 00
28	Rev E D Daly, So Lawrence, Mass	2 00
31	St Cecilia Cathedral Sch, Omaha	2 00
31	Reports	5 00

February, 1933

8	Rev J E Lynch, Taunton, Mass	2 00
9	Acad Holy Child Jesus, New York	10 00
10	Sr M Liguori, Riverside P O, R I	2 00
17	Mother M Clara, Saint Paul	4 00
28	O L Angels H Sch, Glen Riddle, Pa	10 00
28	Sr M Joan, Oswego, Oreg	4 00
28	Postage	17
28	Reports	2 00

March, 1933

3	Mr W A Kelly, Omaha	2 00
6	Srs St Joseph, Bayonne, N J	4 00
9	Rev J A Karalus, Shenandoah, Pa	2 00
14	St James Sch, Philadelphia	2 00
14	Srs I H M, Stonehurst, Pa	2 00

March, 1932

15	Queens Borough Pub Libr, Jamaica, N Y	2 00
16	St Clement Sch, Philadelphia	2 00
16	Rev M Schexnayder, Baton Rouge, La	2 00
16	Mssr G X Schmidt, Cincinnati	6 00
22	St Paul Sch, Philadelphia	2 00
29	Acad Mercy, Philadelphia	10 00
29	Mt Notre Dame Acad, Reading, O	4 00
29	Report	1 00

April, 1933

1	Rev F X Orlik, Orchard Lake, Mich	2 00
1	Rev A. Wotta, Orchard Lake, Mich	2 00
7	St Indore Sch, Quakertown, Pa	2 00
10	Rev V J Hickey, Everett, Mass	12 00
13	St James Sch, Elkins Pk, Phila	2 00
18	Library, Univ Philippines, Manila	2 00
22	Rev M W Deck, Jefferson City, Mo	2 00
24	Mr E J Gergely, Philadelphia	2 00
24	Rev L A Lindemann, New Albany, Ind	4 00
24	Mother Angelus, Philadelphia	2 00
24	St Francis Sales Sch, Philadelphia	2 00
24	St Gabriel Sch, Norwood, Pa	2 00
25	Sr Francis Loretto, Philadelphia	2 00
26	Srs St Joseph, Marquette	2 00
27	Imme Heart Mary Sch, Brooklyn	2 00
27	Our Lady Angels Sch, Brooklyn	2 00
27	Queen All Saints Sch, Brooklyn	2 00
27	St Augustine Sch, Brooklyn	2 00
30	Postage	35
30	Reports	5 00

May, 1933

3	Mt St Joseph Coll, Philadelphia	20 00
4	Georgetown Univ, Washington	20 00
4	Nazareth Coll, Rochester	20 00
4	Trinity Coll, Washington	20 00
4	John W Hallahan Cath. Girls' High Sch, Philadelphia	10 00
4	Mt St Joseph Coll, Baltimore	10 00
4	St Brendan Dioc H Sch, Brooklyn	10 00
4	Mr. H S Brown, New York	2 00
4	Prof H Hyvern, Washington	2 00
4	Miss Z E Stauff, Baltimore	2 00
5	Coll New Rochelle, New Rochelle, N Y	20 00
5	Marywood Coll, Scranton	20 00
5	St Joseph Coll for Women, Brooklyn	20 00
5	Acad Sacred Heart, Albany	20 00
5	Gonzaga Coll, Washington	20 00
5	Marywood Sem, Scranton	10 00
5	Mt St Joseph Acad, Philadelphia	10 00
5	St Benedict Prep Sch, Newark	10 00
5	St Leonard Acad, Philadelphia	10 00
5	Rev D A Coyle, Bayonne, N J	10 00
5	Rev M A Delaney, New York	10 00
5	Rev J J Featherstone, Scranton	20 00
5	Rev H E Keller, Harrisburg	10 00
5	Rev A F Munich, Bloomfield, Conn	10 00
5	Presentation Conv, New Dorp P O, S I	10 00
5	Bro Eugene, Brooklyn	2 00
5	Christian Bros, Scranton	2 00
5	Christian Bros Acad, Albany	2 00
5	Rev T F Coakley, Pittsburgh	2 00
5	Rev J C Fallon, Pittsburgh	2 00
5	Mr J L Hunt, Mt Vernon, N Y	2 00
5	Imme Conception Sch, Revere, Mass	2 00
5	Rev L O'Donovan, Baltimore	4 00
5	St Gregory Sch, Dorchester, Boston	2 00
5	St Gregory Sch, Philadelphia	2 00
5	St Joseph Acad, Wheeling	2 00
5	St Margaret Sch, Narberth, Pa	2 00

May, 1933

5	St Mary Sch, Putnam, Conn	2 00
5	St Michael Sch, Lansford, Pa	2 00
5	Sr M Bernard Weitzell, Wheeling,	2 00
5	St M Bernardita, New York	2 00
5	St M Chrysostom, Brooklyn	2 00
5	Sr M Cosmas, Newark	2 00
5	St M Jerome, Bronx, N Y	2 00
5	Sr M Rosalie, Brooklyn	2 00
5	St M Rose Gortade, Brooklyn	2 00
5	Srs Charity, Lowell, Mass	6 00
5	Srs Mercy, East Boston	2 00
5	Srs Mercy, Middletown, Conn	2 00
5	Srs Notre Dame, Rochester	2 00
5	Ursuline Srs, Tiffin, O	6 00
5	Rev T A Walsh, Washington	2 00
5	Rev H J Watterson, Westfield, N J	2 00
6	Mt St Mary Sem, Norwood, O	25 00
6	St Paul Sem, Saint Paul	25 00
6	Fordham Univ, Fordham, New York	20 00
6	St Joseph Coll, Philadelphia	20 00
6	Boston Acad Notre Dame, Boston	10 00
6	Cecilian Acad, Philadelphia	10 00
6	Fenwick High Sch, Oak Park, Ill	10 00
6	Holy Angels' Inst, Fort Lee, N J	10 00
6	Loyola Sch, New York	20 00
6	Regis High Sch, New York	10 00
6	St Angela Hall Acad, Brooklyn	10 00
6	Rev J I Barrett, Baltimore	10 00
6	Rev J G Cox, Philadelphia	10 00
6	Rev J P Hanrahan, Albany	10 00
6	Ascension Sch, New York	2 00
6	Bro Aman, Pawtucket, R I	4 00
6	Rev. F C Campbell, New York	2 00
6	Rev W T Dillon, Brooklyn	2 00
6	Dominican Fathers, Zanesville, O	6 00
6	Rev J J Doyle, Washington	2 00
6	Rev. E. T. Dunne, Wellesley, Mass	2 00
6	V Rev E F Harrigan, Catonsville,	2 00
6	Md	2 00
6	Holy Name Sch (Boys), Brooklyn	2 00
6	Rev J A Karalius, Shenandoah, Pa	2 00
6	Rev. F M Kirsch, Washington	2 00
6	Mr. A. W. Lynch, Chicago	2 00
6	Mr. A. A. McDonald, Saint Louis	2 00
6	Mmgr. J H McMahon, New York	2 00
6	Rev J J Mahon, Baldwin, L. I	4 00
6	Mother M Joseph, Caldwell, N J	2 00
6	Rev J M O'Hara, Catsaugus, Pa	4 00
6	O L Guadalupe Sch, Brooklyn	2 00
6	V. Rev Provincial, CSSR, Brook-	2 00
6	lyn	2 00
6	Sac Heart Sch, New Philadelphia,	2 00
6	Pa	2 00
6	St Charles Borromeo Sch., Phila	2 00
6	St. Columba Sch, Philadelphia	2 00
6	St. Donata Sch, Philadelphia	2 00
6	St Hugh Sch., Philadelphia	4 00
6	St James Pro-Cathe. Sch, Brooklyn	2 00
6	St. John Acad, Indianapolis	2 00
6	St John Sch., Canton, Mass	2 00
6	St. Joseph Monastery Sch, Baltimore	2 00
6	St. Joseph Sch, Petersburg, Va	2 00
6	Rev V Schaaf, Washington	2 00
6	Sr. Alexandrine, Elmhurst, L. I	4 00
6	Sr. Leo Xavier, New York	2 00
6	Sr. M. Evangelista, New York	2 00
6	Sr. M. Teresa, Camden, N. J.	2 00
6	Sr. M. Thersilla, Williamantic, Conn.	2 00
6	Sr. Miriam Patricia, New York	2 00
6	Srs Charity, Roxbury, Boston	2 00
6	Srs Holy Cross, Alexandria, Va.	2 00
6	Srs Imme Heart Mary, New York	2 00
6	Srs Notre Dame, Crestline, O.	4 00
6	Srs St. Dominic, Mt. Vernon, N Y	2 00
6	Rev. F. E. Tourscher, Villanova, Pa.	2 00

May, 1933

6	Rev J V Tracy, Brighton, Boston	2 00
6	Rev J M Voelker, Washington	2 00
6	Xaverian Bros., Lowell, Mass	2 00
8	St John Bos Ecol Sem, Brighton	25 00
8	St Vincent Sem, Latrobe, Pa	25 00
8	Cathedral Coll, New York	10 00
8	Passionist Prep Coll, Normandy,	10 00
8	Mo	10 00
8	St Charles Coll, Catonsville, Md	10 00
8	St Francis Seraphus Prep Sem, Cin-	10 00
8	cinatti	10 00
8	St Lawrence Coll, Mt. Calvary, Wis	10 00
8	St Mary Coll, North East, Pa	20 00
8	Creighton Univ, Omaha	20 00
8	St Bede Coll, Peru, Ill	20 00
8	St Norbert Coll, W De Pere, Wis	20 00
8	St Procopius Coll, Lisle, Ill	20 00
8	Coll Mt St. Vincent-on-Hudson,	20 00
8	New York	20 00
8	Acad Notre Dame, Roxbury, Boston	10 00
8	Acad Our Lady, Chicago	10 00
8	Acad Our Lady Light, Santa Fe	10 00
8	Acad Sacred Heart, Galveston	10 00
8	Cathedral Latin Sch, Cleveland	10 00
8	Marianist Preparatory, Beacon-on-	10 00
8	Hudson, N Y.	10 00
8	Marist Coll, Atlanta, Ga	10 00
8	Notre Dame Acad, Cincinnati	10 00
8	St Augustine Acad, Lakewood, O	10 00
8	St Ignatius High Sch, Chicago	10 00
8	St Joseph Acad II Sch, Tipton,	10 00
8	Ind	10 00
8	Weber High Sch, Chicago	10 00
8	Rev D F Cunningham, Chicago	10 00
8	Srs St Benedict, Ferdinand, Ind.	10 00
8	V Rev R Adams, Callicoon, N. Y.	2 00
8	Rev F X E Albert, New York	2 00
8	Assumption Cath Sch, Baltimore	2 00
8	Rev W J Barry, East Boston	2 00
8	Benedictine Srs, Conneville, Pa	4 00
8	Mr A Bodde, Detroit	2 00
8	Bro Adolph, Poughkeepsie, N Y	2 00
8	Bro Columban, Buffalo	1 00
8	Bro Joseph, Newport, R I	2 00
8	Brothers Mauz, Baltimore	2 00
8	Mr F Bruce, Milwaukee	2 00
8	Rev J J Burke, Peoria	2 00
8	Rev W. Byrne, Ithaca, N. Y.	2 00
8	Rev R J Campion, Brooklyn	2 00
8	Cathedral Acad, Albany	2 00
8	Catholic School Board, Chicago	2 00
8	Mmgr. J. N. Connolly, New York	2 00
8	Mmgr. T. Conry, Dubuque	2 00
8	Rt. Rev. P. P. Crane, Saint Louis	2 00
8	Rev J B. Cullen, Moline, Ill	2 00
8	Mr J C. Dockrill, Chicago	2 00
8	Mmgr J J. Donnelly, Fitchburg,	2 00
8	Mass	2 00
8	Rev E J. Donovan, Great Neck, L. I.	6 00
8	V Rev P. H. Durkin, Rock Island,	2 00
8	Ill	2 00
8	Rev E. J. Fitzgerald, Worcester,	2 00
8	Mass	2 00
8	Mmgr. F. L. Gassler, Baton Rouge, La.	2 00
8	Guardian Angels Sch, Hastings,	2 00
8	Minn.	2 00
8	Rev H. M. Hald, Elmhurst, L. I	2 00
8	Rev J. B. Harbers, Dyersville, Ia	2 00
8	Rev. C. A. Hickey, Cincinnati	2 00
8	Holy Family Conv., Manitowoc, Wis.	2 00
8	Holy Trinity Sch, Boston	2 00
8	Rev. F. Hufnagel, Duluth	2 00
8	Immaculate Sem, Washington	2 00
8	Jesus Fathers, Mankato, Minn.	6 00

May, 1933		May, 1933	
8 Rev G P Johnson, Portland, Me	2 00	8 Srs St Joseph, Dorchester, Boston	2 00
8 Rev F M Kenny, Malone, N Y	2 00	8 Srs St Joseph, Buffalo	2 00
8 Rev A B Krueger, Germantown, N Y	2 00	8 Srs St Joseph, Logan, Philadelphia	2 00
8 La Commission des Ecoles Catholiques de Montreal, Montreal	2 00	8 Srs St Joseph, G & Westmoreland St, Philadelphia	2 00
8 V Rev T S McDermott, New York	2 00	8 Srs Visitation, Saint Paul	2 00
8 V Rev S J McDonald, Washington	2 00	8 Rev F S Smith, Cincinnati	2 00
8 Rev T W McFadden, Princeton, N J	4 00	8 V Rev W B Sommerhauser, Manhattan, Minn	6 00
8 Rev M E Madden, Canton, Mass	2 00	8 Rev F P Stack, Detroit	2 00
8 Rev G J Mayerhoefer, Cincinnati	2 00	8 Rev T Stenmans, Edgard, La	2 00
8 Rev C J Merkle, Newport, Ky	2 00	8 Rev F Valerius, Covington	2 00
8 Mother M Agatha, Columbus	2 00	9 Coll Holy Cross, Worcester, Mass	40 00
8 Mother M Alphonsa, Baltic, Conn	2 00	9 Columbia Coll, Dubuque	20 00
8 Mother M Eveline Mackey, Grand Rapids	8 00	9 Coll Sacred Heart, Manhattanville, New York	20 00
8 Mother M Margaret, Syracuse	2 00	9 Emanuel Coll, Boston	20 00
8 Rev J J Murphy, Brighton, Boston	4 00	9 Nazareth Coll, Louisville	20 00
8 Rev R D Murphy, Uxbridge, Mass	2 00	9 Regis Coll, Weston, Mass	20 00
8 Msgr L J Nau, Norwood, O	6 00	9 Acad Holy Cross, Washington	10 00
8 Msgr J F Newcomb, Huntington, W Va	2 00	9 Acad Mt St Joseph-on-the-Ohio, Mt St Joseph, O	10 00
8 Rev G Regenfuss, St Francis, Wis	2 00	9 Aquinas Institute, Rochester	10 00
8 Rev G J Rehning, Norwood, O	2 00	9 Covington Latin Sch, Covington	10 00
8 Rev W H Russell, Washington	2 00	9 Mother M Berchmans, Halifax, N S	10 00
8 Sacred Heart Sch, W Lynn, Mass	2 00	9 St Joseph Coll H Sch, Emmitsburg, Md	10 00
8 St Agnes Sch, Arlington, Mass	2 00	9 St Joseph Prep Coll, Kirkwood, Mo	10 00
8 St Alphonsus Sch, Philadelphia	4 00	9 Rev E J Carr, Fall River	10 00
8 St Ann Acad, Albany	2 00	9 Rev R J Quinn, Boston	10 00
8 St Bernard Sch, Detroit	2 00	9 Benedictine Srs, Pittsburgh	2 00
8 St Catherine Genoa Sch, Somerville, Mass	2 00	9 Rev M A Bennett, Easton, Pa	2 00
8 St Francis Sales Sch, Saint Paul	2 00	9 Rev C. A. Branton, Andover, Mass	2 00
8 St Hedwig Sch, Floral Park, L I	4 00	9 Bro E Anselm, Logan, Philadelphia	2 00
8 St James Sch, Haverhill, Mass	2 00	9 Bro Edmund, Silver Spring, Md	2 00
8 St Joseph Acad, Dubuque	4 00	9 Bro George, Brooklyn	2 00
8 St Joseph Sch, Lowell, Mass	4 00	9 Bro P J Ryan, West Park, N Y	2 00
8 St Joseph Sch, Pierz, Minn	2 00	9 Bro Samuel, Peabody, Mass	2 00
8 St Leo Sch, Cincinnati	2 00	9 Msgr E J Connelly, Washington	2 00
8 SS Peter & Paul H Sch, So Boston	2 00	9 Conv Notre Dame, Lowell, Mass	2 00
8 St Rose Parish Sch, Lima, O	2 00	9 V Rev A M Cyr, Bedford, Mass	2 00
8 Msgr J H Schengber, Cincinnati	2 00	9 Msgr T J E Devoy, Manchester	2 00
8 Rev A Scherf, Bally, Pa	2 00	9 V Rev J H Dolan, Newton, Mass	2 00
8 Sr Frances Clare, Saint Paul	2 00	9 Dominicans Srs, Irving Pk, Chicago	2 00
8 Sr M Basilia Cosgrove, Altoona, Wis	2 00	9 V Rev P E Foerster, Kirkwood, Mo	2 00
8 Sr M Claudine, Waterbury, Conn	2 00	9 Rev P J Furlong, New York	4 00
8 Sr M Constantia, Rochester	4 00	9 Rev R J Gabel, Toledo	2 00
8 Sr M Dafose, Brooklyn	2 00	9 Rev J E Grady, Rochester	2 00
8 Sr M Gertrude, Union City, N J	2 00	9 Msgr G P Jennings, Cleveland	2 00
8 Sr M Oswaldine, Milwaukee	2 00	9 Rev E B Jordan, Washington	2 00
8 Sr M Veronica, Pittsburgh	4 00	9 Rev G Kacmarek, Granby, Mass	2 00
8 Sister Monica Mary, New York	8 00	9 Rev W A Kane, Youngstown, O	2 00
8 Sr St Benedict, Brooklyn	2 00	9 Msgr T H McLaughlin, Darlington, N J	2 00
8 Sr St M Cyrilla, Chicago	2 00	9 Rev D J Maguire, Lowell, Mass	2 00
8 Srs Charity, Paterson, N J	2 00	9 Rev G Meyer, Louisville	2 00
8 Srs Charity, So Lawrence, Mass	2 00	9 Rev J S Middleton, Yonkers, N Y	2 00
8 Srs Charity, Swissvale, Pa	1 00	9 Mother Jane Frances, Brentwood, L I	4 00
8 Srs Cong Notre Dame, Lewiston, Me	2 00	9 Mother M Antonette, San Antonio	2 00
8 Srs Divine Providence, Cincinnati	2 00	9 Mother M Florence, San Antonio	2 00
8 Srs Divine Providence, Ludlow, Ky	2 00	9 Mother M Leo, Belmar, N J	4 00
8 Srs Holy Child Jesus, Chicago	4 00	9 Mother M Medulpha, Baltimore	2 00
8 Srs H Family Nazareth, Pittsburgh	4 00	9 Mother Petra, Rockville Centre, L I	2 00
8 Srs Mercy, New Britain, Conn	2 00	9 Mother Superior, Saint Martin, O	2 00
8 Srs Notre Dame Namur, Rox, Boston	2 00	9 V Rev A J Muench, St Francis, Wis	2 00
8 Srs Notre Dame, Cambridge, Mass	2 00	9 Rev J A O'Connor, Clanton, Pa	2 00
8 Srs Notre Dame, Chicago	2 00	9 O L Sac Heart Sch, Hilltown, Pa	2 00
8 Srs Notre Dame, Marnette, Wis	6 00	9 V Rev Father Provincial, S J, Saint Louis	2 00
8 Srs Notre Dame, Milwaukee	2 00	9 Redemptionst Fathers, Roxbury, Boston	2 00
8 Srs Notre Dame, Providence	2 00	9 St Aloysius Sch, Philadelphia	2 00
8 Srs Notre Dame, Saint Louis	2 00	9 St Bernard Sch, Saint Paul	2 00
8 Srs Prec Blood, Omaha	2 00	9 St Helena Sch, Philadelphia	2 00
8 Srs Providence, Chelsea, Mass	2 00	9 St James Sch, Salem, Mass	2 00
8 Srs St Francis, Streator, Ill	2 00		

May, 1933

9	St Joseph Sch., Lawrence, Mass	2 00
9	St Joseph Sch., Marshall, Minn	2 00
9	St Joseph Sch., Red Wing, Minn	2 00
9	St Liborius Sch., Saint Louis	2 00
9	St Mary Sch., Troy, N. Y.	2 00
9	St Mary Sem., Buffalo	2 00
9	St Patrick Sch., Norristown, Pa	4 00
9	St Raphael Conv., Hyde Pk., Boston	2 00
9	St Stephen Sch., Milwaukee	2 00
9	Rev J Schmidt, Rochester	2 00
9	Msrgr J V F Sheahan, Poughkeepsie, N. Y.	2 00
9	Sr Leonora, Newark	2 00
9	Sr Marie Annette, New York	2 00
9	Sr M Aquinas, Brooklyn	2 00
9	Sr M Bertrand, Bronx, N. Y.	2 00
9	Sr M Charles, Peekskill, N. Y.	2 00
9	Sr M Clarissa, Brooklyn	2 00
9	Sr M Pascaline, Baltimore	2 00
9	Sr M Patricia, Saint Louis	2 00
9	Sr Xavier Mary, Brooklyn	2 00
9	Srs Charity, Rochester, Boston	2 00
9	Srs Charity, Carnegie, Pa.	6 00
9	Srs Charity, Mt St Joseph, O	2 00
9	Srs Charity, Tompkinsville, S. I.	2 00
9	Srs H Union Sacred Hearts, Pawtucket, R. I.	2 00
9	Srs I. H. M., Olney, Philadelphia	2 00
9	Srs I. H. M., 17th St., Philadelphia	2 00
9	Srs Notre Dame, Brooklyn	2 00
9	Srs Notre Dame, Malden, Mass	6 00
9	Srs Notre Dame, New York	1 00
9	Srs Notre Dame, Rochester	2 00
9	Srs Notre Dame Namur, Waltham, Mass	2 00
9	Srs Notre Dame, Westbury, L. I.	2 00
9	Srs Providence, Malden, Mass	2 00
9	Srs Ste Chetonne, Salem, Mass.	2 00
9	Srs St. Dominic, Bronx, N. Y.	4 00
9	Srs St. Francis, Joliet, Ill.	2 00
9	Srs St. Francis, Minneapolis	4 00
9	Srs St. Joseph, Mt. Airy, Phila	2 00
9	Srs St. Joseph, Schuylkill Haven, Pa	2 00
9	Srs St. Joseph, South Boston	2 00
9	Rev T. E. Stritch, New Orleans	2 00
9	Rev J. A. Ticken, Cincinnati	2 00
9	Ursuline Acad., Wilmington	2 00
9	Visitation Nuns, Washington	2 00
9	Rev. O. M. Ziegler, St. Francis, Wis	2 00
10	St Francis Sem., St. Francis, Wis	25 00
10	Coll. St. Benedict, St. Joseph, Minn	20 00
10	Coll. St. Rose, Albany	20 00
10	Rosary Coll., River Forest, Ill.	20 00
10	Camden Cath. H. Sch., Camden, N.J	10 00
10	Mt. St. Scholastica Acad., Atchison, Kans	10 00
10	St Joseph Acad., Stevens Point, Wis	10 00
10	St. Margaret Acad., Minneapolis	10 00
10	Srs Notre Dame, Milwaukee	10 00
10	Villa Duchesne, Clayton, Mo	10 00
10	Rev J. S. Barry, Bondsville, Mass.	2 00
10	Rev K. G. Boyer, La Crosse	2 00
10	Blessed Sacrament Sch., Brooklyn	2 00
10	Bro. Charles Reiter, Covington	2 00
10	Mr L. J. Burke, Chicago	2 00
10	Rev M. J. Butala, Waukegan, Ill.	2 00
10	V. Rev. R. Butin, Washington	2 00
10	Mr. P. R. Byrne, Notre Dame, Ind.	2 00
10	Col. P. H. Callahan, Louisville	2 00
10	Christian Bros., Saint Paul	2 00
10	Christian Bros. H. Sch., Saint Louis	2 00
10	Coll. St. Francis, Joliet, Ill.	2 00
10	Rev G. F. Dillon, Providence	4 00
10	Felician Srs., Buffalo	2 00

May, 1933

10	V Rev H J Gummelsman, Worthington, O	2 00
10	Rev R L Hayes, Pittsburgh	2 00
10	Rev H J Heek, Worthington, O	2 00
10	Rev J C Hogan, Oshkosh, Wis	2 00
10	Rev F J Holweck, Saint Louis	1 00
10	H. Trinity Sch., New Ulm, Minn	2 00
10	Immac. Conception Sch., Rochester	2 00
10	Librarians, St. Anthony Monastery, Marathon, Wis.	2 00
10	Miss Franciscan Srs., Newton, Mass	2 00
10	Mother Celestine, Decatur, Ill.	2 00
10	Mother General, Loretto, Ky	2 00
10	Mother M. Clara, Saint Paul	2 00
10	Mother M. Colombiere, Philadelphia	2 00
10	Nazareth Sch., South Boston	2 00
10	Rev. G. J. O'Bryan, Lexington, Ky	2 00
10	Rev J. H. Ostlich, Omaha	2 00
10	Redemptorist Fathers, Saint Louis	2 00
10	Rev J. S. Reiner, Chicago	2 00
10	Msrgr F. Rupert, Delphos, O	2 00
10	St. Boniface Sch., Elmont, L. I.	2 00
10	St. Boniface Sch., Minneapolis	2 00
10	St. Casimir Sch., Saint Paul	2 00
10	St. Casimir Sch., Shenandoah, Pa	2 00
10	St. Dominic Sch., Oyster Bay, N. Y.	2 00
10	St. Francis Xavier Sch., New Orleans	2 00
10	St. Jerome Sch., Bronx, N. Y.	1 00
10	St. Joseph Acad., Green Bay	2 00
10	St. Mark School, Saint Paul	2 00
10	St. Mary Cathedral Sch., Covington	2 00
10	St. Mary Springs Acad., Fond-du-Lac, Wis	2 00
10	St. Mary Star Sea Sch., Beverly, Mass	2 00
10	St. Michael Sch., Milwaukee	2 00
10	St. Peter Coll., Jersey City	4 00
10	St. Hilary, Saint Louis	8 00
10	Sr. M. Angela, Des Moines	2 00
10	Sr. M. Bernadette, Pittsburgh	4 00
10	Sr. M. De La Salle, Manchester	2 00
10	Sr. M. Euphemia, Saint Paul	2 00
10	Sr. M. Gonzaga, Bayview, N. Y.	2 00
10	Srs Chauty, Lockland, Cincinnati	2 00
10	Srs Charity, Martinsburg, W. Va	2 00
10	Srs. Merey, Baltimore	2 00
10	Srs. Merey, W. Hartford	2 00
10	Srs Notre Dame, Baltimore	2 00
10	Srs Notre Dame, New Orleans	2 00
10	Srs Notre Dame, New Trier, Minn	2 00
10	Srs Notre Dame, Prairie du Chien, Wis	2 00
10	Srs St. Dominic, Poughkeepsie, N. Y.	2 00
10	Rev J. B. Suprenant, Saginaw, Mich	2 00
11	Immac. Conception Sem., Darlington, N. J.	25 00
11	St. John Sem., Little Rock	25 00
11	Augustinian Coll., Villanova, Pa. ...	20 00
11	St. Benedict Coll., Atchison, Kans	20 00
11	Univ. Notre Dame, Notre Dame, Ind.	10 00
11	Brooklyn Prep Sch., Brooklyn	10 00
11	La Salle Inst., Glenora, Mo	10 00
11	Nazareth Acad., Rochester	10 00
11	St. John Prep Sch., Danvers, Mass	10 00
11	St. Joseph Acad., Cincinnati	10 00
11	St. Ursula Acad., Cincinnati	10 00
11	Rev. T. F. Connors, Rochester	20 00
11	Acad. Visitation, Saint Louis	2 00
11	Rev. C. Auer, Artesian, S. D.	2 00
11	Msrgr. T. P. Bone, Chicago	2 00
11	Bro. Director, Glenora, Mo.	2 00
11	V. Rev. J. A. Flann, Detroit	2 00
11	Franciscan Fathers, Cincinnati	2 00
11	Rev L. J. Gallagher, Newton, Mass	2 00
11	Rev. D. M. Halpin, Dayton, O.	2 00

May, 1933

11	V Rev C M Hegerich, Allison Park, Pa	2 00
11	B Herder Book Co, Saint Louis	2 00
11	Holy Name Sch, Minneapolis	2 00
11	Rev M J Jacobs, Mt Horeb, Wis	2 00
11	V Rev A W Kaefer, Princeton, N J	4 00
11	Msrgr A Ph Kremer, Genoa, Wis	2 00
11	Rev J J Laux, Covington	2 00
11	Rev J L Lonergan, Clarrton, Pa	2 00
11	Rev R B McHugh, Brooklyn	2 00
11	Mr N A Montani, Philadelphia	2 00
11	Rev C A Monteleone, Cortland, N Y	2 00
11	Mother M Domitilla, Brighton, Boston	2 00
11	Mother M Gerard, Stella Niagara, N Y	2 00
11	Mother M Samuel, Sinsinawa, Wis	2 00
11	Mother Superior, Waterbury, Conn	2 00
11	Redemptorist Fathers, Philadelphia	2 00
11	Rev D C Riordan, Watertown, Mass	2 00
11	St Agnes Acad, Indianapolis	2 00
11	St Joseph Acad, Dumbarton, Va	2 00
11	St Joseph Inst (Boys), Westchester, N Y	2 00
11	St Jude Thaddeus Conv, Havre, Mont	2 00
11	St Luke Sch, Saint Paul	2 00
11	St Mary Boys H Sch, Lynn, Mass	2 00
11	Sr M Clemenza, Chicago	4 00
11	Sr M Delphine, Chicago	2 00
11	Sr M Louise, Providence	2 00
11	Sr M Severine, Chicago	2 00
11	Sr M Theotima, Parkersburg, W Va	2 00
11	Sr M Thomas, Jersey City, N J	2 00
11	Srs Charity, Newark	2 00
11	Srs Humility Mary, Cleveland	2 00
11	Srs I H M, Fox Chase, Philadelphia	2 00
11	Srs St Dominic, College Point, N Y	2 00
11	Srs St Francis, Butler, N J	2 00
11	Srs St Francis, Jemez, N M	2 00
11	Transfiguration Sch, W Philadelphia	2 00
11	Rev C Wallbraun, Teutopolis, Ill	2 00
11	Rev J H Whalen, Williamstown, Ky	4 00
11	Rev G A Witteman, Benton Harbor, Mich	8 00
12	Immo Conception Sem, Oconomowoc, Wis	25 00
12	Niagara Univ, Niagara P O, N Y	25 00
12	St Joseph Sem, Yonkers, N Y	25 00
12	Loyola Univ, Chicago	20 00
12	St Francis Coll, Brooklyn	20 00
12	Clarke Coll, Dubuque	20 00
12	Coll O L Elms, Chippewee, Mass	20 00
12	Acad Notre Dame, Belleville	10 00
12	Acad St Scholastica, Chicago	10 00
12	Acad Villa Madonna, Covington	10 00
12	Bl Sacrament H Sch, Cornwells Heights, Pa	10 00
12	Daughters SS Cyril & Methodius, Danville, Pa	10 00
12	First Cath Slovak Girls' H Sch, Danville, Pa	10 00
12	Jesuit High Sch, New Orleans	10 00
12	Mater Misericordiae Acad, Merion, Pa	10 00
12	St Clara Acad, Sinsinawa, Wis	10 00
12	St Joseph Normal Coll, Springfield, Mass	10 00
12	Msrgr J J Bonner, Philadelphia	5 00
12	Rev M Aherm, Weston, Mass	2 00
12	V Rev J P Aldridge, Springfield, Ky	2 00
12	Rev P A Barry, Ludlow Vt	2 00

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12	Benedictine Fathers, Burlington, Ia	2 00
12	V Rev J Berens, St Bernard, O	2 00
12	Bro Benjamin, Louisville	2 00
12	Bro C E Huebert, Saint Louis	2 00
12	Bro Julian, Fort Monroe, Va	4 00
12	Cathedral School, Saint Paul	2 00
12	Dominican Srs, Mission San Jose, Calif	2 00
12	Rev T A Egan, Chicago	2 00
12	Rev A H Feldhaus, Carthagen, O	2 00
12	Felician Srs, Buffalo	2 00
12	Guardian Angels Sch, Chaaska, Minn	2 00
12	Msrgr H T Henry, Washington	2 00
12	Rev J Hensbach, Dimock, S D	2 00
12	Rev A F Hickey, Cambridge, Mass	2 00
12	Holy Angels Conv, Saint Cloud	2 00
12	Rev J W Huepper, Sheboygan, Wis	2 00
12	Rev P J Judge, Omaha	2 00
12	Rev L J Kizyzosak, Orchard Lake, Mich	6 00
12	Rev C J LeMay, Chicago	2 00
12	Librarian, Poughkeepsie, N Y	2 00
12	Rev J M Louis, Detroit	2 00
12	V Rev Msrgr C F McEvoy, Syracuse	2 00
12	Mother D McMenamy, Omaha	2 00
12	Mother M Katharine Drexel, Cornwells Heights, Pa	2 00
12	Mother Proress, O P, Sinsinawa, Wis	2 00
12	Mother Superior, C N D, Antigonish, N S	2 00
12	Rev R Neagle, Malden, Mass	2 00
12	Oblate Fathers, Buffalo	12 00
12	Msrgr T J O'Brien, Brooklyn	2 00
12	Rev F X Orlik, Orchard Lake, Mich	2 00
12	Rev W Reding, Wisconsin Rapids, Wis	2 00
12	Sacred Heart Junior Coll & Normal Sch, Louisville	4 00
12	St Cecilia Sch, Coatesville, Pa	2 00
12	St Martin Tous Sch, Philadelphia	4 00
12	St Mary Acad, Graceville, Minn	1 00
12	St Michael Sch, Brooklyn	2 00
12	St Philip Neri Sch, Philadelphia	2 00
12	St Rita Sch, Philadelphia	2 00
12	Rev J J Shaw, Lowell, Mass	2 00
12	Sr Ignatius Loyola, Montreal	2 00
12	Sr M Blanche Rooney, Troy, N Y	2 00
12	Sr M Eligiana, Olpe, Kans	4 00
12	Sr M Gonzaga, Albany	2 00
12	Sr M Thomas Aquinas, Highland Falls, N Y	2 00
12	Sr M Victoria, Pasadena, Calif	2 00
12	Sr M Viola, Vincennes, Ind	2 00
12	Sr Monica, Chicago	2 00
12	Srs Christian Charity, Wilkes-Barre, Pa	2 00
12	Srs Christian Charity, Wilmette, Ill	2 00
12	Sis I H M, River Rouge, Mich	2 00
12	Srs Mercy, Hartford	2 00
12	Sis Mercy, New Haven, Conn	2 00
12	Srs Mercy, Philadelphia	2 00
12	Srs Mt Prec Blood, O'Fallon, Mo	2 00
12	Srs Notre Dame Namur, Woburn, Mass	2 00
12	Srs St Benedict, New Munich, Minn	4 00
12	Msrgr H J Walhaus, Cincinnati	2 00
12	V Rev N A Weber, Washington	2 00
12	Rev A Wotta, Orchard Lake, Mich	2 00
12	V Rev A T Zeller, Oconomowoc, Wis	2 00
13	St Louis Prep Sem, Webster Groves, Mo	10 00
13	St John Univ, Collegeville, Minn	20 00

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13	Univ. Dayton, Dayton, O.	20 00
13	Webster Coll., Webster Groves, Mo.	20 00
13	Holy Trinity H. Sch., Chicago.	10 00
13	Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.	10 00
13	St. Joseph Acad., Adrian, Mich.	10 00
13	Rev. W. J. Baldwin, Stratford, Conn.	2 00
13	Rev. S. Brennan, Willits, Calif.	1 00
13	Bio. A. B. Weber, Philadelphia	2 00
13	Dominican Srs., Aurora, Ill.	4 00
13	Dominican Srs., San Francisco	2 00
13	Rev. G. Eisenbacher, Chicago	2 00
13	Rev. J. H. Fitzmaurice, New Haven, Conn.	4 00
13	Rev. A. A. Klowo, Orchard Lake, Mich.	2 00
13	Mr. E. McCarthy, Cleveland	2 00
13	Rev. F. J. Martin, Louisville	2 00
13	Mission Helpers of Sacred Heart, Towson, Md.	2 00
13	Mother M. Anselmi, Amityville, L. I.	2 00
13	Dr. R. A. Muttkowski, Detroit	2 00
13	Rev. P. D. O'Malley, Dubuque	1 00
13	Rev. J. P. O'Reilly, Chicago	2 00
13	Rev. J. L. Paschang, Omaha	2 00
13	St. Agatha Sch., Philadelphia	2 00
13	St. Ambrose Sch., Philadelphia	2 00
13	St. Anthony Sem., Santa Barbara, Calif.	2 00
13	St. Charles Sch., Bellows Falls, Vt.	2 00
13	St. Francis Sales Inst., Rock Castle, Va.	2 00
13	St. Hedwig Sch., Chester, Pa.	4 00
13	St. Matthew Sch., Long Beach, Calif.	4 00
13	St. Patrick Sch., Eau Claire, Wis.	2 00
13	St. Paul Apostle P. Sch., New York	2 00
13	Sr. M. Edmundine, Davenport	2 00
13	Sr. M. Helena, Erie	4 00
13	Sr. M. Luca, Carlyle, Ill.	2 00
13	Sr. M. Pulchena, Brooklyn	2 00
13	St. Superior, Victoria, B. C.	2 00
13	Srs. Charity, Davenport	2 00
13	Srs. Holy Names, Pomona, Calif.	2 00
13	S. Srs. Notre Dame, Roxbury, Boston	4 00
13	Srs. Notre Dame, Toledo	2 00
13	Srs. St. Francis, Gardenville, Md.	2 00
13	Srs. St. Francis, Sullivan, O.	3 00
13	Srs. St. Joseph, Buelen, Pa.	3 00
13	Rev. E. A. Stapleton, Yardley, Pa.	2 00
13	Rev. E. Suppan, New Lexington, O.	2 00
13	Rev. E. J. Westenberger, Green Bay	2 00
13	Conception Coll., Conception, Mo.	10 00
13	St. Joseph Prep Sem., St. Benedict, Ia.	10 00
13	St. Mary Manor & Ap. Sch., So. Langhorne, Pa.	10 00
13	Salvatorian Sem., St. Nazianz, Wis.	10 00
13	Catholic Univ. America, Washington	40 00
13	Mt. Angel Coll., St. Benedict, Oreg.	20 00
13	Seton Hall Coll., So. Orange, N. J.	20 00
13	Coll. Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, O.	20 00
13	Loretto Heights Coll., Loretto P. O., Colo.	20 00
13	St. Xavier Coll. Women, Chicago	20 00
13	St. Michael H. Sch., Crowley, Ia.	10 00
13	Soton Hall H. Sch., So. Orange, N. J.	10 00
13	Srs. Notre Dame, Dayton, O.	10 00
13	Stella Niagara Sem., Stella Niagara, N. Y.	10 00
13	W. Philadelphia Cath. H. Sch. for Boys, Philadelphia	10 00
13	Rev. R. R. Rooney, Florissant, Mo.	10 00
13	Arch. Notre Dame Providence, Newport, Ky.	2 00

May, 1933

15	Ascension Sch., Minneapolis	2 00
15	Bros. Mary, Pittsburgh	2 00
15	Mr. W. C. Bruce, Milwaukee	2 00
15	Rev. L. J. Carroll, Mobile	2 00
15	Dominican Srs., Vallejo, Calif.	2 00
15	Rev. F. Edin, Rensselaer, N. Y.	2 00
15	Rev. C. C. Eilers, St. Francis, Wis.	2 00
15	Franciscan Srs., Syracuse	2 00
15	Rev. J. J. Jenson, Washington	2 00
15	Rev. C. E. Kennedy, San Francisco	2 00
15	Rev. M. J. Larkin, New Rochelle, N. Y.	2 00
15	Rev. L. A. McNeill, Wichita	2 00
15	Rev. T. R. Martin, Spokane	2 00
15	Mother Loba, Covington	2 00
15	Rev. B. B. Myers, Columbus	2 00
15	Rev. R. B. Navin, Washington	2 00
15	Rev. C. J. Ryan, Cincinnati	4 00
15	St. Francis Sales Sch., Charlestown, Mass.	2 00
15	St. John Cantius Sch., Wilno, Minn.	2 00
15	St. Mark Sch., Shakopee, Minn.	2 00
15	St. Mary Acad., Leavenworth	2 00
15	St. Mary Coll., Leavenworth	2 00
15	St. Patrick Acad., Catskill, N. Y.	2 00
15	St. Peter Girls Sch., San Francisco	2 00
15	St. Theresa of Child Jesus Sch., Mt. Airy, Philadelphia	2 00
15	Salvatorian Fathers, Milwaukee	2 00
15	St. Eugenia Feely, Normandy, Mo.	2 00
15	St. M. Justina, Prairie du Chien, Wis.	1 00
15	Sr. Raymond, Adrian, Mich.	2 00
15	St. M. Reginald, Chicago	2 00
15	St. Superior, Santa Monica, Calif.	4 00
15	Srs. Div. Providence, Melbourne, Ky.	2 00
15	Srs. Mt. Bl. Sacrament, Crowley, La.	2 00
15	Srs. Notre Dame Namur, Cambridge, Mass.	2 00
15	S. Srs. Notre Dame, Chicago	4 00
15	S. Srs. Notre Dame Namur, Lawrence, Mass.	2 00
15	Srs. Notre Dame, Worcester, Mass.	2 00
15	Srs. St. Francis, Chicago Heights, Ill.	2 00
15	Srs. St. Francis, Fort Wayne	2 00
15	Srs. St. Francis, West Point, Neb.	2 00
15	Srs. St. Joseph, 12th & Jackson Sts., Philadelphia	2 00
15	Rev. G. F. X. Strassner, Hope, Ark.	2 00
15	Mrs. E. E. Sullivan, Kansas City	2 00
15	Ursuline Sta., Sidney, Neb.	2 00
15	Pontifical Coll. Josephinum, Worthington, O.	25 00
15	Boston Coll. High Sch., Boston	10 00
15	Loyola High Sch., Baltimore	10 00
15	Northwest Cath. H. Sch., Philadelphia	10 00
15	Assumption Sch., Saint Paul	2 00
15	Bl. Virgin Mary Sch., Darby, Pa.	2 00
15	Rt. Rev. J. E. Cassidy, Full River	2 00
15	Belchian Srs., Lodi, N. J.	2 00
15	Rev. H. F. Hillenmeyer, Fort Thomas, Ky.	2 00
15	Holy Trinity Sch., Roxbury, Boston	2 00
15	Rev. W. Kirby, Batavia, N. Y.	12 00
15	Rev. J. F. Melville, Philadelphia	2 00
15	Mother M. Kostka, West Chester, Pa.	4 00
15	Rev. J. F. Naab, Winfield Junction, N. Y.	2 00
15	O. Mother Sorrows Sch., Philadelphia	2 00
15	St. Ann Parochial Sch., Cohoes, N. Y.	2 00
15	St. Anthony Conv., Sacramento	4 00
15	St. Charles Sch., Connwells Heights, Pa.	2 00
15	St. Columbkille Sch., Brighton, Bos.	2 00
15	St. John Paro Sch., San Francisco	2 00
15	St. Joseph Sch., Cleveland	2 00

May, 1933

16	St. Leo Abbey, Saint Leo, Fla.	2 00
16	St. Mary Sch., Oakland, Calif.	4 00
16	St. William Sch., Lawndale, Phila.	4 00
16	Sr. Francis Marie, Putnam, Conn.	2 00
16	Sr. Lorette, San Francisco	2 00
16	Sr. M. Angela, West Chester, Pa.	4 00
16	Sr. M. Bertrand, Scranton	2 00
16	S. Srs. Notre Dame, Brooklyn	2 00
16	Srs. Notre Dame Namur, Lynn, Mass.	2 00
16	S. Srs. Notre Dame, Madison, Minn.	2 00
16	Srs. St. Joseph, Orange, N. J.	2 00
16	Srs. St. Joseph, Third St., Phila.	2 00
16	Srs. St. Joseph, Shelton, Conn.	2 00
16	Van de Vyver Institute, Richmond	2 00
17	St. Mary Sem., Baltimore	25 00
17	St. Columban Prep Sem., Silver Creek, N. Y.	10 00
17	Coll. St. Teresa, Winona	20 00
17	Marymount Coll., Salina, Kans.	20 00
17	Fordham Coll. High Sch., New York	10 00
17	Sis. St. Francis, Green Bay	10 00
17	Mmgr. W. F. Lawlor, Bayonne, N. J.	10 00
17	Bro. E. A. Paulin, Kirkwood, Mo.	2 00
17	Bro. Michael, Nivelles, Belgium	2 00
17	Dominican Srs., Fall River	2 00
17	Rev. T. J. Flanagan, New Madrid, Mo.	2 00
17	Rev. A. M. Guenther, Fordham, N. Y.	2 00
17	Mr. J. A. Kerrins, Chicago	4 00
17	Rev. J. F. Ross, Brooklyn	2 00
17	St. Antony Padua Sch., Brooklyn	2 00
17	St. John Sch., Kingsbridge, N. Y.	2 00
17	St. Michael Sch., Cleveland	2 00
17	St. Monica Sch., Philadelphia	2 00
17	St. Philip Sch., Minneapolis	2 00
17	St. Rose Lima Sch., Philadelphia	4 00
17	St. Viator Sch., Chicago	2 00
17	Salesian Sch., Goshen, N. Y.	10 00
17	Sr. M. Irene, West New York, N. J.	4 00
17	Sr. M. Julia, Akron, O.	2 00
17	Sr. M. Justitia, Chicago	2 00
17	Sis. I. H. M., Detroit	2 00
17	Srs. Notre Dame, Norwalk, O.	2 00
17	S. Srs. Notre Dame, Saint Louis	2 00
17	Sis. St. Francis, Ashland, Pa.	2 00
17	Sis. St. Francis, Rochester, Minn.	2 00
17	Srs. St. Joseph, Newark	2 00
17	Srs. St. Joseph, Tacony, Philadelphia	2 00
17	Regis Coll., Denver	20 00
17	Notre Dame Coll., So. Euclid, O.	20 00
18	Rosemont Coll. H. C. Jesus, Rosemont, Pa.	20 00
18	Acad. Sacred Heart, Saint Louis	10 00
18	Notre Dame High Sch., Cleveland	10 00
18	St. Francis High Sch., Brooklyn	10 00
18	Rev. L. V. Barnes, Lincoln	2 00
18	Benedictine Srs., Yankton, S. D.	2 00
18	Rev. F. J. Connell, Esopus, N. Y.	2 00
18	Rev. S. Erbacher, Detroit	2 00
18	Rev. M. E. Gounley, Esopus, N. Y.	2 00
18	Rev. C. G. McMahon, Rutte, Mont.	2 00
18	Mother Clarissa, Oldenburg, Ind.	2 00
18	Mother M. Alexandrine, Newark	2 00
18	Nativity B. V. M. Sch., Philadelphia	2 00
18	Rev. R. R. Noll, Indianapolis	2 00
18	Notre Dame Acad., Cincinnati	2 00
18	Sacred Heart Jesus Sch., Highland Falls, N. Y.	2 00
18	St. Andrew Conv., Bayonne, N. J.	6 00
18	St. Francis Xavier Sch., Cincinnati	2 00
18	St. John Cantius Sch., Brooklyn	2 00
18	St. John Sch., Cincinnati	2 00
18	St. Matthew Sch., Saint Paul	2 00
18	St. Stanislaus Sch., Saint Paul	2 00
18	Rev. J. J. Schmit, Cleveland	2 00
18	Rev. J. Schmetzer, Houston, Tex.	4 00

May, 1933

18	Sr. Francis Xavier, Wyandotte, Mich.	2 00
18	Sr. M. Thomasina, New York	2 00
18	Sr. Superior, Utica, N. Y.	2 00
18	Srs. Precious Blood, Cincinnati	2 00
18	Srs. SS. Cyril & Methodius, Chicago	2 00
18	Srs. St. Joseph, Tucker St., Phila.	2 00
18	De Paul Univ., Chicago	20 00
19	Immaculata High Sch., Chicago	10 00
19	Cathedral Girls Sch., Richmond	2 00
19	Rev. H. A. Constantineau, San Antonio	8 00
19	Mr. W. P. Cunningham, New York	2 00
19	Miss H. M. Gancy, Chicago	2 00
19	Rev. J. Kandalaff, Milwaukee	2 00
19	Rev. G. J. McShane, Montreal	2 00
19	Mother M. Margaret, Syracuse	2 00
19	Mother Verecunda, Philadelphia	2 00
19	Nazareth Normal Sch., Rochester	2 00
19	O. L. Holy Rosary Sch., Philadelphia	2 00
19	St. Adalbert Sch., Philadelphia	2 00
19	St. Agnes Sch., Ghent, Minn.	4 00
19	St. Aidan Sch., Brookline, Mass.	2 00
19	St. Anthony Sch., Cincinnati	2 00
19	St. Bernard Sch., West Newton, Mass.	2 00
19	St. Joseph Conv., F. C. J., Fitchburg, Mass.	2 00
19	St. Mary Sch., St. Clair, Pa.	4 00
19	St. Vincent de Paul Sch., Philadelphia	4 00
19	Sr. M. Carmela, Syracuse	2 00
19	Sr. M. Ildephonse, New York	2 00
19	Sr. M. Modesta, Fowler, Ind.	2 00
19	Srs. Adorers Prec. Blood, Steelton, Pa.	4 00
19	Sis. Mercy, Naugatuck, Conn.	2 00
19	Srs. Notre Dame, Linwood, Cincinnati	2 00
19	Srs. St. Benedict, Robbinsdale, Minn.	2 00
19	Srs. St. Francis, Syracuse	2 00
19	Mrs. J. P. Spaeth, Cincinnati	2 00
20	Holy Trinity H. Sch., Trinidad, Colo.	10 00
20	Loretto Acad., Kansas City	10 00
20	St. Francis Assisi Conv., St. Francis, Wis.	10 00
20	Augustinian Fathers, Lawrence, Mass.	2 00
20	Bro. F. J. Wohlleben, Chicago	2 00
20	Conv. H. Child Jesus, Melrose, Mass.	2 00
20	Jesuit Fathers, Yakima, Wash.	4 00
20	Rev. D. H. Markham, Albany	4 00
20	Rev. Provincial, S. J., New York	2 00
20	Rev. F. L. Sebastiani, Trinidad, Colo.	2 00
20	Sr. M. Benigna, Chicago	4 00
20	Sr. M. Eudoxia, Chicago	2 00
20	Sr. M. Vincetella, New York	2 00
20	Srs. Notre Dame, Somerville, Mass.	2 00
20	Srs. Notre Dame Namur, Waltham, Mass.	2 00
20	Srs. St. Francis, Mansfield, O.	2 00
20	St. Joseph Coll., Collegeville, Ind.	10 00
20	St. Joseph Coll., Mountain View, Calif.	10 00
20	Duquesne Univ., Pittsburgh	20 00
20	Providence Coll., Providence	20 00
20	Acad. Notre Dame, Philadelphia	10 00
20	Immac. Conception Acad., Davenport	10 00
20	O. L. Grace Acad., Manchester	10 00
20	Bro. A. J. Loosbrook, Belleville	2 00
20	Bro. F. Hartwich, Dayton, O.	2 00
20	Rev. A. H. Chandler, New Haven, Conn.	4 00
20	Christian Bros., Eddington, Pa.	2 00
20	Felician Srs., Brooklyn	2 00
20	Rev. H. Heringhaus, Bellevue, Ky.	2 00
20	Holy Rosary Sch., Columbus	2 00
20	Mother M. Alodie, Pawtucket, R. I.	2 00
20	Mother M. Rose, Concordia	2 00
20	Mother Superior, Alton, Ill.	2 00

May, 1933		May, 1933	
22 Rev J J Murphy, Columbus ---	2 00	27 Gonzaga Univ, Spokane	5 00
22 St Elizabeth Sch, Philadelphia	2 00	27 Manhattan Coll, New York	20 00
22 St Fidelis Sch, Mahanoy City, Pa	4 00	27 Coll Notre Dame, Belmont, Calif	30 00
22 St Francis Assisi Sch, Norristown, Pa	3 00	27 Coll St Elizabeth, Convent Station, N J	20 00
22 Sr M Edith, St Mary's Pa	4 00	27 Bro Jasper, New York	2 00
22 Sr M Francis, San Antonio	2 00	27 Col F X Deveraux, New York	2 00
22 Srs Charty, New Orleans	8 00	27 Rev W D Dooley, Oakland, Calif	4 00
22 Srs H Humility Mary, Canton, O	2 00	27 Rev H Hammicks, Philadelphia	2 00
22 Ursuline Acad, Alton, Ill	4 00	27 Mr M E Lord, Boston	2 00
22 D'Youville, Coll, Buffalo	20 00	27 Rev J F McCarthy, Oconomowoc, Wis	2 00
23 Rev O J Drew, New York	2 00	27 Msgr J Rogers, San Francisco	2 00
23 Mr E J Gergely, Philadelphia	2 00	27 St Agnes Sch, Saint Paul	2 00
23 Holy Trinity Sch, New York	2 00	27 St David Sch, Willow Grove, Pa	2 00
23 Miss M J McElroy, Doylestown, Pa	2 00	27 St Mary Sch, Massillon, O	2 00
23 Roman Cath Orph Asylum, San Francisco	2 00	27 St Patrick Parochial Sch, Scranton	4 00
23 Msgr J H Ryan, Washington	2 00	27 Sch St Thomas Apostle, New York	2 00
23 St Joseph Orphanage, Cincinnati	4 00	27 Srs Divine Providence, Dayton, Ky	2 00
23 St Mary Sch, Nutley, N J	2 00	27 Srs Holy Cross, South Bend, Ind	4 00
23 St Nicholas Tolentine Sch, North Jamaica, N Y	2 00	27 Srs Notre Dame, Newport, Ky	2 00
23 St Sebastian Sch, Woodside, L I	4 00	27 Rev A Strazzoni, Syracuse	4 00
23 Sr Margaret Rosaire, W New Brighton, S I	2 00	27 St John Coll, Brooklyn	20 00
23 Rev J J Vaughan, Scranton	2 00	27 St John High Sch, Brooklyn	10 00
24 St Fidelis Prep Sem, Herman, Pa	10 00	27 Rev G A Saffin, Louisville	10 00
24 St Matthew High Sch, Conshohocken, Pa	10 00	27 Bro Director, F S C, San Francisco	2 00
24 Bro Anthony, Brooklyn	2 00	27 Mr J J Dreher, Dubuque	4 00
24 Rev I Cwiklinski, Sturtevant, Wis	2 00	27 Mr L N Recktenwald, Milwaukee	2 00
24 Mr T B Lawler, New York	4 00	27 St Joseph Sch, Escanaba, Mich	2 00
24 Miss T L Maher, John, Ill	2 00	27 St Joseph Sch, Waconia, Minn	2 00
24 St Cecilia Cathedral Sch, Omaha	2 00	27 St Mary Perp Help Sch, Chicago	2 00
24 St Helena Sch, Minneapolis	2 00	27 St Thomas Sch, Los Angeles	4 00
24 Sr M Innocentia, Saint Louis	2 00	27 Sr Superior, Sacred Heart Sch, Oakland, Calif	4 00
24 Sr Michael, Brooklyn	2 00	27 Srs Chris Charty, Philadelphia	2 00
24 Sr Noela, New York	2 00	27 Srs Holy Child Jesus, Chicago	2 00
24 Srs Blessed Sacrament, New York	4 00	27 Srs Notre Dame, Grand Rapids	2 00
24 Srs Div Providence, Newport, Ky	2 00	27 Xavier Univ, Cincinnati	20 00
24 Srs Notre Dame, Lake Linden, Mich	2 00	27 Benedictine Srs, Covington, La	4 00
24 Srs S Heart Mary, Bronx, N Y	4 00	27 Franciscan Srs, Bridgeport, Conn	2 00
24 Srs St Francis, Chicago	4 00	27 Rev W J Gauche, Cincinnati	2 00
24 Srs St Francis, New Orleans	2 00	27 Mt Bl Sacrament Sch, W Philadelphia	2 00
24 Srs St Joseph, Conshohocken, Pa	4 00	27 St Anthony Sch, Watkins, Minn	2 00
24 Srs St Joseph, New Orleans	2 00	27 St Joseph Pres Acad, Berkeley, Calif	2 00
24 Ursuline Acad, Kirkwood, Mo	4 00	27 Srs M Adrienne, Lorain, O	8 00
24 Camillus Coll, Buffalo	40 00	27 Sr M Martina, Philadelphia	2 00
25 Rev J A Byrnes, Saint Paul	10 00	27 Sr M St James, Boston	2 00
25 Mt Rev J R Crimont, Juneau, Alaska	4 00	27 Srs Notre Dame, Bellevue, Ky	2 00
25 Rev W B Hertker, Cincinnati	2 00	27 S Srs Notre Dame, Cleveland	2 00
25 Rev J A Hogan, Medina, N Y	2 00	27 S Srs Notre Dame, Wabasso, Minn	2 00
25 Rev T A Lawless, Philadelphia	2 00	27 Srs St Dominic, Bronx, N Y	6 00
25 Msgr W M McMullen, Pittsburgh	4 00	27 Srs St Francis, Johnstown, Pa	2 00
25 V Rev F Mayer, Syracuse	2 00	27 St Joseph, Rochester	2 00
25 Rev J M O'Leary, Chicago	2 00	27 Rev H F Sloetmeyer, Cincinnati	2 00
25 Rev J R Ready, Burlington	2 00	27 Donation	3 00
25 St Bernard Sch, Cologne, Minn	2 00	27 Report	1 00
25 St Joseph Acad, Galesburg, Ill	2 00		
25 St Mary Crens Sch, Philadelphia	4 00	June, 1933	
25 Srs Charity, Dorchester, Mass	4 00	1 St Meinrad Eccl Sem, St Meinrad, Ind	50 00
25 Srs Mercy, Danbury, Conn	4 00	1 Rev I M Ahmann, Covington	4 00
26 Boston Coll, Newton, Mass	20 00	1 Rev E D Daly, So. Lawrence, Mass	2 00
26 Cathedral Boys Sch, Richmond	2 00	1 Rev H D Gartland, Union City, N J	2 00
26 Dominican Srs, San Francisco	4 00	1 Mother Marie Marguerite, New York	2 00
26 Mother M Vincentia, Notre Dame, Ind	2 00	1 Mother M Mercedes, New Rochelle, N Y	2 00
26 Presentation B V M Sch, Cheltenham, Pa	4 00	1 Sacred Heart Sch, So Richmond, Va	2 00
26 St Mary Sch, New Ulm, Minn	2 00	1 St Agnes Conv, Chicago	2 00
26 St Mary Sch, Wilmington	2 00	1 SS Cyril & Methodius Sch., Coal Dale, Pa	2 00
26 Rev H P Shea, New York	2 00	1 Sr M Angela, Cincinnati	2 00
26 Srs St Joseph, San Francisco	2 00	1 Sr M Felicitas, No Plainfield, N J	2 00
26 Rev L Wernsing, Evansville, Ind	2 00		

1	Sr M Georgianna, Buffalo	2 00	June, 1933		
1	Srs Mercy, Norwalk, Conn	2 00	6	Sr M Lawrence, St Bernard, O	2 00
1	Srs St Francis, Cleveland	4 00	6	Srs Charity, Wilksburg, Pa	4 00
1	Srs St Joseph, Dunkirk, N Y	2 00	6	Sis Charity Naz, Covington	4 00
2	Acad Sacred Heart, Albany	10 00	6	S Srs Notre Dame, Roxbury, Boston	2 00
2	Notre Dame Acad, Toledo	10 00	6	S Srs Notre Dame, Detroit	2 00
2	Miss J M Barry, Derby, Conn	2 00	6	S Srs St Francis, Buffalo	2 00
2	Benedictine Srs, St Cloud	2 00	6	Srs St Joseph, York Rd, Phila	2 00
2	Rev F J Bredestege, Cincinnati	2 00	6	Mt D P Towers, New York	2 00
2	Rev J A McAndrew, Brooklyn	3 00	7	Daughters of the Cross, Shieport, La	10 00
2	Mother Clotilde Murphy, Newtown-barry, Ireland	4 00	7	Holy Family Acad, Chicago	10 00
2	Mother M Redempta, Oakland, Calif	2 00	7	Sr M Ignatius, Nazareth, Ky	10 00
2	O Lady Pompeu Sch, Philadelphia	2 00	7	Msgr A C Breig, St Francis, Wis	2 00
2	St. Boniface Par Sch, San Francisco	2 00	7	Rev G J Flanigen, Nashville	2 00
2	St John Sch, Stiles P O, Pa	4 00	7	Rev T J Hanney, Bala-Cynwyd, Pa	2 00
2	Sr Marion, Springfield, O	2 00	7	Holy Name Jesus Sch, Philadelphia	2 00
2	Sr M Inez, Philadelphia	2 00	7	Miss E Horan, Chicago	2 00
2	Sis Mercy, Rochester	2 00	7	Immc Conception Sch, Everett, Mass	2 00
2	Srs Notre Dame Namur, Peabody, Mass	2 00	7	Mary Help Christians Sch, New York	2 00
2	Msgr P W Smith, Jersey City, N J	2 00	7	Principal, H Trinity Sch, Winsted, Minn	2 00
2	Msgr M R Spillane, Trenton	2 00	7	Sr Grace Marie, Brooklyn	2 00
2	Ursuline Acad, Louisville	2 00	7	Sr M Elana, Cincinnati	2 00
3	Coll Notre Dame Md, Baltimore	20 00	7	Sis St Dominic, Cornwall-on-Hudson, N Y	2 00
3	Notre Dame Md H Sch, Baltimore	10 00	8	Kennick Sem, Webster Groves, Mo	25 00
3	Rev P J Bernarding, Pittsburgh	8 00	8	St Louis Univ, Saint Louis	20 00
3	Bro A Saletel, Hamilton, O	2 00	8	St Francis Xav Acad, Providence	10 00
3	Rev I Fealy, Woodlawn, Md	2 00	8	Xavier High Sch of Coll of St Francis, New York	10 00
3	Mother Monica, Elizabeth, N J	2 00	8	Bro B Thomas, Syracuse	2 00
3	O L Consolation Sch, Philadelphia	4 00	8	Cong Resurrection, Chicago	4 00
3	St Rose Conv, La Crosse	2 00	8	Rev H J Gebhard, New York	2 00
3	Srs Mercy, West Hartford	2 00	8	St Elizabeth Par Sch, Minneapolis	2 00
3	Srs Notre Dame, Fremont, O	4 00	8	St Mary High Sch, Oshkosh, Wis	6 00
3	Mr A F Smith, Boston	2 00	8	St Mary Par Sch, Jackson, Mich	2 00
3	Theologians' Library, St Mary Cou, St. Mary's, Kans	4 00	8	St Mary Sch, Elyria, O	2 00
5	La Salle Acad, Providence	120 00	8	Sis Charity, Swissvale, Pa	1 00
5	Acad Mt St Vincent-on-Hudson, New York	10 00	8	Srs Loreto, Kansas City	2 00
5	St Catherine Acad, Lexington, Ky	10 00	8	Srs Notre Dame, Cent Covington, Ky	2 00
5	Rev D C Guldea, Syracuse	10 00	8	Rev I Zumbly, Philadelphia	2 00
5	Rev T F McCarthy, W Somerville, Mass	10 00	9	St. Mary Miss Coll, Techny, Ill	40 00
5	Rev W Butzer, Goodland, Kans	2 00	9	Benedictine Acad, Elizabeth, N J	10 00
5	Rev G J Cairns, Monroe, Mich	2 00	9	St. Joseph Acad, Des Moines	10 00
5	Mr W H Conway, Springfield, Ill	2 00	9	St Lawrence Acad, New York	10 00
5	Dominican Srs, Chicago	2 00	9	DuJarre Inst, Notre Dame, Ind	2 00
5	Rev E J Duchene, Granfield, Kans	2 00	9	Msgr P J McCormick, Washington	2 00
5	Rev S V Fraser, Aurora, Kans	2 00	9	Mother St Paul, Ozone Park, L I	2 00
5	Mr W F Hargarten, Bruno, Sask	2 00	9	Mount Mercy Acad, Buffalo	4 00
5	Rev A P Koerperich, Greenleaf, Kans	2 00	9	Rev P J Quinn, San Francisco	4 00
5	Rev A J Luckey, Manhattan, Kans	2 00	9	Redemptorist Fathers, New Orleans	4 00
5	Sacred Heart Sch, Norfolk, Va	2 00	9	Sr Lauretta, Wilkes-Barre, Pa	4 00
5	St. Francis Sales Sch, Lenni, Pa	4 00	9	Srs Notre Dame, Springfield, Mass	2 00
5	Sr M Florida, Rochester	2 00	9	Srs St. Joseph, Glen Riddle, Pa	6 00
5	Sr M. Johanna, Donaldson, Ind	2 00	9	Srs St. Joseph, Springfield, Mass	2 00
5	Sr M Paulinus, Poughkeepsie, N Y	6 00	9	Msgr C A Sullivan, Springfield, Mass	2 00
5	Srs Notre Dame, Cleveland	2 00	10	Mt Rev J H. Conroy, Ogdensburg	10 00
5	Srs Notre Dame, Youngstown, O	4 00	10	Rev J G Cook, Detroit	2 00
5	Srs St Joseph, Baltimore	2 00	10	Elder High Sch, Cincinnati	2 00
5	Srs St Joseph, Bayonne, N J	2 00	10	Mother M Dominica, Dubuque	2 00
5	Srs St Joseph, McSherrystown, Pa	2 00	10	O L Holy Souls Sch, Philadelphia	4 00
5	Rev J G Wolf, Salina, Kans	2 00	10	Miss M L. Ryan, Chicago	2 00
6	Good Counsel Coll., White Plains, N Y	40 00	10	St Peter Alcantara Sch, Port Washington, N Y	4 00
6	Dominican Coll. Library, Washington	2 00	10	Srs Charity, Milwaukee	4 00
6	Mr D C Faus, New York	2 00	10	Mr J J Sturm, Buffalo	2 00
6	Mr F P Garvan, Roslyn, N Y	2 00	12	W Cardinal O'Connell, Brighton, Mass	200 00
6	H Spirit Par Sch, Sharon Hill, Pa	2 00	12	Mt Rev K J Alter, Toledo	25 00
6	Mr J J Kirwin, New York	2 00	12	Mt Rev J E Cassidy, Fall River	100 00
6	Mr W L Reenan, Cincinnati	2 00			
6	St John Sch, New Haven Conn	4 00			
6	Sr M. Albert, West Chester, Pa	2 00			
6	Sr M Eugene, Brooklyn	4 00			

June, 1933

12	St. Mary Coll. Library, Notre Dame, Ind.	20 00
12	Seton Hill Coll., Greensburg, Pa.	20 00
12	Benedictine Nor. Sch., Lisle, Ill.	20 00
12	St. Louis Coll., Honolulu	10 00
12	St. Mary Acad., Notre Dame, Ind.	10 00
12	Rev. C. R. Baschab, Sausalito, Calif.	2 00
12	Basilia St. Mary Sch., Minneapolis	2 00
12	Bro. J. H. Fink, St. Boniface, Man.	12 00
12	Bro. H. F. Leis, Peoria	2 00
12	Dominican Srs., Bronx, N. Y.	2 00
12	Dominican Srs., Portland, Oreg.	2 00
12	Rev. B. Gerold, Pittsburgh	2 00
12	Rev. J. D. Hannan, Pittsburgh	2 00
12	Holy Angels Conv., Jonesboro, Ark.	2 00
12	Mr. J. P. Hurley, Brooklyn	2 00
12	Rev. J. L. Linsenmeyer, Detroit	2 00
12	Rev. G. J. McKeon, Watervliet, N. Y.	2 00
12	Mother Ernestina, Taunton, Mass.	2 00
12	Resurrection Sch., Chester, Pa.	4 00
12	St. Francis Xav. Sch., Rosindale, Mass.	2 00
12	St. Louis Sch., Oswego, N. Y.	2 00
12	St. Mary Sch., Sleepy Eye, Minn.	2 00
12	Rev. W. Schmitt, Cincinnati	2 00
12	Sch. St. Thomas, Minneapolis	4 00
12	Rev. A. W. Tash, Latrobe, Pa.	2 00
12	Mt. Rev. J. M. Gannon, Erie	10 00
12	St. Joseph Prep. Sem., Grand Rapids	10 00
12	Mt. St. Mary Acad., Burlington	10 00
12	O. L. Mercy High Sch., Cincinnati	10 00
12	Bro. William, Indianapolis	2 00
12	Dominican Srs., New York	2 00
12	Rev. D. J. Maladey, Pittsburgh	6 00
12	Mr. N. A. Montan, Philadelphia	2 00
12	Mother of God Sch., Covington	2 00
12	Sacred Heart Sch., Washington	2 00
12	St. Ann Sch., Buffalo	2 00
12	St. John Acad., Rensselaer, N. Y.	2 00
12	St. John Sch., Orange, N. J.	4 00
12	St. Wendelin Sch., Fostoria, O.	2 00
12	Sr. M. Regna, Paterson, N. J.	4 00
12	Srs. Christian Charity, Chicago	2 00
12	Srs. Mercy, Fremont, O.	2 00
12	Srs. Notre Dame, Andover, Mass.	2 00
12	S. Srs. Notre Dame, Brooklyn	2 00
12	Srs. St. Francis, Chicago	4 00
12	Rev. W. M. Stinson, Newton, Mass.	2 00
12	Lexington Latin Sch., Lexington, Ky.	10 00
12	Rev. T. E. Dillon, Huntington, Ind.	10 00
12	Assumption Sch., Peekskill, N. Y.	4 00
14	V. Rev. P. J. Gallagher, Emmitsburg, Md.	2 00
14	V. Rev. T. L. Keaveny, St. Cloud	2 00
14	Minister Provincial, C. M. C., Louisville	2 00
14	Rev. J. S. Murphy, Galveston	2 00
14	St. Mary Sch., Waterloo, Ia.	2 00
14	Sr. M. Antonina, Chicago	2 00
14	Mt. Rev. F. W. Howard, Covington	50 00
14	Mt. Rev. T. E. Molloy, Brooklyn	100 00
14	Mt. Rev. J. B. Morris, Little Rock	10 00
14	Mt. Rev. P. P. Rhode, Green Bay	10 00
14	Mt. Rev. A. J. Smith, Nashville	10 00
14	Mount Mary, Milwaukee	20 00
14	O. L. Lake Coll., San Antonio	20 00
14	Ursuline Coll., Cleveland	20 00
14	Acad. O. L. Lake, San Antonio	10 00
14	St. Mary Springs Acad., E. Columbus	10 00
14	Bro. Calixtus, New York	2 00
14	Mr. J. E. Cummings, Washington	2 00
14	Dominican Srs., E. Columbus	2 00
14	Srs. St. Francis, Hammond, Ind.	2 00
14	Srs. St. Francis, No. Judson, Ind.	4 00

June, 1933

16	Mt. Rev. T. F. Lillis, Kansas City	25 00
16	Msgr. G. Depreiter, Oklahoma City	5 00
16	Mt. St. Agnes Sch., Baltimore	10 00
16	Rev. W. R. Kelly, New York	10 00
16	Mrs. P. A. Brennan, Brooklyn	2 00
16	Mt. F. G. Kleinhenz, Cleveland	2 00
16	Mother M. Joseph, Maryknoll, N. Y.	2 00
16	Mother M. Vincentia, Harrison, N. Y.	2 00
16	Rev. W. A. Roddy, Cincinnati	2 00
16	St. Mary Sch., Cincinnati	4 00
16	St. Patrick Sch., Philadelphia	2 00
16	Srs. Charity, Halifax, N. S.	2 00
16	Srs. Notre Dame, Cleveland	2 00
16	Srs. P. H. Jesus Christ, West Newton, Minn.	4 00
16	Mr. E. N. Stevens, Boston	2 00
17	D. Cardinal Dougherty, Philadelphia	100 00
17	Immaculata Coll., Immaculata, Pa.	20 00
17	Mt. St. Dominic Acad., Caldwell, N. J.	20 00
17	Benziger Bros., Chicago	8 00
17	Rev. H. D. J. Brosseau, Greenville, P. Q.	6 00
17	Mr. E. R. Donalds, Evanston, Ill.	2 00
17	Rev. C. M. Kavanagh, Greenwich, Conn.	2 00
17	Mother Margaret Bolton, New York	2 00
17	Mother M. Loyola, Immaculata, Pa.	2 00
17	St. Mary Sch., Le Center, Minn.	4 00
17	Sr. M. Concepcion, Trenton	2 00
17	Srs. St. Francis, Hanover Centre, Ind.	4 00
17	Mt. Rev. P. J. Nussbaum, Marquette	5 00
17	Mt. Rev. J. Schrembs, Cleveland	25 00
17	St. Ambrose Coll., Davenport	20 00
17	Univ. San Francisco, San Francisco	20 00
17	Acad. Sacred Heart, San Francisco	10 00
17	St. Mary Paro. High Sch., Columbus	30 00
17	Blessed Agnes Sch., Chicago	2 00
17	Rev. J. M. Cooper, Washington	2 00
17	Rev. J. P. Glueckstein, New Holstein, Wis.	2 00
17	Rev. W. P. McDermott, Racine, Wis.	2 00
17	Mr. G. A. Pfaff, Dayton, O.	4 00
17	St. Anthony Sch., Rockford	4 00
17	Sr. Madeline, Portsmouth, Va.	2 00
17	Sis. St. Francis, Columbus	2 00
17	Srs. St. Francis, Springfield, Minn.	4 00
17	Mt. Rev. J. J. Cantwell, Los Angeles	25 00
17	St. Peter Conv., Washington	4 00
20	St. Thomas Villanova Sch., Rosemont, Pa.	2 00
20	Sr. Generosa, Detroit	2 00
20	Srs. Mercy, Philadelphia	8 00
20	Srs. St. Joseph, Auburn, N. Y.	2 00
20	Mt. Rev. J. T. McNicholas, Cincinnati	100 00
20	Mt. Rev. J. Charttrand, Indianapolis	25 00
20	Mt. St. Mary Eccl. Sem., Emmitsburg, Md.	25 00
20	St. Joseph Coll., Emmitsburg, Md.	20 00
20	St. Leonard Acad., Philadelphia	10 00
20	Librarian, Novitiate, Los Gatos, Calif.	4 00
21	Rev. F. R. Mielech, P. O. Newport, Ky.	2 00
21	St. Mark Sch., Cincinnati	8 00
21	Sr. Isabelle McSweeney, Emmitsburg, Md.	2 00
21	Mt. Rev. H. C. Boyle, Pittsburgh	25 00
21	Mt. Rev. S. A. Stritch, Milwaukee	50 00
21	Loyola Coll., Baltimore	20 00
21	Msgr. F. J. Macelwane, Toledo	10 00
21	Rev. J. F. Barbian, Milwaukee	4 00

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22	Rev C J Ivis, Coon Rapids, Ia	2 00
22	St Joachim Sch, Philadelphia --	4 00
22	Sr Alice, Duluth	4 00
22	Sr Grace Madeleine, Flushing, N Y	2 00
22	Srs Meroy, Cincinnati	2 00
22	Srs St Benedict, Duluth	2 00
22	Srs St Casimir, Chicago --	2 00
22	Maryknoll Sch, Los Angeles	2 00
23	O L Nazareth Sch, Roanoke, Va	4 00
23	Mr J Rustland, New York	4 00
23	St Mary High Sch, Omaha	2 00

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23	Sr M Josepha, Milwaukee	2 00
23	Srs St Joseph, E. Chicago, Ind	4 00
23	Interest --	11 63
Total receipts		<u>\$12,623 81</u>
Cash on hand, July 1, 1932 -		4,240 43
Receipts of year --		<u>8,383 38</u>
Total receipts..		<u>\$12,623 81</u>

GENERAL MEETINGS

PROCEEDINGS

SAINT PAUL, MINN., June 26, 1933

The Thirtieth Annual Meeting of the National Catholic Educational Association was held in Saint Paul, Minn., on Monday to Thursday, June 26-29, under the auspices of His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul.

The local Committee on Arrangements were: Rev. James A. Byrnes, B.Ph., Chairman; Rev. John A. Cullinan, A.M., Rev. Cyril M. Popelka, A.M., Rev. Charles F. Doran, Rev. Donald J. Gormley, A.B., S.T.B., Rev. William O Brady, A.M., S.T.D., Rev. Donald J. Gregory, J.U.D., Rev. Edward F. Jennings. Through the efforts of this Committee every possible courtesy was shown to the visiting delegates.

The headquarters were established at the Saint Paul Hotel, Fifth and Saint Peter Sts. The general meetings and sessions of the various departments and sections were held in the Saint Paul Municipal Auditorium, Fourth St. Lunch was served to the Sisters in the Arena of the Auditorium.

The Educational Exhibit was held in Stem Hall of the Auditorium. This attractive feature of the Convention included a display of teaching aids and a number of exhibits of general interest. The Exhibit was largely attended and created a very favorable impression on the delegates and visitors.

A moving-picture entertainment was given in the Music Hall of the Auditorium at the close of the first general meeting on Tuesday, June 27. This entertainment consisted of newsreel sound pictures of scenes in Rome and the Vatican City, His Holiness, Pope Pius XI, giving his first radio broadcast, and President Roosevelt receiving an honorary degree at the 1933 Commencement Exercises of the Catholic University of America. The entertainment was enjoyed by all who attended.

A demonstration of the possibilities of puppet work in grade-school procedure was given during the mid-day intermission on Wednesday, June 28. Under the direction of Mr. & Mrs. A. K. Meader, and with the cooperation of Miss Katherine Prendergast, Principal of the Adams Public School of Saint Paul, a group of fifth-grade pupils presented Hansel and Gretel. Following the presentation, an informal discussion of the making of puppets and puppet theatres was led by Mrs. Meader.

An entire day's meeting in the Auditorium on Monday before the opening of the Convention was devoted to a Parent-Teacher Conference sponsored jointly by the Association and the National Council of Catholic Women. The purpose as pointed out by the Reverend James A. Byrnes, Superintendent of Schools in the Saint Paul Archdiocese, was to inaugurate a movement for the creation of a more wholesome interest on the part of both parents and teachers, under the direction of the Church, in promoting the cause of the Catholic school. The Conference included a morning, afternoon, and evening session. The evening session, which was attended by the general public, included addresses by Edward A. Fitzpatrick, Ph.D., President of Mount Mary College, Milwaukee, Wis., and Miss Agnes G. Regan, Executive Secretary of the National Council of Catholic Women. The musical numbers included solos by Robert Gehan, Saint Paul, and violin selections by Chester Campbell, Minneapolis.

The evening session was followed by a public reception to His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul. In addition to the general public, the reception was attended by visiting priests and Brothers. All who were present were given an opportunity to meet His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul; His Excellency, the Most Reverend Francis W. Howard, D.D., President General of the Association; His Excellency, the Most Reverend John B. Peterson, D.D., Bishop of Manchester; and His Excellency, the Most Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls.

A special public meeting at the Auditorium on Wednesday evening, June 28, was one of the highlights of the Convention. The program included addresses by three noted Catholic leaders

of thought and action: the Reverend John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference, Washington, D. C.; Francis J. Sheed, Past Master of the Westminster Catholic Evidence Guild, London; and Dr James J. Walsh of New York. Father Burke was unable to be present because of ill health, and his address on "Education and the Modern Age" was read by the Reverend George Johnson, Ph.D., Secretary General of the Association. Musical interludes were provided by the Saint Thomas Military Academy Band, under the direction of Sergeant John Weber, U. S. A. (retired), the Saint Peter Claver Glee Club, and Mrs Elsie Wolf Campbell, pianist, Minneapolis, Minn.

Daily broadcasts of addresses by educational leaders in attendance at the Convention were given through the courtesy of the Saint Paul Radio Stations—KSTP and WCCO.

The daily newspapers of Saint Paul and Minneapolis, *The Catholic Bulletin* of Saint Paul, and the *N. C. W. C. News Service* gave splendid cooperation in publishing the proceedings of the meetings.

THE OPENING MASS

On Tuesday morning, June 27, at nine o'clock, the meeting formally opened with Pontifical Mass celebrated by His Excellency, the Most Reverend Francis W. Howard, D.D., President General of the Association, at the Saint Paul Cathedral. The Reverend John A. Cullinan, A.M., of Nazareth Hall, was deacon and the Reverend James Moynihan, Ph.D., S.T.D., of Saint Thomas College, subdeacon. The Reverend George J. Ziskovsky, Ph.D., D.D., L.S.Sc., of the Saint Paul Seminary was master of ceremonies and the deacons of honor were the Reverend William Busch, L.S.Sc., M.H. and the Reverend Cyril M. Popelka, A.M. The Mass was sung by the Cathedral Choir of men and boys under the direction of Mr. Leonard A. Smith.

His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul, preached the sermon.

**EXCERPTS FROM SERMON OF
MOST REVEREND JOHN GREGORY MURRAY, S.T.D.**

The Cathedral of Saint Paul is highly honored today in receiving within these stately walls the great army of educators who have consecrated themselves to a participation in the apostolic life of Christ. For many years you have been developing a consciousness within yourselves concerning the importance of this work and the ministry of Christ and you have endeavored to develop that consciousness not only within the pupils that are entrusted to your keeping but likewise to develop a realization of this apostolic ministry of Christ in the world at large. The Church at all times exercises the prerogatives that were entrusted to her by her Divine Founder when the Apostles were commissioned to teach all nations, and throughout the centuries while that commission has been fulfilled it has been necessary for the Church at all times to adapt her methods of preaching and teaching to the prevailing conditions she discovered in each period of human development.

Whether she had to go into the trackless forests of central Europe in the early years in order to make the truth of Christ a part of the thought and life of the barbarian, or whether she went across the Mediterranean into those centers of pagan lands in order to match the minds of her Apostles with the minds of those most learned men she has always as the object of her mission the development of the individual soul to a complete participation of truth; . . . for she is not simply the teacher of knowledge, she is the teacher of life and in that respect is unique. She stands alone. She never can have any group within the children of men that may aspire to devise any program of education that can move upon a plane that she has possessed by the right the Son of God has accorded to her. That does not mean there is any reason why she should be indifferent to the interests of men in so far as they are concerned about their human destiny. She is not indifferent to anything that is a worthy object of knowledge and understanding on the part of men. She is indeed the patron of the sciences, of art, and of literature. And yet all of these things, no matter how richly they may have been developed, no matter how glorious may have been the vesture with which they have clothed the

culture of any particular people, they are the mere trappings of human existence when we understand the part she must play as the teacher of LIFE.

In every period she has found that the conflict that sometimes arises as to what should be the ideals of education has sometimes resulted in vast losses to the membership within the fold. . . . We all know what a passion possessed the souls of men in the fifteenth century at a time when those who had become infatuated with the learning of ancient Rome, Egypt, etc. sought out every vestige of the treasures of knowledge, philosophy, and literature that had remained in obscurity for centuries and became so devoted to it that it resulted in the movement called Humanism that went beyond all sense of proportionship of the relationship of the human to the divine and resulted in the Revolution that still sets the world of Christian civilization in two opposing camps. It was not the fact that the learning preserved for centuries and brought out by research was in itself an evil, but the use of that learning was concentrated so completely upon humanity itself that it forgot God and the fall of those who became learned in the things of men became so disastrous that it took hundreds of thousands with them. There would have been a possibility of a Christian Humanism, for the Church, while encouraging every form of research that might reveal the riches of human understanding and knowledge to the world at large, at the same time sought to preserve that proper relationship between the human and the divine that might preserve all that was good in man and not exclude all the good that came to him from God.

We see how in the historical development of that movement there were those who sought to supplant Christ by Plato; they sought to rewrite the Scriptures in language more classical than the Vulgate; . . . that, after all, is the problem that faces the educational world at all times, when men become so preoccupied with human knowledge, with research, that eventually they find themselves in desert places with nothing worthy to feed their souls or sustain the life of humanity at large. While that conflict was in process there were those who knew how to adapt the rich treasures of human knowledge to the divine truth that came down from the early days of the Fathers. We ourselves know the marvelous

work accomplished only a few generations before by Saint Thomas Aquinas when he took practically all the learning of all ages and Christianized it so it became the foundation for Christian learning and culture. . . . What was true of the leaders of Humanism was true of the rank and file of those who had given themselves to the cause of learning and hundreds went astray. . . .

In every age the Church has had her problems in endeavoring to adapt that which is human to that which is divine. So in recent times she has found a similar problem because men have become so thoroughly imbued with a passion to know not the learning of the ancients but the secrets of nature that they have exacted from nature herself a revelation of physical laws which the mind of man has undertaken to apply to every phase of human activity until he has developed a materialism leading Christianity away from the dominance of the old Christian civilization, away from the foundations of divine truth. . . . In order to counteract that tendency every person here this morning has given himself to an appreciation of the part he should play in this apostolic ministry of Christ in order to preserve that which is divine and at the same time encourage each individual to the fullest development of all that is human within himself. The Church sets no barrier to any way that leads to knowledge or to truth but like a tender gracious mother endeavors to so guide her children that they may not become so preoccupied with the things of humanity that they entirely forget the Divinity of Him who came into the world to be our Way and our Life. . . . Because the State, while having perfect right to supervise the education of her citizens up to the point where they may be intelligent and understanding citizens, cannot enter into the field of teaching the Way of Life; the Church, on the other hand, must not only do that which the State would expect of any righteous citizen but the State herself must likewise undertake to prepare each individual for that heavenly citizenship that infinitely transcends any citizenship no matter how liberal.

That is the mission that has been confided to this assembly, here today to take counsel with each other in order to know how to adapt the teaching of the Church to the energy and passion for knowledge that has been fostered especially in our country. . . .

We cannot be satisfied simply with presentation of the truths of religion unless at the same time we discover the way whereby those truths may become an integral part of the soul of the child so the child may not only know by memory what the Church has taught but that the child may live according to the truth and to the law that Christ confided to His Church. And what a problem is this when we find the mind of the child so completely preoccupied with other forms of human activity that it is almost impossible for us to get his attention long enough to present the Truth of Christ in abstract form, not to speak of presenting it in such an attractive form that the child thinks in Terms of the Truth of Christ and lives in accordance with the law of Christ in order to participate in the life of Christ . . .

That after all is our problem and because it is so perplexing and goes down into the very souls of men we can scarcely pause to take account of the vagaries of those who have not the privilege that is ours to teach life and teach life more abundantly according to the teaching of Christ. Our own problem is so vast that the only way we shall make an impression on the world at large is to follow the example of Saint Thomas Aquinas and become so imbued ourselves with a realization of that truth that we may do as Saint Thomas did and exemplify to the world in our own personality and character and speech the apostolic ministry of Christ so that ultimately we must arrest the attention of men.

FIRST GENERAL SESSION

TUESDAY, June 26, 1933, 11:00 A. M.

The meeting, which was held in the Music Hall of the Saint Paul Municipal Auditorium, was opened with prayer. The President General, the Most Reverend Francis W. Howard, D D., who presided, expressed the hope, in his opening address, that the deliberations and conferences would give guidance and courage to all who labor in the sacred cause of the Christian formation of youth.

Rev. George Johnson, Secretary General of the Association, made the announcements in regard to the program and the ar-

rangements for the Convention. His Excellency, the Most Reverend John Gregory Murray, Archbishop of Saint Paul, then extended a cordial welcome and his best wishes for a successful meeting.

His Excellency, the Most Reverend John B. Peterson, Bishop of Manchester, and first Vice-President General of the Association, addressed the Convention on "Sursum Corda." (On the Crisis in Education.)

The minutes of the meeting held by the Association in Cincinnati, Ohio, in 1932, were approved as printed in the Report of the Twenty-ninth Annual Meeting of the Association. The report of the Treasurer General was approved.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The members who were appointed on these committees are as follows:

On Nominations: Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Joseph J. Edwards, C.M., A.M., Very Rev. Charles A. Finn, D.D., Rev. Henry M. Hald, Ph.D., Rt. Rev. Lambert Burton, O.S.B.

On Resolutions: Rev. James A. Byrnes, B.Ph., Chairman; Rev. Leo J. Streck, A.M., Rev. Leo C. Gainor, O.P., A.M., Rev. William F. Cunningham, C.S.C., Rev. Wilfrid Parsons, S.J.

It was then announced that the following cablegram had been sent to the Holy Father:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

"Most Holy Father:

"National Catholic Educational Association, assembled in Saint Paul for Thirtieth Annual Meeting, sends expression of profound homage and loyalty to our Holy Father and implores Apostolic Blessing."

(Signed) †JOHN GREGORY MURRAY,
Archbishop of Saint Paul.

†FRANCIS W. HOWARD,
*Bishop of Covington,
President General, N. C. E. A.*

The following cablegram was received from the Vatican City:

"Archbishop Murray, Saint Paul, Minn.:

*"Holy Father grateful for filial homage readily bestows
Apostolic Blessing upon Your Grace, Bishop Howard,
Educational Association and its deliberations."*

(Signed) CARDINAL PACELLI

SECOND GENERAL SESSION

THURSDAY, June 29, 1933, 12:00 M.

The final meeting of the National Catholic Educational Association was held at noon Thursday, June 29, in the Music Hall of the Auditorium, Most Reverend Francis W. Howard, D.D., President General, presiding. The following officers were nominated and unanimously elected for the year 1933-34:

President General, Most Rev. Francis W. Howard, D.D.; Vice-Presidents General, Most Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Rt. Rev. Msgr. William P. McNally, S.T.L., Ph.D.; Treasurer General, Rt. Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Very Rev. Charles A. Finn, D.D., Rev. Louis A. Markle, D.D., Ph.D., Rev. Michael J. Early, C.S.C.

From the College Department: Rev. Charles F. Carroll, S.J., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Francis M. Connell, S.J.

From the Secondary-School Department: Brother Benjamin, C.F.X., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., A.M.

From the Parish-School Department: Rev. Michael A. Dalton, A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D.

The Reverend James A. Byrnes, B.Ph., Superintendent of Catholic Schools, Saint Paul, Minn., read the report of the Committee on Resolutions:

RESOLUTIONS

The Association expresses its fealty to our Holy Father, Pope Pius XI, who in many utterances has so nobly set forth the principles and aims of the Catholic school and college, and promises fidelity to his directions and aspirations for Catholic education

Resolved, That the National Catholic Educational Association in convention assembled express its profound appreciation to His Excellency, the Most Reverend John Gregory Murray, Archbishop of Saint Paul, for his kind invitation to the Association to hold its annual convention in his Archdiocesan city and for his kindly and efficient assistance in organizing and furthering the work of its sessions.

Resolved, That the Association acknowledge with respect the gracious message of the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and assure him of its determination to pledge its loyalty to his person and to continue its cooperation with the work of the Holy See represented in his office.

Resolved, That the Association greet with acclaim the Bishops of other Sees who have honored by their presence and encouraged by their participation in our deliberations.

Resolved, That due thanks be accorded to the Chairman and members of the Local Committees who have so unselfishly for weeks devoted their unstinted efforts to making this Convention a success and likewise that the Local Press be particularly singled out for its plendid attention and the large space devoted to recording the history of the sessions.

Resolved, That thanks be extended also to the Civic Authorities and in particular to the Mayor of Saint Paul, the Honorable William Mahoney, for their cooperation and to the Citizens of the Twin Cities for their cordiality and hospitality to the Convention.

Resolved, That the Association extend its thanks to the members of the Hierarchy comprising the Administrative Committee of the National Catholic Welfare Conference for their stirring "Statement on the Present Crisis," and that it note with a special satisfaction the sections devoted to the purpose and aims of Catholic education.

WHEREAS, The Nation is now entering upon a social revolution that will profoundly modify the relations of government with industry and introduce into industry standards of morality that are new to it, and

WHEREAS, Catholics generally under the direction and inspiration of the Holy Father are interested in the evolution of this new era and in particular ardently desire the establishment of indus-

trial peace and prosperity founded upon justice and charity, therefore

Be it resolved, That the Association as a group of citizens and Catholics, realize its responsibility in the proper and just ordering of society, and that it pledge its constant study and action to the end that this social-economic revolution be conducted with due regard to the rights of all classes of society, and

Be it further resolved, That the Association take this occasion to felicitate President Roosevelt upon his constant insistence upon this ideal of social justice and the introduction of morality in industrial relations and to pledge our earnest efforts in cooperation with him that a return to prosperity be accomplished without a return to the evils that have disgraced our civilization in the past.

WHEREAS, A false conception of individualism has introduced into society a mad struggle for gain under the impulse of greed, and has gone far in destroying the ancient and holy independence of the family, and

WHEREAS, At the same time evil forces are constantly undermining in every way the ideal of the home as the sole bulwark of the freedom of the individual from the usurpation of the absolute state, therefore

Be it resolved, That to counteract these forces and to give concrete expression to the principles and ideals enunciated by our Holy Father, Pope Pius XI, in his Encyclical on Catholic Action, this Convention emphasize the relations that must exist between the home and the school through a broader and more definite conception of the joint responsibility of these two agencies working together in collaboration with the Hierarchy to "bring to souls—to bring to every soul—all the treasures of truth and of good, doctrinal and practical, which Christ Himself brought to the world."

WHEREAS, The Christian education of youth depends entirely on the Christian education of their instructors, therefore

Be it resolved, That we go on record as strongly affirming the necessity of the formation of our Catholic teachers in Catholic training schools where they will be imbued with the principles of true philosophy and educational psychology and enabled to meet with intelligence the errors of many of the current educational systems.

WHEREAS, In the words of Pope Pius XI in his Encyclical on the Christian Education of Youth, "The true Christian product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example

and teaching of Christ; in other words, to use the current term, the true and finished man of character, therefore

Be it resolved, That the schools and colleges comprising the National Catholic Educational Association once more proclaim to the world the glorious heritage of the truth of the religion of Christ and the greatness of its own mission to incorporate into the Catholic consciousness the knowledge and beauty of Catholicism both as a creed and as a culture, and that we once more consecrate ourselves to the task of moulding the souls of all of Catholic youth to the image and likeness of the Son of God

Resolved, That the Association reaffirm its conviction that the Catholic Press is an invaluable asset to the Catholic school and urge its membership to cooperate actively with it in the diffusion of the news of the Catholic world and in the proper interpretation of the Church in the world at large.

(Signed) JAMES A. BYRNES, *Chairman*,
LEO J. STRECK,
LEO C. GAINOR,
WILLIAM F. CUNNINGHAM, C S C.,
WILFRID PARSONS, S J.

At the conclusion of the meeting, the Association was honored with a brief address by His Excellency, the Most Reverend John Gregory Murray, Archbishop of Saint Paul.

GEORGE JOHNSON,
Secretary.

PAPERS OF THE GENERAL MEETINGS

SURSUM CORDA

MOST REVEREND JOHN B. PETERSON, D.D., LL.D.,
BISHOP OF MANCHESTER

I.

The critical thirties of the twentieth century have not been without their marked effect upon education and educators. Whether it be for good or for evil time alone will tell. "It is an ill wind turns none to good." A just revaluation of old educational ideals and a sane appraisal of modern educational vagaries could not be called an evil.

We are passing through what the profession calls the "School Crisis." Increasing unemployment has increased enrollment in free schools, public and private, particularly in the higher grades; but it has diminished attendance at schools which depend chiefly upon pupil-paid tuition. This increasing demand for free education has imposed added burdens upon all agencies which support and conduct free schools, and has increased the cost of maintenance in the midst of an economic crisis in which even the normal cost could not be met. The increased demand for educational facilities has outstripped the supply of funds for the educational budget. Teachers thus burdened with extra work have had to suffer from decreased, deferred, or even defaulted pay.

It is unfortunate that, at a time when a real education for the responsibilities of a changing order is an acknowledged imperative need, there should be a commensurate lack of funds for its furnishing. Financial difficulties beset education on every side. The large and well-endowed colleges are weathering the storm, but with a sharp eye on their ledgers. The small colleges which depend for upkeep upon an irreducible minimum of enrollment are fearful for their survival. Doctor Wilbur, president of Stanford University, is quoted as saying last April that 300 small col-

leges in our country were threatened with extinction. College preparatory schools and academies conducted under private auspices are even worse off, and many have had to close. It is estimated that 1,200 private business colleges and schools closed within the past year. Costly public high schools and their costly upkeep have added considerably to the crushing burden of municipalities whose struggle for continued solvency is a discouraging feature of the depression. Elementary schools in many places have had to curtail their programs and personnel, shorten their terms, and reduce their activities, in order that cities and towns might make ends meet. An increase of 1.5 per cent in public-school enrollment has been met by a decrease of 1.7 per cent in the number of teachers, while the budget for city schools has been cut at an average of 7 per cent. Rural schools have suffered greatly. The National Office of Education estimated in January that some 9,000 rural public schools would function on part time this year; while over 4,000 rural elementary and high schools were fated to close their doors.

Particularly in the South and in the West, save perhaps on the seaboard, the financial situation of our public schools is really critical and the plight of unemployed or overworked and underpaid and even creditor teachers is indeed discouraging. Be it said to the honor of so many of the teaching profession that they have carried on in spite of these disheartening conditions; and their loyalty is not to be smirched by the pettiness of those who, in the most colossal economic breakdown in history and in the midst of unparalleled general unemployment and dwindling wages, stressed in the sacred name of education a selfish plea for retention of superfluous jobs and the wage scale of the prodigal unreckoning twenties. The general educational situation is thus critical, disheartening.

II.

If this be true of public and private schools conducted under non-Catholic auspices, what of our own educational institutions and our parish schools particularly? How have they fared in the depression; and what are their prospects in the current economic crisis? Are we to succumb to the all too prevalent discourage-

ment; or is ours still to be the confidence and courage and endeavor of our fathers who planned and built and launched our system of Catholic schools? Ours must be their spirit. With the same confidence that is ever the fruit of our faith; with the same prudent courage that springs militantly from our Christian hope; with the same unselfish dedication to the instruction of youth in an ennobling culture, in dependable citizenship and in the saving knowledge of Jesus Christ, which is the most cherished flowering of our charity, we can and will succeed in overcoming present difficulties, and we shall emerge from this crisis as strong as ever and, better still, the more respected; for the very crisis we are fighting has been bringing the educational world to our way of educational thinking.

Not that we have been spared distressing and disheartening conditions; nor that these have failed seriously to cripple many of our schools and even to crush a few. It could not be otherwise. Our faithful, as much as if indeed not more so than others, are victims of the common economic catastrophe. They have known the privations of unemployment and underpay. They bear the burden, directly or indirectly, of the heavy school tax of the land; and upon that heavy burden they bear the added load of the cost of the schools to which they prefer to send their children. Freightened with this double burden surely none more loyally than Catholics have sacrificed themselves for the cause of education. This sacrifice has been keenly but generously suffered by the doubly-taxed faithful. It has been suffered by the teaching Sisterhoods and Brotherhoods whose members, in fidelity to their mission, have tasted not alone the poverty to which they vowed themselves but added hunger and cold and incredible discomforts in order that their schools might last and children learn. It would be indelicate to say more in this presence, in the presence of so many of our devoted Brothers and Sisters who know more intimately than I the deprivations which have been theirs during the past few years. They would wish in humility to hide their heroism. All honor to them; and to our pastors, too, who with dwindling resources have kept things going with almost superhuman resourcefulness and at what cost of worry, health, and other intimate sacrifices God alone knows. By their fruits you shall know them. These fruits

are graphically and encouragingly revealed in a survey now being made to determine the casualties to Catholic schools during the past two years. Out of our 104 Dioceses, 73 have so far made returns. Of these, 55 report that not a single school has been closed. Eighteen have reported the closing of a total of 32 elementary or high schools, affecting 122 teachers and 2,668 pupils; and of these 32 closings, 24 only were attributed directly or indirectly to present economic conditions. Given that the 31 unrecorded dioceses have suffered in similar measure, the percentage of closed elementary and high schools in our system would be $\frac{1}{2}$ of 1 per cent; the number of teachers affected, about $\frac{1}{4}$ of one per cent; and the number of pupils affected, less than $\frac{1}{8}$ of 1 per cent, and of these it is certain that many entered other parish schools. Given the cumulative effects of the depression of the past three years these very small losses, regrettable as they may be, attest to the remarkable virility of our system and surely offer no grounds for discouragement.

III.

The closing of so many public and private schools in our land has developed a growing consciousness of the excessive cost of education. It has raised the question as to whether or not the education which too many schools have been giving is really worth the price. In a crisis of the very sort for which public education was supposed to prepare the masses and offer them true leadership, the vaunted hopes have not been realized. How far this education has been at fault, it is not easy to say. One has only to read the current commencement utterances of American educators of note, however, strongly to suspect that faith in the boasted worth of American educational ideals and programs has been severely shaken.

The worth of education and its place in American culture seemed fated for a time to be measured in terms of frenzied finance and according to the unsound standards and false hopes of paper-profit days. Big and costly buildings, big salaries, big endowments, big libraries reflected the overblown bubble of big business. Standards stressing quantity rather than quality reflected the menace of the mechanized age and the fallacy of mass-

production. The sponsorship of this by standardizing agencies whose charter was their own self-sufficiency and presumptuousness, albeit informed by a sincere though misguided purpose to promote the interests of education in our land, seemed destined to consecrate as an American educational principle that the worth of education was to be measured chiefly by the amount of money spent for the student and by the amount of time spent by him in school.

During the first two decades of this century the cost of tax-supported education mounted by rapid strides. The pride of towns and cities was appealed to in the name of education, and their coffers were unstintingly opened. The federal treasury was repeatedly assailed in successive bills providing for tremendous subsidies. Any who had the vision and courage to remonstrate were branded as reactionaries, medieval, enemies of learning and of our land. The folly of it all is as clear today as noon-day sun; and now at last it is admitted that it was not the Catholics and others who spoke the unheeded word of warning who were the dupes of this folly.

In 1930, the educational budget for public education had reached approximately two and a half billions of dollars, of which one and a third billions were expended for instruction alone. The per capita cost of public day schools in 50 representative cities reached in 1930 the yearly average of \$112.89, running from \$70.84 in New Orleans to twice that amount, \$140.67, in Newark, N. J. Local conditions varied in determining the cost; though geography seemed not to enter into the calculation. Saint Paul for example was paired with Baltimore at a per capita cost of about \$91.40; Minneapolis with Providence at about \$105.00; and Boston, the Hub of the universe, with Washington, the costly driving gear, at about \$133.00. The general per capita rate for both urban and rural schools in 1931 is estimated at 62.8 cents per day which, however, was reduced last year by about 22 per cent.

This cost was borne of course by the American taxpayer and contributed in no small measure to his ever-increasing burden. Resignedly does he bear it still for the sake of those twin apples of his eye, his children and his country, though he has begun to rub his eyes and question whether or not his child and his

country really profit by an education whose worth is now being seriously questioned.

This burden has been felt by all, but it has fallen with double stress upon our Catholic citizenry. In their conviction that education moulds for eternity as well as for time, for service to God as well as to self and one's fellow-man, for moral as well as for mental activity and specifically in keeping with the moral standards taught and exemplified by Jesus Christ, for religious culture as well as secular, they have erected and maintained their own schools while uncomplainingly supporting the others. In doing so they have today a real investment in elementary and high schools of \$1,327,500,000, and in these schools they have been latterly spending annually some \$67,000,000. That they could do this on an average per capita cost of only \$25.00 a year in the grade schools, and \$40.00 in the high schools has been an object lesson in an efficiency which other schools are now emulating, both by ridding themselves of faddish superfluities and by judiciously adjusting expenses for essentials. Even at that the cost of elementary education in cities is still twice as high as in our parish schools. This comparison is for us a source of encouragement. Much of our pioneer work, moreover, was done in very difficult times. What has thus been done is an earnest that more will still be done.

IV.

It may be that it will be done at last with the help of a grateful public. For, with recognition of the fact that Catholic schools have been giving a sound and sensible education at a cost which is measured in terms of human consecration as well as of dollars and cents judiciously spent, there is emerging the recognition of the injustice that has been done to Catholics in compelling them to bear the burden of a double educational tax, a large portion of which was levied for what is now acknowledged to have been unwarranted extravagance. In this recognition we find no little encouragement.

Most of our school buildings now enjoy exemption from taxation; but as it is the parish which supports the schools this exemption should in justice extend to all parish property used for parish

purposes. No more ungrateful and disgraceful injustice could be imagined than a tax upon our Catholic schools.

Besides tax-exemption, as long as the State presumes to provide popular education at public expense, justice would compel a policy of positive assistance, not only because our Catholic schools have always stood for the program that now is finding popular favor, but because the Catholic schools have annually saved to the states, by an estimate based upon the relative per capita cost of education in Catholic and public schools, over 170 millions for elementary education, and over 40 millions for high-school education, totalling in more exact figures \$210,577,627 a year, and this for maintenance alone, not to speak of capital outlay of 1300 million dollars.

What form this assistance may take is not for us to discuss here, but whether it be in direct or indirect support this we must not lose sight of: our independence to direct our policy, under reasonable state requirements as we are doing now, is worth more to us than money. The proven worth of our schools at a time when educational idols are in the shattering is the basis of our purpose and our claim to remain undisturbed in the enjoyment of our present independence. Assistance that would lead to secularization would never be worth the price. We reared for independence in relative poverty. We shall not court ruin in any subsidy that implies control.

Come what may, it is another source of encouragement that the secular press is coming to acknowledge the unfairness of the exclusion from a share in public and particularly emergency funds of a mighty educational factor for the public good.

V.

I have spoken of the prevailing dissatisfaction with the overcrowded and unbalanced curricula of many American schools. Typical of this is the following quotation from the 27th annual report of the President and the Treasurer of the Carnegie Foundation for the Advancement of Teaching. (1932.) On the "Deflation of Public Education," Mr. Henry B. Pritchett writes: "It is not to be expected that all the state governments or all the educational experts will agree upon the reforms to be effected. But there ought to be a fair agreement as to the direction this adjust-

ment of tax-supported education to the intellectual needs and the financial resources of the states ought to take. Some of the signposts that mark this course would seem to be the following:

- "(1) The courses of study should be fewer and simpler, and should look toward the training of the habits of the mind rather than the furnishing of information. In other words character and the ability to think are the real aims of the elementary school. It should be a free school, but the purchase of books by the state should cease. The American people are being made soft by this sort of coddling.
- "(2) The secondary school should carry a tuition fee as it does in Europe, and the standard of admission should be such as to exclude the manifestly unfit. . . .
- "(3) In the secondary schools, as in the grade schools, the need for a simpler curriculum is pressing. Today the secondary schools will be found to offer, in one state or another, the most amazing mass of studies, literary, scientific, and vocational. Everything from philosophy to journalism can be studied, in name at least, in the secondary schools in our country. A more simple, sincere, and consequently a less expensive regime, supported partly by the state and partly by tuition, should take the place of that which now obtains."

Again, in the conclusion of a study on "Some of the Effects of the Economic Situation in City Schools," published by the National Office of Education in its Circular Number 79, February, 1933, we read: "Now is the time to study the whole education program from the bottom to the top to see what should be left and what eliminated, not merely for financial reasons but in order that a program may be developed which meets the needs of the individual and of society more nearly than does the present program. Any pruning should be for the purpose of making the educational tree more fruitful."

To this we can say "Amen"; for this has been continually our contention in spite of its unpopularity and in spite of the charges of obscurantism so steadily hurled at our unoffending heads.

VI.

I see then no overpowering reasons for discouragement on our part. We can go on. We will go on. For we are confident that, in the Crusaders' cry, "God wills it." Rather do I see many reasons for positive encouragement. I am sure we can survive and flourish for these reasons:

- (1) Because we educate for eternity and must not be dismayed by the inevitable vicissitudes of time.
- (2) Because of the heroic work being done by the 65,601 Sisters and Brothers who teach the 2,464,467 children in our schools, and to whom they are so devoted that naught but an overwhelming and unthinkable calamity could them part.
- (3) Because our capital investment in elementary and secondary parish schools, representing an actual value of one and a third billion dollars, represents also a spirit of sincere devotion to the cause of Catholic education which depression cannot dismay. If our fathers could spare from their pittance of earnings these millions for buildings, their sons and daughters will pay from fuller purses for their unending upkeep and use.
- (4) Because it will be less expensive in the future to conduct Catholic schools than it has been in the past. The growing extravagances of public schools have been for some of us an invitation, if not to a like extravagance, at least to needless expense. Much of this will be eliminated with the reduction for years to come of public-school budgets for capital outlay and current expenses, and especially with the elimination and curtailment of excrescences in the curriculum and of needless educational activities and services. Retrenchment is the order of the day, and with it a reformation of the whole educational program in keeping with sane standards of pedagogy and with an efficiency and an economy more in line with our own.
- (5) Because the example of Archbishop Hughes, Bishop McQuaid, and other courageous parish-school pioneers,

who overcame greater difficulties than ours, is ever there to sustain us and spur us on. We shall not fail them. In their spirit we shall persevere.

- (6) And finally because in following our own ideals we know we have been right, and true friends of education outside our circle are beginning to believe it.

We live in a changing world whose morrow is indeed uncertain. But we who gather here today can offer it what our forebears in the faith gave it in other times of equally portentous change. With them, and with their courage, we hold out to the morrow this tribute of our educational system, the unquenchable torch of faith and science which has ever lighted the way of genuine human progress.

EDUCATION AND THE MODERN AGE

ADDRESS OF THE REVEREND JOHN J. BURKE, C.S.P., S.T.D., GENERAL
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In the life of a nation, there is no more important question than that of education. Education forms the individual. It moulds his mind, his soul, his entire self. All the estimates he holds of life, of the personal and social relations of life, of justice to his fellows, of the power and the authority of law, of his love for country and all his fellow-men—are the fruit of his education.

Education is not simply the imparting of information. It is inevitably the implanting of principles—whether for good or ill—which eventually make the whole world better or worse. How fundamental this is, is clearly seen from the fact that whenever a nation or a State has wished to set itself up as absolute, it has seized at once every agency of education, and denied to any and every power outside of its absolute self the right to educate. The absolute State has seen to it, is seeing to it now that the education imparted to the little ones will be no other than that which in theory and in action defends the supreme, unquestioned power and authority of the State. The absolute State has seen to it, and is seeing to it, that all primary and secondary schools, all colleges, all universities, all and every agency of education—the printed word—the broadcast word—the stage—the moving-picture—give no instruction, impart no principles save those that are in its interests. It seeks a generation that will slavishly accept absolutism. It therefore commandeers education.

When, therefore, we deal with education, we are dealing with the mightiest of forces: we are dealing with the fundamental rights of man, and of human society. Because of this, there is ceaseless strife over the question of education. The Catholic Church particularly insists on the right of freedom in education, and of the necessity of religion in education. This is construed by some as defiance of the State authority: a cleavage in the body politic.

Any one who loves the rights of man and who looks through the pages of the past, and indeed the pages of contemporary history, will see the deep issues that are at stake.

The history of human freedom is an unrelenting protest against human tyranny. They who find themselves king or ruler or head of a State or nation, find, as a rule, little difficulty in thinking that they are placed there to command and not to serve—to serve the people. Man, they say, was made for the State: and not the State for man. They gradually assume—as is natural to human-kind—more and more power. They create of the State a myth, almost a God. They reproach with infidelity and betrayal any who gainsay their will. They sacrifice the individual: they deny him any rights as a man: they dictate to the family: they confess no rights or obligations to God or to man.

If education in such a state were free, the citizens would not only learn of their rights—they would be inflamed with the moral courage to assert them, and the absolute State would be overthrown. True education informs a man that he is a creature; that he is dependent upon, that he may rely upon a provident and all-merciful God. True education convinces the individual that he has a personal dignity given him by God that no power of earth, no corporate power, however mighty, can take from him. True education convinces a man that the family—husband, wife, and child—is the unit of human society; that the State should defend, protect, insure the rights of the family, and that the State is blameworthy and guilty; that it forfeits all right to obedience when it does not thus respect the law of God and of man.

There is more than a world of difference between a nation animated by such convictions and a nation whose citizens have, through false education, forfeited all sense of manhood, of individual worth for time and for eternity.

The few summary phrases that I have used above will undoubtedly recall to you who hear them, something of the spirit that animated our own forefathers in asserting their rights as men and as a nation against a tyranny that was unbearable and an injustice that it would not have been right for them to endure. The creation, the destiny of the United States were in their hands. Had they not been men of Christian education, with the traditions

of Christian truth and Christian freedom, there would be no America today.

The Christian mind of our forefathers was that public education should include religion. They saw clearly that religion creates the enduring, high, worthy sanctities of life: begets that conscience which gives true obedience to law, and makes known those sanctions without which a stable, just national life is impossible.

Their mind is recorded in the organic law of our country, recognizing that man, every man, has rights which are not bestowed upon him by any human power, which are superior and antecedent to human power and authority: rights which are not dependent on the State: rights in the light of which an absolute State is impossible.

The Declaration of Independence reads:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

Although we have failed oftentimes to remember this bill of rights, the Christian tradition persists in spite of all that has been done to break it down. As late as 1925, the Supreme Court of our country declared: "The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations."

If one would honestly trace the true American tradition, back to its sources, he would find that the American tradition stands for the necessity and the right of religious education in public education. We may quote here the familiar words of Washington's "Farewell Address":

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A vol-

ume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

In the act of the Congress of 1787, regulating the grant of the vast western lands to the Ohio Company, the Congress of the United States declared, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Washington, in his Thanksgiving Proclamation of 1789, said: "We may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him . . . to promote the knowledge and practice of true religion and virtue."

John Adams, in a similar proclamation, recommended "that the principles of genuine piety and sound morality may influence the minds and govern the lives of every description of our citizens . . ."

Even Jefferson, who has so often been quoted as a champion of secularism in education, spoke thus: ". . . entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow-citizens, resulting not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed, and practised in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man. . . ."

One might reinforce these statements by those of later date, coming from the Chief Executives and prominent statesmen of the nation, and which show the high value and importance which they officially placed on the necessity of religious education and fidelity to religious principles in our national life.

President Coolidge:

"Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded but to man and to God."

President Harding:

"A parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world."

President Taft:

"I know there are people who hold that God should be eliminated from education, but I hold that love of God and country are compatible, and that an education where these principles are combined, makes for happiness when the young man or woman goes out into the world."

Vice-President Marshall:

"Never in the history of the world has there been a time like the present, when honest men so honestly confessed that government does not hang upon constitutions and leagues of nations, but depends upon the gospel of Christ for its salvation. The real evil of the church today is that it has turned over too many of its functions to the state."

Josephus Daniels, our present Ambassador to Mexico, said:

"We must strengthen the educational policy of this nation by strengthening the church schools and colleges

which hold true to Christian ideals, and are the rock upon which a nation's life can be safely founded "

The Catholic Church and the Catholic people of our country have ever maintained the necessity of religious instruction in education. They have maintained that position unflinchingly. They have made great financial sacrifices to carry it into effect. They have not only been misunderstood but misrepresented. Every kind of ulterior and unworthy purpose has been brought against them.

But the position of the Catholic body in this matter is more truly American than the position held by those who would exclude the teaching of religion from public education. It is not the defenders of parochial schools who are un-American. They are un-American who maintain that religious education should be excluded from public education. Time and again, our metropolitan journals have maintained the only American school to be the public school; that is, the school in which no religious education is given. The generally accepted attitude of the American public is that we, as a nation, have happily solved the question of public education, by prohibiting religious instruction in our public schools. But that generally accepted attitude is a forgetfulness of the convictions of our fathers upon which America and its institutions were built—and that forgetfulness is resulting in a weakening of those institutions—in the creation of a doubt as to whether a country that thus, even unintentionally, puts God out of the mind of its children, can long endure.

They who advocate that the State, the nation, has as such no concern with religion, practically declare that it is not necessary for the moulding and making of a citizen that the citizen should have any belief in God, or any belief in human institutions, or human relations, except what this world may present. If such were the sufficient characteristics of worthy citizenship, the life of a nation would rapidly be reduced to expediency, to time values, to an increasing struggle for the world's goods and the world's pleasures between man and man.

Such a situation—which we will recognize to be very like our world conditions of today—was visualized almost fifty years ago by a great leader and thinker—Pope Leo XIII:

"If the soul is by nature one with the body, and if therefore no hope of a happy eternity remains when the body dies, what reason is there why man should endure toil and suffering here in the endeavor to subject the appetites to right reason? The highest good of man will consist in enjoying the comforts and pleasures of life, and since there is absolutely no one who does not by an instinct and impulse of nature strive after happiness, every man will naturally lay hands on all he can in the hope of living happily on the spoils of others. Nor will there be any power mighty enough to bridle passions when fully set astir; for if the supreme and eternal law, which commands what is right and forbids what is wrong, be rejected, it follows that the power of law is thwarted, and that all authority is loosened. Hence the bonds of civil society will be utterly shattered, when every man is driven by insatiable greed to a perpetual struggle, some striving to keep what they possess, others to obtain what they covet. Such is more or less the spirit and tone of our age."

They who shaped the beginnings of our country, realized, at least implicitly, what the absence of religion and religious education would mean to a nation, and particularly to our nation. We cannot review here, even in a brief way, the history of public education in the United States. These salient facts, however, are clear in that history. It was never the intention of those who guided our country for the first half century of its existence that public education should be directed or supervised by our national Federal Government. To the States, as sovereign bodies, was given the supervision of public education.

It was the explicit mind of both national legislators and those of individual States that education should include religion and religious instruction. Neither national nor State legislators, as a rule, rejected in principle that inclusion. They did practically reject it—they did practically exclude religion from public instruction because they were beset by hundreds of different religious sects who asked that their particular tenets be taught to the children of parents holding them. Bewildered by the difficulty, they solved it not on principle but on expediency.

Later, into our national consciousness was brought from foreign sources the theory that the State had an absolute right to educa-

tion; that the State could give nothing more than a lay education; that the teaching of religion was no concern of the State; that if religion were to be taught, it might be taught by the churches.

This reversal from our earlier tradition has, up to a few years ago, been thoughtlessly accepted by the majority of the American people. Education has become simply the imparting of a certain amount of information, of what is known as scientific knowledge. Education that would, as Bacon said, make the full man—is officially no concern of the governments that have in their care the present and future of America.

No man and no nation lives by bread—that is, by material things—alone. Every man and every nation needs the things of the spirit—the truth that is common and obligatory upon us all; that gives human law its sanction; that assures man he is not a creature of time, but a child of God with an immortal soul, the destiny of which, with that of his fellows, he is working out here and now. We all exalt such truths as the brotherhood of man, the dignity and right of the individual, the sanctity of marriage, the worth of children, for without them we are dying. In both the national and international situation we face today, fidelity to these truths is necessary. They transcend, as they beget, all discussions of tariff schedule, of national and international trade, of national and of world prosperity. They are the reason why we enjoy liberty: why we struggle on in hope of the better day for ourselves—our fellows—our children.

The Catholic Church claims and has always claimed that it has primarily the care of the souls of men; that it must give to men—from their infancy on—the saving truth of Jesus Christ. The Catholic Church claims that as this is saving truth unto eternal life—so is it saving truth unto temporal life, that the citizen is not divorced from the man, nor the patriot separate from the Christian. Were we to confine our view simply to that of national well-being, we will find that the position and claim of the Catholic Church on education are more faithful to the original position of those who first guided this Republic than any other theory or attitude held in America today.

It is unnecessary to rehearse here what the Catholic Church in this country has done to give her children religious education.

The question of religious education is the more pressing because the average American, due to his lack of thinking out the problem, complacently believes that religious education can be left to the churches. Indeed, it is not uncommon to hear the Church challenged: to hear it asked why the Church does not meet in her children the needs of the day—and be the power that solves the world's dilemma.

If every one of our forty-eight States practically declares that religion is not essential to the educational work of the nation, do they not help to create the impression that religion has no vital part in the making of the citizen or the building of the country? Consider for a moment the great agencies that affect all of our people—the press, the stage, the moving-picture, the magazine, and the book. As we know them, they are far from being religious. They would scorn the title. In spite of the inspiring words that our Chief Executives have often given on the necessity of the Christian religion to our national life, non-Christian principles have so eaten into the mind of Americans that legislation and minor judicial decisions are being affected in favor of atheism and of immorality.

We are all greatly affected by the agencies I have mentioned. We find in them our recreation much of our cultural life: our common social life and standards. It is not fair to ask the Church, to challenge the Church to mould her children independent of all these surrounding, penetrating agencies. The Church can do much: the Church has done, is doing heroic work. But inevitably some of her children will be, in part at least, overcome by the world; and overcome the more in so far as the world refuses to have its institutions informed by religious principles.

Beyond this, they who foster religious indifference in education, and even religious denial, are contributing more effectively than the open criminal to the undoing of our country. They are debasing the souls and bodies of men—making of patriotism a mouthing, and of social justice a myth.

Intelligence and intellectualism may be a blessing or a curse. Man for his own life, his family life, his social life—must be guided by a conscience informed, a conscience that looks to God and to Christ. Something higher than merely intellectual development

is the goal of the Catholic Church, as it was the goal of Christ. Man is not solely of mind and intellect, but also of soul and heart and will. And the Catholic Church would forfeit—if it had to—purely intellectual development in order to make known the eternal truths to which, as to Christ, every intellect must bow. A Catholic father looks upon his son, not preferably as an intellectual wonder, but as a worthy, upright man—a brave Christian who will live his Christian faith among his fellows.

We have thought too much of our country as the land of opportunity—of material opportunity. We have forgotten that it was founded upon Christian faith; that it was also to be the land of sanctuary extending its light of spiritual and religious freedom to the nations of the earth. Material wealth: unlimited resources, made us wasteful: careless: self-satisfied and self-contained. Even in this present world disaster, we are speaking for the most part of the return of material prosperity. Better, indeed, if we sought first the kingdom of God and His justice: then, all things would be added unto us. From the beginning of our history unto this day, it has been the purpose of the Catholic Church to keep clear to child and to man, the eternal truths of that kingdom and of that justice

With no condemnation of others, without blame and without censure, we fervently hope that even now in the darkness of our night, those truths may be seen, as the wise men saw the star—and the peoples of the earth and the nations thereof may be led in unity unto Christ.

COLLEGE DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:30 P. M.

The meeting was called to order by the President, the Reverend Daniel M. Galliher, O.P., J.C.D. The President in his opening address pointed out the ideals of Catholic education and called upon the delegates to uphold them. In the absence of Rev. J. Roger Smith, C.M., A.M., Secretary, the Reverend Francis L. Meade, C.M., A.M., was appointed by the Chair as acting secretary.

The President appointed the following committees:

On Nominations: Rev. William F. Cunningham, C.S.C., Rev. Alphonse M. Schwitalla, S.J., Ph.D., Sister Helen Madeleine, S.N.D., Brother Jasper, F.S.C., A.M., Rev. Julius W. Haun, Ph.D.

On Resolutions: Rev. Charles J. Deane, S.J., Rev. Daniel J. McHugh, C.M., M.S., Mr. Edward A. Fitzpatrick, Ph.D., Rev. Edward V. Stanford, O.S.A., Rev. Paul J. Foik, C.S.C., Ph.D., Very Rev. Walter C. Tredtin, S.M., Sister M. Evelyn, O.P.

A paper was read by Sister M. Antonine of the College of St. Catherine, Saint Paul, Minn., entitled "Corecreation and Social Adjustment in the Catholic College." During the discussion that followed, Rev. William F. Cunningham, C.S.C., briefly gave the *a priori* psychological and sociological bases for corecreation. Rev. Albert C. Fox, S.J., expressing approval, made a plea for personal responsibility. Rev. Alphonse M. Schwitalla, S.J., requested the Chair to ask Father Haun to tell his experiences with corecreation, which was done.

A motion to adjourn was made, and being duly seconded, was so ordered.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9.30 A. M.

The meeting was called to order by the President. A paper was read by the Reverend Charles J. Deane, S.J., Dean of Fordham College, Fordham University, New York, N. Y., entitled "Religion in the Catholic College." In the discussion which followed, Rev. Joseph A. Schabert agreed with Father Deane that religion should be taught as a logical whole, but insisted that it must be presented in a living form; that is, with personal significance for the student. Rev. Thomas J. Higgins, S.J., presented the danger of emotionalism in religion. Dr. Julius Haun pointed out the mean between logic and emotion in religion. Doctor Haun likewise questioned why the teaching of Scripture and Church History was not mentioned in Father Deane's paper. Father Deane replied that Scripture was taught incidentally, and that Church History was taught concomitantly with other branches of history. At this point the meeting was graciously visited by Their Excellencies, Most Reverend Archbishop Murray, Most Reverend Bishop Howard, Most Reverend Bishop Peterson, together with Reverend Doctor George Johnson. Very Rev. Walter C. Tredtin, S.M., President, University of Dayton, Dayton, Ohio, read a paper entitled "Catholic Action in the Catholic College." By permission of the President, discussion of the previous paper was permitted. Sister Mary Eleanore questioned Father Deane on three points: (1) The number of periods in religion per week; (2) the number of collegiate credits given; (3) whether it was difficult to obtain compulsory attendance at Mass. Father Deane replied: (1) Two per week; (2) two per year; (3) no.

A paper by Sister Helen Jarrell, R.N., B.S., A.M., Directress of the School of Nursing, St. Bernard's Hospital, Chicago, Ill., was read, entitled "The Evolution and Present Status of Nursing Education in Our Schools and the Significance for Catholic Colleges."

The meeting then adjourned.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2:30 P. M.

A new Committee on Nominations was named by the President as follows: Rev. Alphonse Schwitalla, S.J., Ph.D., Sister Helen Madeleine, S.N.D., Sister M. Eleanore, C.S.C., Rev. Arthur H. Chandler, O.P., Brother Jasper, F.S.C., A.M.

A paper was read by Fred C. Zapffe, M.D., Secretary, Association of American Medical Colleges, Chicago, Ill., entitled "The Significance of the Aptitude Test and Other Aids in the Selection of Medical Students." In the discussion which followed, Father Bonaventure, O.S.B., asked: (1) If social sciences should be given a place in premedical work; (2) if favoritism was not sometimes shown by medical schools in selecting their students. Doctor Zapffe replied: (1) The social sciences and psychology were recommended; (2) yes. Doctor Zapffe agreed to meet the members after the meeting for a discussion of their personal problems.

Sister M. Henrietta, R.N., B.S., A.M., Instructor in Nursing Education, St. Mary's Hospital Unit, St. Louis University School of Nursing, St. Louis, Mo., read a paper on "Future Cooperation Between the Catholic Colleges and Universities and the Schools of Nursing." At the conclusion Rev. Robert M. Kelly, S.J., asked: (1) Whether all nurses were to meet collegiate entrance requirements; (2) must all nurses complete entire course; (3) how many years would be required. Sister Jarrell replied: (1) and (2) Depended on the regulations of the several states; (3) three years would suffice by shortening the time the nurses spent on the floor.

Rev. Robert M. Kelly, S.J., made a motion for the Chair to appoint a committee to meet with a committee from the Catholic Hospital Association to work out a solution for cooperation. The motion was seconded and carried.

Father Schwitalla, S.J., then arose to correct an opinion that affiliation with a Medical School was necessary, that any strong college would suffice. Father Schwitalla then presented the following resolution and asked its adoption:

"Resolved, That the College Department of the National Catholic Educational Association accept with deep appreciation and understanding the resolution of the Catholic Hospital Association

relative to the collegiate standards in Schools of Nursing and to the cooperation between the teaching and the nursing Sisterhoods; that it congratulate the nursing Sisterhoods on the progress they have made in furthering high standards in nursing education, and in unifying their aims in their professional fields with those in Catholic education, that this Department of the National Catholic Educational Association pledge to the Council on Nursing Education of the Catholic Hospital Association, and to the Sister members of that Association, the fullest cooperation in developing plans and in securing their execution, for a progressively closer union between our colleges and universities on the one hand and our schools of nursing on the other; and finally that this Department endorse heartily the general plans already in operation by which schools of nursing have secured affiliation with Catholic colleges and universities."

Rev. Dr. Daniel J. McHugh, C.M., seconded the resolution which was adopted.

The meeting adjourned.

FOURTH SESSION

THURSDAY, June 29, 1933, 9.30 A. M.

The meeting was called to order by the President. The report of the Committee on Graduate Studies was read by Rev. Alphonse M. Schwitalla, S.J. Committee asked for an extension of its authority. It was moved and seconded that the report be accepted, and it was so ordered.

The report of the Committee on Social Studies, prepared and presented by the Reverend Joseph S. Reiner, S.J., was read to the meeting by the Secretary. The motion was made that the report be accepted and that its recommendations be followed. The motion was seconded and so ordered.

The report of the Committee on the Accrediting of Colleges was read. It was moved and seconded that the report be approved and accepted, and it was so ordered.

The report of the Committee on Resolutions was presented by the Reverend Charles J. Deane, S.J. The Committee submitted the following resolutions:

RESOLUTIONS

Be it resolved, That we extend our very sincere thanks to His Excellency, the Most Reverend John Gregory Murray, Archbishop of Saint Paul, for his very personal and intimate interest in our Department; and our gratitude to him and his Committees, of the clergy and laity, religious and civil for their hearty welcome, and continual provision for the success and accompanying pleasure of this meeting at Saint Paul.

Be it further resolved, That because a materialistic attitude and philosophy have dominated secular education, giving it a divided and distorted view of life, from which God and morality have been excluded, the Catholic colleges emphatically assert that their function is to give a totality of view regarding life, in which God and the things of God have their proper place

That because the economic crisis through which we are passing has shown the futility of this materialistic attitude, and since its results have in no way been commensurate with the enormous outlay of money spent on it, as admitted by its own proponents, the Catholic colleges continue to uphold their freedom to teach those branches of Christian education for which Catholics have made so many sacrifices in the past and for which they are ready, if need be, to make still greater sacrifices.

That since the same materialistic education has brought no solution for our present economic, intellectual, moral, and social problems, the Catholic colleges, mindful that the only real remedy has come from our Holy Father, Pope Pius XI in those splendid encyclicals on education, marriage, and social justice, strongly urge the greatest possible study of these documents in our college courses

It is also resolved that this Department earnestly recommend to all Catholic institutions of higher education the service rendered to libraries by means of the *Catholic Periodical Index* compiled with much labor and expense by cooperative efforts of certain members of the Catholic Library Association

Respectfully submitted,

CHARLES J. DEANE, S.J., *Chairman*,
DANIEL J. McHUGH, C.M.,
EDWARD A. FITZPATRICK,
EDWARD V. STANFORD, O.S.A.,
PAUL J. FOIK, C.S.C.,
WALTER C. TREDTIN, S.M.,
SISTER M. EVELYN, O.P.

The report was moved, seconded, and adopted.

The President appointed the Committee on Cooperation with the Catholic Hospital Association as follows. Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Sister Edmund Patricia, S.S.J., Albany, N. Y.; Sister Mary Zoe, Leavenworth, Kans.

The report of the Committee on Nominations was received and unanimously accepted. The President instructed the Secretary to cast the vote of the meeting which was done.

Following are the officers elected: President, Rev. Charles F. Carroll, S.J., San Francisco, Calif.; Vice-President, Rev. William F. Cunningham, C.S.C., Saint Paul, Minn., Secretary, Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.

Members of the General Executive Board: Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I., Rev. Francis M. Connell, S.J., New York, N. Y.

Members of the Department Executive Committee: Very Rev. Bernard J. O'Reilly, S.M., Dayton, Ohio; Rev. Paul J. Foik, C.S.C., Ph.D., Austin, Texas, Very Rev. Thomas F. Ryan, C.M., A.M., Brooklyn, N. Y.; Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I.; Brother Thomas, F.S.C., A.B., New York, N. Y.; Rev. Albert C. Fox, S.J., LL.D., A.M., Cleveland, Ohio; Brother Jasper, F.S.C., A.M., New York, N. Y.; Sister Helen Madeleine, S.N.D., Boston, Mass.; Very Rev. J. W. R. Maguire, C.S.V., Bourbonnais, Ill.; Rev. Daniel M. O'Connell, S.J., Chicago, Ill.; Rev. Alphonse M. Schwitalla, S.J., Ph.D., Saint Louis, Mo.; Rev. Miles J. O'Mailia, S.J., Washington, D. C.; Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., Chicago, Ill.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Mr. Edward A. Fitzpatrick, Ph.D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C.M., M.S., Chicago, Ill.; Very Rev. John W. Hynes, S.J., New Orleans, La.; Rev. Patrick J. McHugh, S.J., Newton, Mass.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Sister Margaret Marie, C.S.C., Notre Dame, Ind.; Mother M. Cleophas, Rosemont, Pa.; Rev. Charles J. Deane, S.J., New York, N. Y.; Sister Jeanne Marie, S.S.J., Saint Paul, Minn.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Sister M. Evelyn, O.P., River Forest, Ill.; Rev. Francis L. Meade, C.M., A.M., Niagara Falls, N. Y.; Rev. Thurber M. Smith, S.J., Saint Louis, Mo.

Committee on the Accrediting of Colleges: Chairman, Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; new member, unexpired term, 1930-36, Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio.

At the suggestion of the Reverend Doctor Daniel J. McHugh, C.M., the Reverend Charles F. Carroll, S.J., the newly elected President of the College Department, graciously addressed the meeting.

The President received a motion to adjourn, which was seconded, duly passed, and so ordered.

FRANCIS L. MEADE, C.M.,
Acting Secretary.

THE AIMS AND SCOPE OF CATHOLIC EDUCATION

ADDRESS OF THE PRESIDENT OF THE COLLEGE DEPARTMENT,
REVEREND DANIEL M. GALLIHER, O P., J C.D., ALBERTUS
MAGNUS COLLEGE, NEW HAVEN, CONN.

Once more it is a pleasing privilege to greet and to welcome the various representatives of our Catholic colleges to this Thirtieth Annual Meeting of the College Department of the National Catholic Educational Association. The ever-increasing numbers in attendance at these yearly assemblies is an agreeable and gratifying indication that Catholic interest and effort in matters educational do not diminish with the years, but, on the contrary, are carried on in the present, and are ever increasing, improving, and developing. And this is as it should be, for our system of education—an institution which bridges the centuries, and the influence of which is written large across the pages of our national life—must of necessity be reckoned among the strongest supports of our national tradition and our national stability.

In our opening meeting of a year ago we availed ourselves of the opportunity to place before your minds a few thoughts on the source and content of Catholic education. Looking backward over the hilltops of the years and the centuries, we endeavored to show that Catholic education is a sacred inheritance of intellect and spirit bequeathed to us out of the riches of an immemorial past. For when the temple of Jerusalem was destroyed by Titus, and the schools of Athens closed by the edict of Justinian, there passed away those ancient historic custodians of religion and learning, but not before the contribution of each to humanity became the priceless possession of the only existing institution strong enough to preserve and wise enough to dispense them to succeeding generations—the Catholic Church. To complement the thought of our previous paper, it is our purpose in this opening meeting to offer a few further considerations on the aims and scope of this hallowed heritage of spiritual and intellectual lore that has come to us across the ages—the possession of which is our inheritance and the imparting of which is our responsibility. Our Holy

Father tells us that to keep uppermost in our minds and daily to point out the essentials of Catholic thought, ever old yet ever new, is particularly "called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental." (*Encyc. Christian Education of Youth*, anno 1929)

Since Catholic education is a coalescence or combination of things of the intellect and things of the spirit, it clearly follows that its directive province embraces not merely the activities of the mind, but those of the heart as well. Fidelity to this twofold concept of true education, despite age upon age of oppression and opposition, has ever been the highest glory and proudest task of Catholic educators, for they realized from long centuries of experience that such a system, and such a system alone, can teach man the difficult art of complete and wholesome living, can instill into his heart and soul the correct Catholic attitude toward life as a whole, and can direct aright the normal development of his physical, mental, and moral powers—his body, mind, and soul. Now all intellectual effort must make for a certain culture of mind and body, while effective moral and religious training produces that without which society can never hope to continue—character. May we not, then, place culture and character among the highest complements and foremost aims of true education.

Culture, intellectual culture, have ever been in the past, as even now it is, synonymous with a rightly ordered liberal education—an education which necessarily includes a well-grounded knowledge of the fundamentals of arts, letters, and science. It becomes more and more evident from day to day that it is only by means of such knowledge, full and complete, that the earth can be made to give up the vast resources that it possesses for the progress of mankind. In Catholic circles we should need to make but passing reference to the cultural import of the traditional study of the classics, for the classics are truly the solid foundation of a liberal education. In voicing this statement, we are by no means unmindful of the fact that scientific progress has been responsible for much of our modern material and physical improvement. We, no less than its most ardent champions, rejoice in the triumphs which it has already achieved, and joyfully anticipate its future conquests.

We, no less than they, decry the neglect which the sciences have suffered at the hands of some of our Catholic educators, but we maintain with Newman, "the question is not what department of study contains the more wonderful facts, or promises the more brilliant discoveries, and which is in the higher and which is an inferior rank; but simply which out of all provides the most robust and invigorating discipline for the unformed mind . . . hence whatever be the splendor of modern effort, the marvelousness of its disclosures, the utility of its acquisitions, and the talent of its matters, still it will not avail in the event, to detrude classical literature and the studies connected with it from the place which they have held in all ages of education." (*Idea of a University*, p. 263.) Anent this same point one of our renowned American educators, Doctor Butler of Columbia University, thus comments in his latest annual report: "Unhappily, the decline and fall of the ancient classics, instruments essential to any education that is truly liberal, have emptied many of the conventional subjects of study of a large part of their contents, left them without known origin or understood growth, and thereby greatly lessened their own value as instruments of liberal training . . . For the future of democracy itself, it is of vital importance that those sources of power, of discipline, and of direction be kept pure and undefiled by false doctrine, heresy, or schism." (*Annual Report*, anno 1932)

Hence, the classics and related subjects—to the exclusion of undue specialization and overconcentration, which have no place in a liberal education—are basic and vital to the cultural aims of college effort. And this historic basis and unshakable support of liberal education can well be realized with no detriment to the many modern and ever-increasing problems that are constantly calling for attention in collegiate life. Since the true aim and deepest concern of Catholic teaching has ever been in the past, as even now it is, to teach our growing youth the art of complete and wholesome living, to prepare it on going forth into the busy marts of the reality of life to meet properly the altered conditions of an altered world, Catholic education must, to some extent, alter with the ever-changing conditions of social and intellectual life; for Catholic education is not, and never has it been, static, but rather

a vital, living, and absorbing force. This has ever been the characteristic attitude of Catholic education, for throughout its venerated and venerable career it has welcomed every discovery of true science, every timely improvement of pedagogical method; it has fostered, nourished, defended, and developed them, and has always incorporated them into its sacred deposit of Christian truth. History attests beyond cavil, despite divers charges to the contrary, that Catholic thought is ever ready to advance with the discoveries of the times, so long as these progressions make for an intellectual improvement that does not thwart the supreme concern of humanity. The great apostle of Christian education, Leo XIII, insisted that "every word of wisdom, every useful thing by whomsoever discovered and planned, ought to be received with a willing and grateful mind." (*Ency Aeterni Patris*, anno 1879.) And our present illustrious Pontiff reminds us that Catholic education in no way "hinders the Christian teacher from gathering and turning to profit whatever there is of real worth in the systems and methods of our modern times; mindful of the Apostle's advice: 'Prove all things . . . hold fast to that which is good.' Hence in accepting the new, he will not hastily abandon the old which the experience of centuries has found expedient and profitable" (l. c.)

Intellectual culture, then, essentially bespeaks that enlargement of the mind, that cultivation of the intellect, that sweep of imagination and feeling, that accuracy and choice of diction which comes from the study of those great masters in prose and verse, in philosophy and science, in history and art, who from time out of memory have led men along the way of goodness, truth, and beauty. And hence it is that Catholic colleges, much as they admire and foster the natural sciences, are convinced from long centuries of experience, which nothing modern has yet disproved, that the finest types of business and professional leadership are those who were nourished in their youth on arts, philosophy, and letters.

Catholic education, however, does not, never has, and never will content itself with mere intellectual culture, whatever be its material and mental worth. High and above things of the intellect it directs its supreme effort to bring home to the minds and to

enshrine in the hearts of our youth those age-long, sound, and solid principles of Christian character that have been the guiding support of Catholic manhood and Catholic womanhood in every age and in every generation. Realizing only too well that character quickened the graces of religion is the one and only power that moves the by world, our Holy Father in his recent epoch-making educational pronouncement admonishes Catholic educators that today of all days they must aim to form true Christians, noble and useful citizens, humble followers of the Great Master of all knowledge and of all truth. Realizing also that a mere knowledge of facts and things offers no guarantee of personal character, or of that correct Catholic attitude toward life as a whole, the Supreme Pontiff goes on to say that "for precisely this reason Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it in accordance with the example and teaching of Christ." (l. c.)

In the days that are upon us we note clearly a crisis in the outlook upon life, a crisis perhaps the more vital in the history of human education. We have but to look about us to see rapidly multiplying, ever-changing systems and experiments in education springing up on all sides—the sole offspring of which is but an amazing and astounding confusion of ideas, which leave in their departed wake lives maimed and stunted. And neither leadership nor intelligent formulation of principle will avail, if it should prove impossible to instill into the minds and hearts of our youth the truth eternal that Christian character, and Christian character alone, touches life at every point, and that without its hallowing influence nothing is sure or sacred or stable in the world of man. In the bewildering, perplexing, unstable, and dangerous educational maelstrom about us, the Catholic system alone, fearlessly and courageously enunciates these verities eternal. For touching wider margins than any other educational system, it stresses that cultural and character training which, as the late beloved Bishop Shahan so well pointed out, places high and above things of the mind a love for God's moral law, a profound reverence and respect for those unchanging and unchangeable principles of Christian

truth that through long reaches of time have instilled into the heart of man a fineness of character, a cultivated sense of right and wrong, well-understood principles of conduct, the secure habit of a good life based upon correct teaching and consistent example. And in a rightly ordered system of knowledge these moral factors cannot be ignored, cannot be neglected for the advances of the times, but they must be combined and commingled with every phase of human knowledge, and the true atmosphere of such knowledge must be one vast unity of facts and faith, of the goods and the rights and the uses of this world with those of the world to come.

Though some contemporary educators may dispute, no thoughtful, right-minded person can undervalue the transcendent beauty and the incalculable worth of the spiritual element in education. Sane leaders of thought everywhere, filled with a grave apprehensiveness, tell us that there has been no time in our country when sound principles of character and religion seemed so essential for the preservation of society, so vital in the training of our youth. The late Calvin Coolidge expressed this thought clearly and tersely when he said: "We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen."

In the midst of this tumult and turmoil of thought engendered by so many chaotic systems of modern culture, it is consoling and refreshing to note that Catholic education year after year acquires a keener quality and a livelier appreciation of its great redemptive purposes. Vitalized and motivated by ideals and principles that tower above all other visions of earth, it manifests a greatness wider than the horizon that our eye may see; for the Catholic system of thought is, as we have noted, the only institution in the world of our day that, fearless and remembering, teaches the sacredness of man, his eternal origin and his eternal destiny; and its moral doctrines ringing like a clarion in the great warfare of a man's soul are the only doctrines which have for their object the moulding of man for life—his schooling in the practice of virtue as well as in the

principles of knowledge. Today, as in the days gone by, Catholic education alone has the power to fashion those ideals of conduct which appeal to the mind and kindle the heart, which sway the will and stir the conscience of mankind.

The office and responsibility of the Catholic educator is clear. With tireless industry, never-waning enthusiasm, and reverent humility we must spend ourselves and bend our every effort to foster and to promote the true content of that intellectual and spiritual tradition of which we are now and henceforth the parts, and which to the Catholic heart is but a mirrored image of the life and teaching of the Supreme Educator of all time. To sustain, to protect, and to further the greatness and the splendor of our twofold objective of intellectual culture and Christian character, the voice of the highest teaching authority on earth reminds us "it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church, so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and high institutions of learning as well." (1 c.) And the immortal Leo insists "that every subject must be permeated with Christian piety. If this be wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and students alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence." (*Encyc. Militantis Ecclesiae*, anno 1897.)

Today our task is not difficult. Our suffering world, more than ever before, recognizes the inherent grandeur and the eternal value of the traditional elements of Catholic education. Today our basic principles of Christian wisdom find a fertile soil in God's great garden. The bewildered souls of men and women cry out for something more than science and individualistic philosophy can give; they realize from sad and harrowing experience that intellectual culture and scientific achievement alone can never bring to our sorely troubled world those fruits of lasting peace, prosperity, and contentment which grow only on the soil of justice and mutual forgiveness—within the range of moral

wisdom and moral force. May, then, this sacred heritage of Christian knowledge, mellowed with age, yet so adaptable to every discovery of true science, so reverent and tenacious of those eternal, changeless principles which are its soul and its life, be to each and to all of us a sacred trust. And in the words of our Holy Father, may the Great Master of all knowledge and of all truth "cause the splendid fruits of Christian education to be gathered in ever-greater abundance in the whole world, for the lasting benefit of individuals and of nations."

REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES

For the Year Ending June 30, 1933

During the past year, thirteen colleges applied for full membership in the National Catholic Educational Association.

Information blanks were sent to each of these colleges and in due time the colleges were visited by an inspector.

The replies from each college and the report of the inspector on each college were studied by your Committee during the present meeting. A vote was taken by the Committee on each college. The following recommendations are submitted for your approval:

- (1) Fontbonne College, St Louis, Mo., be admitted to full membership.
- (2) Loyola University, Los Angeles, Calif., be admitted to full membership.
- (3) St. Mary of the Springs, East Columbus, Ohio, be admitted to full membership.
- (4) Mundelein College, Chicago, Ill., be admitted to full membership.
- (5) College Misericordia, Dallas, Pa , be admitted to full membership.
- (6) Villa Maria College, Erie, Pa., be continued with a re-inspection.
- (7) St. Joseph College, Adrian, Mich., be continued on the approved list for another year with a reinspection during the year.
- (8) Nazareth College, Nazareth, Mich., be continued on the approved list for another year with a reinspection during the year.
- (9) Ursuline College for Women, Cleveland, Ohio, be admitted to full membership.
- (10) The St. Mary College, Leavenworth, Kans., be placed on the list of approved senior colleges with a reinspection during the coming year.

- (11) San Francisco College for Women, San Francisco, Calif.,
be placed on the list of approved colleges with a reinspection during the coming year
- (12) Mary Manse College, Toledo, Ohio, be placed on the list
of approved colleges

That the application of another college be deferred for a year without prejudice

The above recommendations were approved.

With the addition of these colleges, the total number of accredited colleges in the National Catholic Educational Association is 104. The list is appended below.

**LIST OF ACCREDITED COLLEGES OF THE NATIONAL
CATHOLIC EDUCATIONAL ASSOCIATION
JUNE 30, 1933**

Albertus Magnus College, New Haven, Conn.
 St. Ambrose College, Davenport, Iowa.
 St. Benedict's College, Atchison, Kans.
 College of St. Benedict, St. Joseph, Minn.
 St. Bonaventure College, St. Bonaventure, N. Y.
 Boston College, Boston, Mass.
 Canisius College, Buffalo, N. Y.
 College of St. Catherine, St. Paul, Minn.
 Catholic University of America, Washington, D. C.
 Clarke College, Dubuque, Iowa.
 Columbia College, Dubuque, Iowa.
 Creighton University, Omaha, Nebr.
 University of Dayton, Dayton, Ohio.
 DePaul University, Chicago, Ill.
 University of Detroit, Detroit, Mich.
 Dominican College, San Rafael, Calif.
 Duquesne University, Pittsburgh, Pa.
 St. Edward's University, Austin, Texas.
 St. Elizabeth's College, Convent Station, N. J.
 Emmanuel College, Boston, Mass.
 Fontbonne College, St. Louis, Mo.
 Fordham University, New York, N. Y.
 St. Francis College, Brooklyn, N. Y.
 St. Francis College, Loretto, Pa.
 Georgetown University, Washington, D. C.
 Georgiencourt College, Lakewood, N. J.
 Gonzaga University, Spokane, Wash.

Good Counsel College, White Plains, N. Y.
Holy Cross College, Worcester, Mass.
College of the Holy Names, Oakland, Calif
Immaculata College, Immaculata, Pa
College of the Immaculate Heart, Hollywood, Calif
Incarnate Word College, San Antonio, Texas
St. John's College, Brooklyn, N. Y
St John's University, Collegeville, Minn.
St John's College, Toledo, Ohio.
John Carroll University, Cleveland, Ohio.
St Joseph's College, Brooklyn, N. Y
St. Joseph's College, Emmitsburg, Md
St. Joseph's College, Philadelphia, Pa
St. Joseph's (Junior) College, Ottumwa, Iowa.
Our Lady of the Lake College, San Antonio, Texas.
Loretto Heights College, Denver, Colo
St. Louis University, St Louis, Mo
Loyola College, Baltimore, Md
Loyola University, Chicago, Ill
Loyola University, Los Angeles, Calif.
Loyola University, New Orleans, La.
Manhattan College, New York, N Y.
Marquette University, Milwaukee, Wis.
*The St Mary College, Leavenworth, Kans
St. Mary's College, Notre Dame, Ind
St. Mary's College, Oakland, Calif
Mt. Mary College, Milwaukee, Wis.
St. Mary's College, Winona, Minn.
St Mary of the Springs, East Columbus, Ohio
St. Mary-of-the-Woods College, St Mary-of-the-Woods, Ind
St. Mary's University, San Antonio, Texas.
Marygrove College, Detroit, Mich.
Mary Manse College, Toledo, Ohio
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
College Misericordia, Dallas, Pa
Mt. St Joseph College, Chestnut Hill, Philadelphia, Pa
Mt. St. Joseph-on-the-Ohio College, Cincinnati, Ohio.
Mt. St. Mary's College, Emmitsburg, Md.
College of Mt. St Vincent, Mt. St. Vincent-on-the-Hudson, N. Y
Mundelein College, Chicago, Ill
Nazareth College, Louisville, Ky.
Nazareth College, Rochester, N. Y
College of New Rochelle, New Rochelle, N Y
Niagara University, Niagara Falls, N. Y.

St. Norbert College, West De Pere, Wis
 Notre Dame College, South Euclid, Ohio.
 University of Notre Dame, Notre Dame, Ind
 College of Notre Dame of Maryland, Baltimore, Md.
 Providence College, Providence, R. I.
 Regis College, Denver, Colo.
 Regis College, Weston, Mass
 Rosary College, River Forest, Ill.
 Rosemont College, Rosemont, Pa
 College of the Sacred Heart, Manhattanville, New York City
 University of San Francisco, San Francisco, Calif
 University of Santa Clara, Santa Clara, Calif.
 College of St. Scholastica, Duluth, Minn
 Seton Hall College, South Orange, N. J
 Seton Hill College, Greensburg, Pa.
 Spring Hill College, Spring Hill, Ala.
 St. Teresa College, Winona, Minn.
 St. Thomas College, St. Paul, Minn.
 Trinity College, Washington, D C.
 Ursuline College, Cleveland, Ohio
 St. Viator College, Bourbonnais, Ill.
 Villanova College, Villanova, Pa.
 St Vincent College, Beatty, Pa.
 Webster College, Webster Groves, Pa.
 St. Xavier College, Chicago, Ill
 Xavier University, Cincinnati, Ohio
 D'Youville College, Buffalo, N. Y.
 *St. Joseph College, Adrian, Mich
 *Villa Maria College, Erie, Pa
 *Nazareth College, Nazareth, Mich
 *San Francisco College for Women, San Francisco, Calif.

DANIEL M. O'CONNELL, S J.,
Secretary.

*Reinspection, 1933-34

**Triennial Report to the Accrediting Committee of the National
 Catholic Educational Association
 1932 - 1933**

The following institutions from approximately the first one-third alphabetically arranged were asked to make a limited report. It is planned to ask the remaining institutions during the next two years.

- (1) St Benedict's College, Atchison, Kans
- (2) St Bonaventure's College, St Bonaventure, N Y.
- (3) Boston College, Newton, Chestnut Hill, Mass
- (4) Canisius College, Buffalo, N Y.
- (5) Catholic University of America, Washington, D C
- (6) College of St. Catherine, St. Paul, Minn.
- (7) Clarke College, Dubuque, Iowa.
- (8) Columbia College, Dubuque, Iowa
- (9) Creighton University, Omaha, Nebr
- (10) University of Detroit, Detroit, Mich
- (11) De Paul University, Chicago, Ill.
- (12) Duquesne University, Pittsburgh, Pa.
- (13) St Edward's University, Austin, Texas.
- (14) College of Saint Elizabeth, Convent Station, N. J.
- (15) Saint Francis College, Brooklyn, N. Y.
- (16) Fordham University, New York, N. Y.
- (17) Georgetown University, Washington, D. C.
- (18) Georgiencourt College, Lakewood, N J
- (19) College of the Holy Names, Oakland, Calif.
- (20) Immaculata College, Immaculata, Pa
- (21) Incarnate Word College, San Antonio, Texas.

The following questions were asked:

- (1) Number of Freshmen (1932-33) admitted with "deficiencies"?

Answer: Two-thirds of the colleges admitted one or more Freshmen with "deficiencies" However, as one college executive explained, "The comparatively high number can be explained by the fact that we require Latin and a Modern Language for entrance." All required fourteen (14) or more units.

- (2) What is the length of the academic year in weeks of actual class and examinations?

Answer: Eleven (11) have thirty-five (35) weeks or more. The minimum is thirty (30) weeks.

- (3) What qualitative (not quantitative number of hours) requirements for Graduation are enforced?

Answer: All demand at least an average of "C."

- (4) How many full-time heads of Departments?

Answer: All have seven (7) or more.

- (5) Number with doctor's degree in the subject of the Department?

Answer: Nineteen (19) have four or more.

- (6) Number of faculty with bachelor's degree only?

Answer: Sixteen (16) have one or more

- (7) What arrangements are in effect for faculty members to continue graduate work?

Answer: Nineteen (19) have some arrangement.

- (8) Number of faculty whose schedules per week are over eighteen periods of fifty minutes?

Answer: Seven (7) have one or more faculty members with such schedules.

- (9) State the number of your graduates who entered graduate schools within the past three years.

Answer: Twelve (12) have one or more such graduates; three (3) colleges had no record.

- (10) State the amount of money actually spent (1931-32) per student for purchase of books and magazines.

Answer: Thirteen (13) spent \$5 00 or more per student.

Respectfully submitted,

DANIEL M O'CONNELL, S.J.,
Secretary.

GRADUATE STUDY IN CATHOLIC COLLEGES AND UNIVERSITIES

1931-32 and 1932-33

- (I) The Committee.
- (II) The Present Status
 - (1) General Statistics.
 - (a) Number of Degrees Conferred. (Table VIII)
 - (b) Number of Students. (Table IX)
 - (c) Number of Instructors. (Table X)
 - (d) Number of Graduate Schools (Table XI)
 - (2) Detailed Statistics.
 - (A) Number of Graduate Degrees Conferred.
 - (a) Masters of Arts.
 - (b) Masters of Science
 - (c) Doctors of Philosophy. } (Table I)
 - (d) Other Graduate Degrees. (Table Ia)
 - (B) Subjects in Which Degrees Were Given.
 - (a) Masters of Arts. (Table II)
 - (b) Masters of Science. (Table III)
 - (c) Doctors of Philosophy. (Table IV)
 - (d) Approval of Schools giving Graduate Study.
 - (C) Subjects in which Graduate Instruction was Offered. (Table V)
 - (D) Number of Students in Graduate Schools. (Table VI)
 - (E) Number of Instructors in Graduate Schools. (Table VII)
 - (3) Summarized Long-Period Statistics.
 - (A) Number of Degrees Conferred—11 Years. (Table VIII)

- (B) Number of Students in Graduate Schools—
7 years. (Table IX)
 - (C) Number of Instructors in Graduate Schools—
7 Years. (Table X)
 - (D) Number of Schools Conferring Degrees—7
Years (Table XI)
- (4) Last Year's Recommendations of the Committee.
- (A) The Publication of Academic Records of In-
structors
 - (B) The Publication of Titles of Theses and Dis-
sertations.
 - (C) The Information Contained in Commence-
ment Programs.
- (5) Evidences of Development in Graduate Study.

**Statistical Data on Graduate Instruction in Catholic
Colleges and Universities
1931-32 - 1932-33**

TABLES

- I. Number of Degrees given in Graduate Schools.
- Ia. Degrees other than Master of Arts, Master of Science, and Doctor of Philosophy given in Catholic Colleges and Universities.
- II. Subjects in which Degree of Master of Arts was Conferred.
- III. Subjects in which Degree of Master of Science was Conferred.
- IV. Subjects in which the Degree of Doctor of Philosophy was Conferred.
- V. Subjects in which Graduate Instruction is offered in Catholic Colleges and Universities.
- VI. Number of Students in Graduate Schools.
- VII. Number of Instructors in Graduate Schools.
- VIII. Number of Degrees Conferred by Catholic Schools for Eleven-Year Period
- IX. Number of Students in Catholic Graduate Schools for Seven-Year Period.
- X. Number of Instructors in Catholic Graduate Schools for Seven-Year Period.
- XI. Number of Schools Conferring Graduate Degrees.

REPORT OF THE COMMITTEE ON GRADUATE STUDY

I. THE COMMITTEE ON GRADUATE STUDIES

At the meeting of the College Department of this Association a year ago, the Committee on Graduate Studies made a number of recommendations:

- (1) That the enlargement of the Committee be approved
- (2) That this Committee be continued as a creature of the College Department and that it operate under the authority of this Department.
- (3) That the Committee be empowered to gather general statistics concerning Catholic Graduate Schools as well as additional statistics as may be indicated.
- (4) That the Seminaries be given representation on this Committee.
- (5) That academic records of all instructors giving graduate courses be included in the annual catalogues of institutions offering facilities for graduate study.
- (6) That the titles of theses and dissertations and the majors and minors of graduate students be included as part of the commencement program and catalogue reports for all recipients of graduate degrees.
- (7) That practical procedures be devised for financing the continuance of the work of this Committee.

At the meeting of the Executive Committee of this Association held on June 29, 1932, the Report of the Committee on Graduate Studies was accepted and approved in toto and instructions were given to the Chairman of the Committee concerning the carrying out of these various recommendations. In pursuance of the instructions from the Executive Committee, the Committee on Graduate Studies was enlarged and now includes the following: the Reverend Alphonse M. Schwitalla, S.J., Chairman; Dr. Ed-

ward A. Fitzpatrick, the Reverend Lawrence Walsh, S J , the Reverend Leonard Carrico, C.S.C Dr. Roy J. DeFerrari, Dean of the Graduate School at the Catholic University of America in Washington, D. C was invited to membership on the Committee and has participated by correspondence in the work of the Committee, but his acceptance has thus far been deferred due to a number of circumstances. Concerning the appointment of a representative from the Seminary Department, this too has thus far been held in abeyance in accordance with instructions to the Chairman of this Committee from Father Galliher as Secretary of the Seminary Section.

In accordance with instructions received from Father Galliher, the Committee was authorized to secure statistics concerning graduate studies which have recently been initiated in some of our major seminaries. Accordingly the questionnaire with a request for statistics was sent to forty-three seminaries. Only forty have definitely reported that they were not organized for graduate study, one submits statistics on graduate studies actually given, and one seminary stated that while it was organized for such activities, no graduate degrees have thus far been conferred It may be assumed, therefore, that with the inclusion of these two institutions in addition to those seminaries previously listed by the Committee, the statistics which we are about to submit may be regarded as fairly complete.

In a further effort to assure ourselves of the adequacy of our statistics, letters of inquiry were sent to twenty-one colleges and universities which the Committee has not previously listed. Of this number, three stated that they were not giving graduate studies Four institutions were added to the list of those giving graduate studies and one institution sent in a qualifying report on the basis of which, however, statistics are not included in this year's tabulations.

In the list of twenty-eight institutions for which statistics have been supplied for the past seven years, no significant changes have been made except for the fact that two institutions definitely stated that they are withdrawing all graduate courses and will confer no additional graduate degrees. In this list three seminaries have cooperated with the Committee during its entire life. These

three seminaries together with two that have been added places five seminaries on the list of institutions upon which the present report is based.

II. PRESENT STATUS OF GRADUATE SCHOOLS

The Tables supplying the data which I am here summarizing present statistics on Graduate Study for thirty-three institutions for the years 1931-32 and 1932-33. In order to allow the most significant facts to stand out from the mass of detail in my discussion, it will be advantageous to present a few summarizing statements at the very beginning of this Report rather than to await the presentation of our conclusion.

(1) *General Statistics*

(a) *Number of Degrees Conferred* In the eleven-year period from 1932 to 1933 during which time accurate statistics are available, the number of masters of arts conferred by the institutions here studied has increased from 343 to 729; the number of masters of science from 25 to 104; the number of doctors of philosophy from 35 to 68. The number of master of arts degrees shows a progressive and practically uninterrupted rise with only slight fluctuations, the present year marking a peak. The number of master of science degrees conferred annually has also progressively increased with slight fluctuations, but the number of doctors of philosophy increased from 35 in 1922 to 94 in 1930, then dropped to 89 and finally to 68 and 63 the last two years.

(b) *Number of Students.* The number of graduate students in our Catholic schools for the seven-year period during which our Committee has been active has increased from 2,839 in 1927 to 4,922 at the present time. The number of full-time students during this period has increased only by 177, an increase from 1,271 in 1927 to 1,442 in 1933. The number of part-time students, however, has more than doubled, increasing from 1,511 in 1927 to 3,480 in 1933. During the seven-year period, therefore, the increase in the present total of graduate students is 43 per cent; in the present number of full-time students, it is only 12 per cent and in the present number of part-time students, it is 56 per cent.

(c) *The Number of Instructors Giving Graduate Courses.* During the seven-year period of the Committee's activities, the number of instructors giving graduate courses has increased from 518 to 707, an increase of 27 per cent. Of the total number of instructors, the number of full-time instructors has in reality decreased from 162 to 138 and the number of part-time instructors has increased from 356 to 560. The seeming discrepancy in the decreasing number of full-time instructors may probably be due to a misunderstanding of our early questionnaire which renders the first data presented by the Committee somewhat less reliable. Nevertheless, we are keeping this figure as a base line, since it marks the turning point in Catholic schools from a less exacting to a more exacting attitude towards graduate study.

(d) *The Number of Schools Conferring Graduate Degrees.* The number of schools conferring graduate degrees also affords some interesting comparisons. In 1927, the master of arts degree was conferred by 37 institutions. In 1933, it is conferred by 26 institutions. At the previous date, the master of science degree was conferred by 32 institutions and it is at present conferred by 18 institutions. The degree of doctor of philosophy was formerly conferred by 19 institutions, while at present it is conferred by only 9. The number of schools conferring the two master degrees shows an increase since our last statistical presentation. In 1931, twenty-one schools conferred the master of arts degree and 14 the master of science. This year, as already said, 26 schools conferred the master of arts and 18 schools conferred the master of science degree.

(2) *Detailed Statistics*

(A) *Number of Degrees Conferred.*

(a) *Master of Arts.* Table I presents details for each of 33 institutions, giving the number of masters of arts, masters of science, and doctors of philosophy conferred. It will be seen that in the session 1931-32, these institutions conferred 682, and in 1932-33, 729 master of arts degrees. In both years, the Catholic University of America conferred the largest number of such degrees, 131 and 135 respectively. Next in the order of frequency

TABLE I
Number of Degrees given in Graduate Schools

CATHOLIC COLLEGES AND UNIVERSITIES GIVING GRADUATE DEGREES	MASTER OF ARTS			MASTER OF SCIENCE			DOCTOR OF PHILOSOPHY		
	1931-32	1932-33	TOTAL	1931-32	1932-33	TOTAL	1931-32	1932-33	TOTAL
Boston College -----	71	96	167	8	8	16	3	8	11
Canisius College ..	13	18	31	2	0	2	0	0	0
Catholic University of America	131	135	266	3	11	14	31	25	56
College of Mt St Vincent -----	1	0	1	0	0	0	0	0	0
Creighton University	8	14	22	5	4	9	0	0	0
DePaul University ----	30	13	43	2	2	4	0	0	0
Detroit University ..	63	67	130	7	5	12	0	0	0
Duquesne University --	14	13	27	8	1	9	0	0	0
Emmanuel College ----	3	3	6	0	0	0	0	0	0
Fordham University ---	66	48	114	7	7	14	13	11	24
Georgetown University	14	10	24	1	0	1	4	2	6
Gonzaga University ---	28	36	64	5	9	14	1	0	1
Holy Cross College ----	0	0	0	7	6	13	0	0	0
Loyola University (Chicago) ..	14	19	33	11	10	21	0	1	1
Loyola University (New Orleans) .	18	2	20	3	2	5	0	0	0
Manhattan College -----	5	14	19	0	0	0	0	0	0
Marquette University ----	16	22	38	6	8	14	1	1	2
Marygrove College ..	2	3	5	0	0	0	0	0	0
Marywood College ..	9	11	20	0	1	1	0	0	0
Mt St Mary's Seminary ----									
Niagara University	13	8	21	0	2	2	0	0	0
Notre Dame University . .	47	7*	54	9	10*	19	2	7*	9
St. Bonaventure's College & Seminary ---	10	9	19	8	1	9	0	0	0
St Edward's University ..									
St Joseph's Seminary (Yonkers)									
St Francis College (Loretto)	5	3	8	0	2	2	0	0	0
St Francis Seminary (Wisconsin)	21	22	43	0	0	0	0	0	0
St Louis University ..	64	121	185	12	15	27	13	8	21
St Mary's College (Notre Dame)	0	2	2	0	0	0	0	0	0
St Mary's Seminary & University	15	17	32	0	0	0	0	0	0
St Norbert's College ---									
Villanova College --	1	11	12	1	0	1	0	0	0
Xavier University -----	0	5	5	0	0	0	0	0	0
TOTAL	682	729	1411	105	104	209	68	63	131

*Not including August, 1933

of conferral is St. Louis University with 64 and 121 masters of arts respectively for the two years; Boston College with 71 and 96 masters of arts and the University of Detroit with 63 and 67 masters of arts respectively for the last two years. Interesting relationships are readily discoverable by the interested reader.

(b) *Master of Science.* The number of master of science degrees conferred in the two years was practically the same, being 105 for 1931-32 and 104 for the session just ended. The largest number of master of science degrees was conferred in both years by St. Louis University, the number being 12 and 15 respectively for the two sessions. Only 18 of the 35 schools conferred this degree in each of the two years. One school, Holy Cross College, confers no master of arts degree, but does confer the master of science in chemistry.

(c) *The Degree of Doctor of Philosophy.* The number of doctor of philosophy degrees conferred during the two sessions now under consideration was 68 and 63 in each of these two years respectively. The Catholic University of America leads again, as it has all through this investigation, in the number of such degrees, giving 31 and 25 respectively in these two years. St. Louis University's contribution of 13 and 8 in the two years is exceeded by that of Fordham in which institution 13 and 11 degrees were conferred in the two years respectively, while Notre Dame University conferred 2 and 7, Boston College 3 and 8, and Georgetown University 4 and 2 in the two sessions under consideration. Only nine institutions are now conferring this degree as a matter of policy, while only 8 conferred it actually in each of these two sessions.

(d) *Number of Graduate Degrees Other Than the Master of Arts, Master of Science, and Doctor of Philosophy Conferred by Catholic Institutions* (Table Ia) Table Ia gives the list of the graduate degrees conferred by Catholic institutions other than those already discussed. The Catholic University conferred the degrees of master of music and master of architecture; Duquesne University, the degree of master of business administration; Boston College, the degree of master of education and Loyola University (Chicago) the degree of master of laws in course. Similarly, the Catholic University conferred the degree of doctor of architecture

TABLE Ia

DEGREES OTHER THAN MASTER OF ARTS, MASTER OF SCIENCE, AND DOCTOR
OF PHILOSOPHY GIVEN IN CATHOLIC COLLEGES AND UNIVERSITIES

MASTERS' DEGREES		
	1931-32	1932-33
<i>Master of Architecture—</i>		
Catholic University of America .....	...	3
<i>Master of Business Administration—</i>		
Duquesne University.....	4	4
<i>Master of Education—</i>		
Boston College.....	14	24
<i>Master of Laws—</i>		
Loyola University (Chicago)	5	1
<i>Master of Music—</i>		
Catholic University of America	1	1
DEGREES IN ENGINEERING		
<i>Master of Science in Engineering—</i>		
Manhattan College.....	1	---
<i>Civil Engineer—</i>		
Manhattan College.....	11	20
<i>Industrial Engineer—</i>		
Manhattan College.....	4	2
<i>Architectural Engineer—</i>		
Manhattan College.....	3	---
DOCTORS' DEGREES		
<i>Doctor of Architecture—</i>		
Catholic University of America.....	---	1
<i>Doctor of Science in Education—</i>		
Catholic University of America	1	---
TOTAL	44	56

and the degree of doctor of science in education. Four different professional graduate degrees in engineering to a total of 41 persons—17 in one year and 22 in the other—were conferred by Manhattan College.

(B) *Subjects in which Degrees were Conferred.*

- (a) Master of Arts. (Table II)
- (b) Master of Science. (Table III)
- (c) Doctor of Philosophy. (Table IV)

(a) *The Master of Arts.* The master of arts degrees were conferred in a total of 33 different subjects during the last two years. Attention should here be called to two facts. It is obvious from the returned questionnaires that some of the universities and colleges are not making a sharp distinction between the general master of arts degree with a major in a particular field of generalization and the specialized master's degree in which the subject of specialization enters into the policies by which the degree is administered. While this observation pertains chiefly to the master of science degree in which the differences in these two aspects are particularly noteworthy, nevertheless it does effect the administration of the master of arts degree with reference to the subject of specialization. The degree of "master in architecture" would probably not be administered in the same way as the "master of arts" degree "with architecture as a major." The information submitted by the various colleges was not adequate enough to facilitate a presentation of the different customs in our institutions. A second observation should also be made at this point; namely, that there is considerable diversity in the naming of departments and, therefore, in the reporting of subjects in which the various degrees were conferred. Thus, for example, two Universities state that they are conferring the master of arts in classics. Since these two universities do not list themselves as conferring the degrees in Latin or Greek, the assumption is that the student may present a combination of Latin and Greek as part of his major.

I might also point out that one college and one university confer the master of arts degree in modern languages and the name of neither of these institutions appears under the particular modern

TABLE II—Subjects in which Degree of Master of Arts was Conferred—(Continued)

	GREEK		HISTORY		IRISH STUDIES		JOURNALISM		LATIN		MATHEMATICS		MODERN LANGUAGE		MUSIC		PHILOSOPHY		PHYSICS		POLITICAL PHILOSOPHY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1931-32 b—1932-33																						
Boston College.....	-	-	25	32	-	-	-	-	11	15	10	9	-	-	-	-	-	-	-	-	-	-
Carnegie College.....	-	-	7	16	-	-	-	-	1	2	4	3	-	-	-	-	-	-	-	-	-	-
Catholic University of America.....	10*	18*	20	11	-	-	-	-	-	-	-	-	-	-	-	-	17	23	1	-	-	-
College of Mt. St. Vincent.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Craigston University.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
De Paul University.....	-	-	4	4	-	-	-	-	2	1	-	-	-	-	-	-	-	-	-	-	-	-
Detroit University.....	-	-	16	13	-	-	-	-	3	5	1	1	-	-	-	-	-	-	-	-	-	-
Duquesne University.....	-	-	2	1	-	-	-	-	2	-	1	1	-	-	-	-	-	-	-	-	-	-
Emmanuel College.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Fordham University.....	-	-	10	12	1	-	-	-	1	1	1	3	-	-	-	-	3	5	1	-	-	1
Georgetown University.....	-	-	5	1	-	-	-	-	3	3	1	1	-	-	-	-	10	11	-	-	-	-
Gonzaga University.....	-	-	5	4	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Holy Cross College.....	-	-	2	4	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Loyola University (Chicago).....	-	-	4	1	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-
Loyola University (New Orleans).....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Manhattan College.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Marquette University.....	-	-	-	4	-	-	-	-	1	1	-	-	-	-	-	-	1	-	-	-	-	-
Marygrove College.....	-	-	1	3	-	-	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-
Marywood College.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mt. St. Mary's Seminary.....	-	-	-	3	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-
Niagara University.....	-	-	-	3	-	-	-	-	-	-	-	-	-	-	-	-	4	4	1	-	-	-
Notre Dame University.....	-	-	8	1	-	-	-	-	4	2	-	-	-	-	-	-	3	1	-	-	-	-
St. Bonaventure's College & Seminary.....	-	-	1	1	-	-	-	-	7	2	-	-	-	-	-	-	3	1	-	-	-	-
St. Edward's University.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	1	-	-	-	-
St. Francis College.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
St. Francis Seminary.....	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
St. Louis University.....	1	3	21	22	-	-	-	-	9	20	1	-	-	-	-	-	20	37	-	-	-	-
St. Mary's College.....	-	-	8	11	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
St. Mary's Seminary & University.....	-	-	5	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
St. Norbert's College.....	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	2	-	-	-	-
Villanova College.....	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	1	-	-	-	-
Xavier University.....	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1931-32 TOTAL.....	11	151	-	-	1	-	-	-	44	55	16	-	1	-	1	-	62	-	1	-	-	1
1932-33 TOTAL.....	24	-	-	146	-	-	-	2	-	-	19	-	-	-	1	-	-	80	-	2	-	-

*Degree conferred in "Greek and Latin"

TABLE II—Subjects in which Degree of Arts was Conferred—(Continued).

	POLITICAL SCIENCE		POLITICS		PSYCHOLOGY		RELIGION		ROMANCE LANGUAGES		SOCIAL ETHICS		SOCIAL SCIENCE		SOCIAL WORK		SOCIOLOGY		SPANISH		SPEECH	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1931-32																						
b—1932-33																						
Boston College																						
Canisius College																						
Catholic University of America																						
College of Mt. St. Vincent			1		4	4	1	1	3	6							28	26				
Creghton University																						
De Paul University																						
Detroit University	1	1																				
Duquesne University																						
Emmanuel College																						
Fordham University											1						1	8				
Georgetown University																						
Gonzaga University																						
Holy Cross College																						
Loyola University (Chicago)					3	1									1	1						
Loyola University (New Orleans)																						
Manhattan College																						
Marquette University					1												1	1			1	3
Marygrove College																						
Marywood College																						
Mt St Mary's Seminary																						
Niagara University																						
Notre Dame University																						
St Bonaventure's College & Seminary																						
St Edward's University																						
St Francis College																						
St Francis Seminary																						
St Louis University					1	1											2	10	1	2		
St Mary's College																						
St Mary's Seminary & University							5	7	1	2							2	2				
St. Norbert's College																						
Villanova College																						
Xavier University																						
1931-32 TOTAL	2		1		9		6		4		1		4		1		30		2		1	
1932-33 TOTAL		5			7		8			8			3		1		48			4		3

TABLE III.—SUBJECTS IN WHICH DEGREE OF MASTERS IN SCIENCE WAS CONFERRED.

	BACTERIOLOGY		BIOLOGY		BOTANY		CHEMISTRY		COMMERCE		DENTISTRY		EDUCATION		FINANCE		GEOLOGY		INTERNAL MEDICINE		MATHEMATICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
^a —1931-32																						
^b —1932-33																						
Boston College.....
Canisius College.....
Catholic University of America ^a
College of Mt. St. Vincent.....
Creighton University.....
De Paul University.....
Detroit University.....
Duquesne University.....
Emmanuel College.....
Fordham University.....
Georgetown University.....
Gonzaga University.....
Holy Cross College.....
Loyola University (Chicago).....
Loyola University (New Orleans).....
Manhattan College.....
Marquette University.....
Marygrove College.....
Marywood College.....
Mt. St. Mary's Seminary.....
Niagara University.....
Notre Dame University.....
St. Bonaventure's College & Seminary.....
St. Edward's University.....
St. Francis College.....
St. Francis Seminary.....
St. Louis University.....
St. Mary's College.....
St. Mary's Seminary & University.....
St. Norbert's College.....
Villanova College.....
Xavier University.....
1931-32 TOTAL.....	1	12	2	41	1	37	1	2	6	1	1	1	1	1	2	1	1	1	12	6	6	7
1932-33 TOTAL.....	3	14	1	37	1	37	1	1	1	1	1	1	1	1	1	1	1	1	11	11	11	7

^aDistribution of subjects for M. S. Degree for 1932-33 not given.

TABLE III—Subjects in which Degree of Science was Conferred—(Continued).

	MECHANICS		METALLURGY		MICRO-ANATOMY		NUTRITION		PHARMACY		PHYSICS		PHYSIOLOGY		SEISMOLOGY		SOCIOLOGY		SURGERY		ZOOLOGY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College																						
Carnegie College																						
Catholic University of America*	1																					
College of Mt. St. Vincent																						
Creghton University																						
De Paul University								1						1								
Detroit University																						
Duquesne University																						
Emmanuel College									2													
Fordham University																						
Georgetown University																						
Gonzaga University																						
Holy Cross College											1											
Loyola University (Chicago)																						
Loyola University (New Orleans)																						
Manhattan College																						
Marquette University												3										
Marygrove College																						
Marywood College																						
Mt. St. Mary's Seminary																						
Niagara University																						
Notre Dame University											2											
St. Bonaventure's College & Seminary																						
St. Edward's University											1											
St. Francis College																						
St. Francis Seminary																						
St. Louis University																						
St. Mary's College												5										
St. Mary's Seminary & University																						
St. Norbert's College																						
Villanova College																						
Xavier University																						
1931-32 TOTAL	1				2				2		8		1		1		2		3		1	
1932-33 TOTAL			1				1				12		1									

*Distribution of subjects for M. S. Degree for 1932-33 not given

TABLE IV—Subjects in which Degree of Doctor of Philosophy was Conferred

	AMERICAN HISTORY		BIOCHEMISTRY		BIOLOGY		BOTANY		CHEMISTRY		CHURCH HISTORY		ECONOMICS		EDUCATION*		ENGLISH		FRENCH		GEOGRAPHICS		GERMAN LITERATURE	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....																								
Catholic University of America.....																								
Fordham University.....																								
Georgetown University.....	1																							
Gonzaga University.....																								
Marquette University.....																								
Notre Dame University.....																								
St. Louis University.....																								
TOTAL.....	1		1		2	3	1	2	12				2	4	1	10	0	8	10	3	1	1		1

*Loyola University (Chicago) 1 Ph D, in 1932-1933 in Education (?).

TABLE IV—Subjects in which the Degree of Doctor of Philosophy was Conferred—(Continued)

	GREEK		HISTORY		LATIN		MATHEMATICS		PHILOSOPHY		POLITICAL PHILOSOPHY		POLITICS		PSYCHOLOGY		PHYSICS		ROMANCE LANGUAGES		SOCIOLOGY		SOCIAL ETHICS	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
Boston College.....																								
Catholic University of America.....	4		3	1			2	1																
Fordham University.....																								
Georgetown University.....																								
Gonzaga University.....																								
Marquette University.....																								
Notre Dame University.....																								
St. Louis University.....	1		3	1																				
TOTAL.....	5		10	2			4	6			1	3			1	2	2	3	2		3	1	1	1

language—French, German, or Spanish. One university confers the master of arts degree in political philosophy, three in political science, and one in politics. Diversities such as these, which probably originate to a large extent at least in differences in terminology, would, if the terminology could be harmonized, result in a more accurate statement concerning the number of subjects in which degrees were conferred

In 1932, the highest number of degrees was given in education, the number being 159, while 151 were conferred in History and 116 in English. During the session 1932-33, the highest number of masters of arts were given in History, with English in second, and education in third places, the numbers for these three subjects being 145, 127, and 125 respectively.

Since education, English, and History are the most favored subjects in which candidates seek the master of arts degree, it might be well to comment upon the relative standing with reference to the degree conferring function which these departments of graduate instruction occupy in the various universities. In education, Detroit University of all the schools here studied, has conferred the highest number of master of arts degrees in both years, the numbers being 33 and 34 respectively. During those same two years, the Catholic University conferred 22 and 20 respectively and DePaul University, 20 and 7 respectively. In English, St. Louis University, of all the schools here studied, has conferred the highest number of masters of arts during these two years, the numbers being 16 and 20 for the two years respectively. Fordham conferred 15 and 10 respectively and the Catholic University of America 10 and 15 respectively, while Boston College conferred 14 degrees in this subject during 1931-32 and 31 degrees during the session 1932-33. In History, the highest number of master of arts degrees was given at Boston College, this school giving 25 and 32 degrees respectively in the two years. Second in the frequency of conferral of this degree is St. Francis Seminary with 21 and 22 degrees in the two years; the Catholic University of America has conferred 20 and 11 masters of arts in History during the two years and Detroit University has conferred 16 and 13 respectively. It is gratifying to note that both philosophy and Latin are still maintaining approximately their same relative im-

portance as indicated by the number of master of arts degrees. There were conferred a total of 62 masters of arts in philosophy in 1931-32 and 86 in 1932-33. In Latin, the respective numbers are 54 and 55. It may be hoped furthermore, that this gradual increase in the master of arts degree in Latin is significant, particularly as there has been a consistent rise in the number of these degrees since 1929. It might be worth noting in passing that five colleges for women are listed in our tabulations. These institutions, with the exception of the two which have announced a discontinuance of graduate courses for next year, show a marked stimulation of interest in graduate studies. Three of these colleges conferred a total of 8 degrees in History during the last two years and a total of 8 degrees in English in that same period.

(b) *The Master of Science.* The master of science degree was conferred in 22 different subjects during the last two years. We might call attention here to the same remarks that were made above regarding the master of arts degree. In the case of the master of science, however, it is much more significant to distinguish between the degree of "master in chemistry" and "master of science in chemistry." The subject in which the highest number of degrees was conferred is chemistry, as has been the case ever since the Committee has started its work, there having been 41 and 37 degrees conferred by 14 different institutions in the two years under consideration. The highest number of such degrees was conferred by Holy Cross College, which institution conferred 7 and 6 master of science degrees in chemistry in 1931-32 and 1932-33 respectively. Boston College conferred 6 and 6 masters of science in chemistry in these two years, Fordham University 4 and 4, St. Louis University 4 and 3, and the University of Notre Dame 3 and 5. In Biology, 12 and 14 such degrees were conferred during these two years by 6 and 9 institutions respectively. In Physics, a total of 8 and 12 masters of science were conferred by 8 different institutions. The growth of some new developments is traceable in the statistics regarding the master of science degree. St. Louis University has given its first master of science degree in seismology, its first and second master of science in internal medicine, and its first master of science in surgery. We find too that two institutions, Detroit University and St. Louis University,

have announced masters of science degrees in finance and in commerce and Loyola University (Chicago) has announced the degree of master of science in dentistry. In some institutions, no doubt, such degrees may still be considered in their experimental stages. Thus, St. Louis University, for example, has experimented with a two-years master of science degree in internal medicine, in surgery, in gynecology and obstetrics, etc. This university has announced a change of policy and will now require a minimum of three years for such degrees subsequent to graduation with the degree of doctor of medicine from a Class A school of medicine and one year of internship in a hospital approved for internships. A change in the terminology of the degree will probably accompany this change in policy.

(c) *The Doctor of Philosophy.* The degree of doctor of philosophy (Table IV)—the highest number of doctor of philosophy degrees was conferred in education for the year 1931-32 and chemistry for 1932-33, with English in second place for both years. The Ph.D. degree was conferred by a total of 9 institutions, but two of these institutions gave only one Ph.D.—Gonzaga University in education and Loyola University (Chicago), probably in that same subject, although the answer to the interrogatory was not definite. This is the first Ph.D. degree from Gonzaga University which we have listed. The Ph.D. degree in education is now being conferred by 6 different institutions, by the same number of institutions in English, by four institutions in philosophy, and by four institutions in Biology.

(d) *Approval of Schools Giving Graduate Degrees.* Since the question is so often raised regarding the recognition of a graduate degree conferred by certain institutions, it might be well here to summarize briefly certain pertinent facts. We are tabulating complete returns from 33 different institutions of learning. Of this number, two institutions have already announced a policy of discontinuing graduate study; another institution has announced plans for the future development of graduate study and a third institution apparently has not as yet settled the question regarding future developments, but does not wish to be taken out of the group here being surveyed. In addition, there are four

institutions which are practically exclusively seminaries specializing in preparation for the priesthood. Concerning the 26 institutions remaining, the following table supplies pertinent data:

Approved by North Central Association.....	10
Approved by the Association of the Middle States and Maryland.....	10
Approved by the Northwest Association.....	1
Approved by the Southern Association.....	1
Not approved by any Regional Association but by the Association of American Universities.....	2
Not approved by any Accrediting Agency.....	2

To be sure, approved by one of the Regional Agencies, or even by the Association of American Universities, does not necessarily imply approval or acceptability for graduate study. On the other hand, it does have considerable value in bringing home to the interested public that a school has definitely aligned itself with certain general policies in the educational field and, therefore, gives the student, as well as the candidate for degrees, a certain measure of confidence. The approval of the Association of American Universities is, of course, highly to be desired for all of these institutions. The present status of the relation of our colleges and universities with this particular organization may be briefly summarized as follows:

- (a) One of our institutions, the Catholic University of America, is the only Catholic member-institution of the Association of American Universities.
- (b) Two of our institutions, St. Louis University and Marquette University, appear on the Accepted List of Colleges and Universities, approved by the Association of American Universities as "Universities of Complex organization, usually with graduate schools and certain professional and technological schools."
- (c) Five of our institutions appear on the list of "Colleges primarily organized for undergraduate curricula."

The lesson of these facts is rather obvious. No doubt, practically all of our institutions giving graduate degrees, could with certain

efforts on their part, receive the approval of the Association of American Universities and could be listed in one of its approved lists. Those not having approval as colleges might well seek such academic distinction, while those approved as colleges but not as "Universities of Complex Organization" might readily advance their classification. All of this will be a distinct step forward in securing the full recognition for graduate degrees.

It should be noted in this connection, that only two of our institutions conferring the Ph D. degree have not at least the approval as a College of the Association of American Universities, while one is a member and two have received the approval as "Universities of Complex Organization," and, therefore, of their graduate degrees

(C) *Subjects in Which Graduate Instruction is Offered.* (Table V)

Graduate instruction is offered in our Catholic colleges and universities in 71 different subjects. It should be noted that claim is not made that the institutions offering graduate instruction in these fields would in all cases be prepared to offer the required number of courses leading to a degree in these special fields. We might amplify this by saying that this probably means that in 71 subjects our various universities and colleges would be prepared to offer enough courses to meet at least the requirements for a minor for a graduate degree. Among these subjects, courses in English are offered by 24 institutions; in History by 22; in education by 21; in chemistry by 18; in philosophy by 17; in mathematics by 15; in Latin by 15; in sociology by 14, and in biology by 13 different institutions. The various institutions differ considerably from one another in the diversity of subjects in which graduate instruction is being offered. At St. Louis University, courses in 44 different subjects are acceptable; at the Catholic University of America in 26; at Marquette University in 24; at Duquesne University and the University of Notre Dame in 15; at Fordham University and the University of Detroit in 14; at Boston College, graduate instruction is offered in 11 subjects. Holy Cross College restricts its graduate instruction to the one subject of chemistry and St. Francis Seminary to the one subject of History. Xavier University is concentrating its graduate in-

TABLE V—Subjects in which Graduate Instruction is offered in Catholic Colleges and Universities—(Continued).

	ITALIAN	JOURNALISM	LATIN	LAW	MARKETING & MERCHANDISING	MATHEMATICS	METALLURGY	MODERN LANGUAGES	MORAL THEOLOGY	MUSIC	NATURAL THEOLOGY	NURSING EDUCATION	NOTATION	OPHTHALMOLOGY	PATHEOLOGY	PEDIATRICS	PHARMACOLOGY	PHARMACY	PHIOLOGY	PHYSICS	PSYCHOLOGY	RELIGION	ROMANCE LANGUAGES	SACRED SCRIPTURE	SCIENCE	SEMITIC LANGUAGES	SOCIAL WORK	SOCIOLOGY	SPANISH	SURGERY	TOTAL
Boston College.....	x																														1
Cansas College.....																															7
Catholic University of America.....																															14
College of Mt. St. Vincent.....																															2
Credighton University.....																															1
DePaul University.....																															3
Detroit University.....																															6
Duquesne University.....																															8
Fordham University.....																															3
Georgetown University.....																															10
Gonzaga University.....																															17
Holy Cross College.....																															1
Loyola University (Chicago).....																															1
Loyola University (New Orleans).....																															1
Manhattan College.....																															1
Marquette University.....																															3
Marygrove College.....																															1
Mt. St. Mary's Seminary.....																															5
Niagara University.....																															1
Notre Dame University.....																															1
St. Bonaventure's College & Seminary.....																															1
St. Francis College (Loretto, Pa.).....																															1
St. Francis Seminary (Wisconsin).....																															1
St. Louis University.....																															1
St. Mary's College (Notre Dame).....																															1
St. Mary's Seminary & University (Baltimore).....																															1
St. Norbert's College.....																															1
Villanova College.....																															1
Xavier University.....																															1
TOTAL.....	2	1	16	2	15	1	1	5	1	3	1	1	1	1	1	1	1	1	1	10	3	8	6	3	1	2	1	14	7	1	2

struction to the subjects of Latin and Greek. Not to prolong such data which are perfectly obvious from Table V, graduate instruction is offered by three institutions in five different subjects. Other relevant facts may be gathered from an inspection of the horizontal and vertical summaries given at the foot of the page and at the right margin of the page on the second sheet of Table V.

(D) *Number of Students in Graduate Schools.* (Table VI)

We have already called attention to the increase in the number of graduate students in the last two years as compared with the first year in which our investigation was begun. Comparing the year 1931-32 with its predecessor there will be found an increase of 565 graduate students, as compared with a further increase of almost 500 with its successor, the academic year just closed. This seems to mean that the total number of graduate students in our schools is increasing at the rate of about 500 per year. An inspection of Table VI enables us to localize more definitely the points of greatest increase. The most decided gain in the total number of graduate students was made by the Catholic University of America, the number rising from 337 to 348 to 500 to 615 in the last four years. The greatest growth at St. Louis University is shown by the series 455 - 510 - 466 - 574 students for the same time intervals. Boston College, Fordham University, Loyola University (Chicago), Marquette University, Notre Dame University, have all shown decided increases in enrollment during these four years.

It is very gratifying, moreover, to note the progressive rise in the number of full-time graduate students. After reaching a peak in 1930-31 with a registration of 1,232, the numbers dropped in 1931-32 to 1,207, only to rise again in 1932-33 to 1,442. The growth in the number of part-time graduate students has been steady and rather regular, proceeding by intervals of about 600 a year for three years, but this rapid increase has been somewhat retarded since during the last year the increase in part-time students has been only 200. The most significant fact is this, that the increase in the number of full-time students is relatively larger than the increase in the number of part-time students when the year 1931-32 is compared with the year 1932-33.

TABLE VI
Number of Students in Graduate Schools.

	1931-32			1932-33		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College.....	280	73	353	286	72	358
Canisius College.....	29	2	31	29	3	32
Catholic University of America.....	224	276	500	292	323	615
College of Mt. St. Vincent.....	1	0	1	0	0	0
Creighton University.....	116	3	119	105	12	117
DePaul University.....	240	6	246*	247	7	254*
Detroit University.....	376	0	376	305	6	311
Duquesne University.....	120	0	120	130	0	130
Fordham University.....	659	25	684	686	67	753
Georgetown University.....	—	—	—	15	16	31
Gonzaga University.....	11	47	58	17	63	80
Holy Cross College.....	0	7	7	0	6	6
Loyola University (Chicago).....	369	39	408	398	33	431
Loyola University (New Orleans).....	35	3	38	38	3	41
Manhattan College.....	7	25	32	6	30	36
Marquette University.....	244	24	268	237	32	269
Marygrove College.....	23	0	23	21	0	21
Marywood College.....	7	2	9	10	2	12
Mt. St. Mary's Seminary.....	62	0	62	72	0	72
Niagara University.....	0	44	44	0	50	50
Notre Dame University.....	21	38	59*	71	52	123*
St. Bonaventure's College & Seminary.....	18	12	30	15	10	25
St. Edward's University.....	—	—	—	—	—	—
St. Francis College (Penn.).....	0	55	55	0	55	55
St. Francis Seminary (Wisconsin).....	90	0	90	95	0	95
St. Louis University.....	242	224	466	287	287	574
St. Mary's College (Notre Dame).....	0	0	0	0	2	2
St. Mary's Seminary & University.....	0	302	302	0	306	306
St. Norbert's College.....	2	0	2	9	0	9
Villanova College.....	108	0	108	96	0	96
Xavier University.....	0	0	0	13	5	18
TOTAL.....	3284	1207	4491	3480	1442	4922

*Excluding Summer-School Registration.

(E) *Number of Instructors in Graduate Schools.* (Table VII)

Table VII summarizes our data with reference to the number of instructors in graduate schools. A brief reference here to our previous statistical report will make the data now being presented much more significant. For the session 1929-30, the Committee's report showed a total of 423 instructors in graduate schools, which number for the subsequent year dropped to 391. In our present Report, we are showing a total of 629 instructors for the session 1931-32 and 707 for the session 1932-33. These figures, of course, are most gratifying. More gratifying still, however, is the fact that the number of instructors has increased much more rapidly than the number of students. The difference in the number of students between the sessions 1930-31 and 1931-32 shows an increase of 13 per cent. During the same period of time the number of instructors increased 36 per cent. The increase in the number of students when 1931-32 is compared with 1932-33 shows a rise of 8.7 per cent, whereas the number of instructors for the same two sessions represents an increase of 11 per cent. And again still more gratifying is another very significant fact—in 1929-30, the ratio of $\frac{\text{full-time}}{\text{part-time}}$ instructors was 1:5.8. In 1930-31, the ratio was 1:4.7; in 1931-32, it was 1:4.2 and during the last scholastic year it was 1:4. During the same period of time, the annual Instructor student ratio was 1:8.2 - 1:10 - 1:7.1 and 1:6.9. If one bears in mind that probably the best quantitative criterion of mass data on the adequacy of instruction in graduate schools is given by the measure of individual attention allotted by the instructor to the graduate student, one cannot but feel that really significant progress has been made by our institutions during the years now under review.

(3) *Summarized Long-Period Statistics*

The most outstanding facts concerning the summarized long-period statistics have already been presented in the opening paragraphs. It remains to point out a few salient facts readily learned from the Tables presented at the conclusion of our statistical data.

TABLE VII
Number of Instructors in Graduate Schools.

	1931-32			1932-33		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College _____	50	11	61	54	11	65
Canisius College _____	12	0	12	12	0	12
Catholic University of America _____	43	51	94	43	52	95
College of Mt. St Vincent _____	2	0	2	0	0	0
Creighton University _____	15	0	15	16	0	16
DePaul University _____	16	0	16	16	0	16
Detroit University _____	33	0	33	35	3	38
Duquesne University _____	39	0	39	41	0	41
Emmanuel College _____						
Fordham University _____	75	13	88	81	15	96
Georgetown University _____	12	0	12	11	0	11
Gonzaga University _____	14	5	19	17	5	22
Holy Cross College _____	4	0	4	4	0	4
Loyola University (Chicago) _____	10	0	10	17	0	17
Loyola University (New Orleans) _____	0	0	7	0	0	9
Marquette University _____	37	1	38	38	1	39
Manhattan College _____	7	0	7	7	0	7
Marygrove College _____	4	0	4	3	1	4
Marywood College _____	5	1	6	6	1	7
Mt. St Mary's Seminary _____	4	0	4	4	0	4
Niagara University _____	2	13	15	1	14	15
Notre Dame University _____	17	0	17	22	0	22
St Bonaventure's College & Seminary _____	8	1	9	6	4	10
St Edward's University _____						
St Francis College (Penn) _____	3	3	6	3	3	6
St Francis Seminary (Wisconsin) _____	7	0	7	7	0	7
St. Louis University _____	69	20	89	82	13	95
St Mary's College (Notre Dame) _____	0	0	0	4	0	4
St. Mary's Seminary & University _____	0	0	0	8	15	23
St. Norbert's College _____	1	0	1	3	0	3
Villanova College _____	14	0	14	16	0	16
Xavier University _____	0	0	0	3	0	3
TOTAL	503	119	629	560	138	707

(A) *Number of Degrees Conferred—11 years.* (Table VIII)

Table VIII presents the available statistics on the number of degrees conferred by Catholic graduate schools for an eleven-year period from 1922 to 1933. The most gratifying fact which emerges from a study of the Table is this, that while there has been a constantly progressive increase in the number master of arts degrees, the degree of doctor of philosophy is obviously being administered with increasing care.

TABLE VIII

Number of Degrees Conferred by Catholic Graduate Schools for Eleven-

	Year Period. <i>Master of Arts</i>	<i>Master of Science</i>	<i>Doctor of Philosophy</i>
1922-23.....	343	25	35
1923-24.....	359	14	49
1924-25.....	427	18	51
1925-26.....	491	32	52
1926-27.....	575	51	64
1927-28.....	527	49	46
1928-29.....	592	54	65
1929-30.....	577	50	94
1930-31.....	584	74	89
1931-32.....	682	105	68
1932-33.....	729	104	63

(B) *Number of Students in Graduate Schools—7 years.* (Table IX)

Table IX presents the findings on the number of students in Catholic graduate schools for a seven-year period. On the facts presented in this Table we have already commented. Attention may, however, be specially called to this fact, that the increase in the number of students in the last year, namely, an increase of 531, is almost equally distributable over the part-time and full-time students, this being the first time that such a statement could be made for any of the annual increases.

TABLE IX

Number of Students in Catholic Graduate Schools for Seven-Year Period

	<i>Part Time</i>	<i>Full Time</i>	<i>Total</i>
1926-27.....	1511	1271	2839*
1927-28.....	957	953	1910
1928-29.....	1997	1129	3126
1929-30.....	2086	1056	3479
1930-31.....	2694	1232	3926
1931-32.....	3284	1207	4491
1932-33.....	3480	1442	4922

*Discrepancy to totals due to lack of data on distribution

(C) *Number of Instructors in Graduate Schools—7 years.* (Table X)

Table X presents data relative to the number of instructors in Catholic graduate schools for a seven-year period. Again it is most satisfactory to note that the increase of full-time instructors from the lowest number in 1927-28 to the present is an increase of exactly 50 per cent. The increase of part-time instructors during the same years represents an increase of only 40 per cent. In other words, the increasing employment of full-time teachers for graduate instruction is progressing more rapidly than the increasing employment of part-time teachers

TABLE X

Number of Instructors in Catholic Graduate Schools for Seven-Year Period.

	<i>Part Time</i>	<i>Full Time</i>	<i>Total</i>
1926-27.....	356	162	518
1927-28.....	236	69	305
1928-29.....	366	89	455
1929-30.....	361	62	423
1930-31.....	324	67	391
1931-32.....	503	119	629*
1932-33.....	560	138	707*

*Discrepancy to totals due to lack of data on distribution.

(D) *Number of Schools Conferring Degrees—7 years.* (Table XI)

In Table XI are presented data concerning the number of schools conferring graduate degrees. Upon this also some brief comment has been made. Suffice it to say here that the reduction in the number of institutions conferring the Ph.D. degree gives evidence

of a very healthy and significant attitude towards the degree and probably means a sincere effort at safeguarding academic integrity both among graduate students and in the institutions themselves.

TABLE XI

Number of Schools Conferring Graduate Degrees.

	<i>Master of Arts</i>	<i>Master of Science</i>	<i>Doctor of Philosophy</i>
1926-27.....	37	32	19
1930-31.....	21	14	10
1931-32.....	28	18	8
1932-33.....	26	18	8

(4) *Last Year's Recommendations of the Committee*

In the Progress Report submitted to this Department last year, the Committee on Graduate Studies, motivating its recommendation by the fact that "Neither the general public nor the educational world has an understanding of what our Catholic institutions are really attempting" recommended that schools giving graduate instruction include in their catalogue an academic record of all instructors and that in the Commencement programs and catalogues, the recipients of graduate degrees should be listed with titles of theses and dissertations, their majors and minors in graduate study and their previous degrees with dates. It is probably too early as yet to estimate the effect of this recommendation and to base any conclusions upon available data regarding the acceptability of such policies. In order, however, that a base line might be established at as early a date as possible, it might be well here to submit the results of a preliminary study of college catalogues and commencement programs with reference to the Committee's recommendations of last year. Thirty-two of the thirty-three institutions submitted printed records of one kind or another for the Committee's study. The thirty-third institution, a seminary, stated that while it is not at present publishing its status as a graduate school, plans were materializing for organizing such graduate studies as are now being followed by its students and for issuing graduate credit for such courses.

A study of the catalogues reveals the fact that only 7 of the 32

institutions have published the academic records of their faculty members, particularly of those giving graduate courses, in their catalogues. It is felt that attention should be directed to this fact, since publication of such records is probably the most readily accessible source of information concerning an instructor and concerning his acceptability as a director of graduate study. Publication of such records, furthermore, gives evidence of the institution's sincerity in approaching the responsibility of graduate instruction and affords the institution itself an opportunity for self-criticism. In addition, it is a fully acceptable form of educational advertising. For all of these reasons the Committee feels that its recommendations should be restressed and that the institutions be asked to collaborate with the Graduate Committee by making a sincere effort during the coming year to supply to the public the information concerning the academic achievements of its graduate instructional staff.

Concerning the titles of theses and dissertations, 13 institutions have either published these in their catalogues or have submitted supplementary lists to the Committee. A fairly satisfactory condition is revealed by the reading of these titles. It is obvious that most of the institutions are making sincere efforts to eliminate the essay-type of theses and that they are visualizing the master's thesis as a criterion of the research capacity of the candidate for the graduate degree. While this is true in general, there are still a number of institutions which have accepted what are probably not more than review essays as theses for a graduate degree. To mention details here might seem to be a criticism of a particular institution. Nevertheless, attention should be called to the importance of a properly delimited title for a master's thesis and of a doctor's dissertation so that the exact character of the research or special study may be properly indicated.

Finally, only eight institutions apparently have adopted the practice heretofore of publishing details concerning the graduate degrees in their commencement programs. It need hardly be pointed out that it is not the place of this Committee to be apodictic in such matters. Nevertheless, the Committee might respectfully point out that perhaps the best method of increasing

confidence in the institution's policy with relation to graduate degree is the publication of adequate details concerning each student in the commencement program. Such details might include the candidate's previous degrees with date and the name of the conferring institution; secondly, the majors and minors or the majors only pursued for the particular degree; and lastly, a complete statement of the thesis title. With such information, several facts are immediately deducible. First, a hint is given regarding the institution's admission policy in its graduate school; secondly, the general character of the graduate studies required as a preparation for the writing of the thesis can be estimated at least in a preliminary manner; thirdly, the special lines of interest of particular instructors in directing graduate studies can be surmised.

A study of the returned questionnaires reveals some extremely interesting and gratifying facts. There is evidence of a growing concern with reference to the standards for graduate study. Two institutions, for example, state that they are discontinuing graduate work, presumably by reason of the demands which such courses make upon the institution. Another institution states the following with reference to the Ph D. degree: "The University refuses to offer any encouragement to applicants for this degree. It insists that all work done in the graduate division above the master's requirements be looked upon as ultimately transferable to some other institution in which the student intends to get his doctor's degree." The interest of the seminaries in graduate study and the growing consciousness of the need of organizing the courses with this in mind has already been commented upon. In all of the larger institutions one cannot fail to note the increasing intensification of serious endeavor to place both the administrative and instructional organization of graduate courses on a sound basis.

(5) *Evidences of Development in Graduate Study*

Evidence of the seriousness with which our institutions are regarding this development may be found in the conservative manner in which new departments are allowed to undertake graduate

instruction. It seems quite clear that while our larger graduate schools are pursuing a policy of sound expansion, our smaller ones are apparently progressively restricting their fields of graduate study even though, as is apparent from several letters, the desire to engage in some form of graduate instruction is present in the minds of certain faculty members and of the administrative officers

Respectfully submitted,

ALPHONSE M. SCHWITALLA, S J.,
Chairman

REPORT OF THE COMMITTEE ON SOCIAL STUDIES

College Department, National Catholic Educational Association
June 27, 1933

In accordance with the resolution adopted at the meeting of the College Department last year, June 30, 1932, "A Syllabus on Social Problems in the Light of Christian Principles and with Special Reference to the Encyclicals of Popes Pius XI, Benedict XV, Pius X, and Leo XIII" was published in mimeograph form and distributed among the colleges affiliated with the National Catholic Educational Association and among others

The Syllabus met with favorable response. The Secretary General of the Association was particularly generous in his words of commendation as were publications like the *Ecclesiastical Review*, *The Commonweal*, *The Month*, *Catholic Action*, *The Catholic Herald* of Milwaukee, etc.

The edition of 300 copies was quickly exhausted and requests for several hundred copies could not be satisfied.

Publishing the Syllabus seems to have achieved, at least to some extent, the purpose of the Committee; namely, to stimulate the study of social problems from a Catholic point of view.

The Committee on Social Studies recommends that it be instructed to have the Syllabus published in more permanent form if this can be done without expense to the Association, and that further efforts be made to have a course similar to that outlined in the Syllabus, taught in our Colleges as a required subject and all this in order to comply with the injunctions so frequently emphasized by the Holy Father: "We must train auxiliary soldiers of the Church."

Respectfully submitted,

JOSEPH REINER, S J.,
Chairman.

PAPERS

CORECREATION AND SOCIAL ADJUSTMENT IN THE CATHOLIC COLLEGE

SISTER M. ANTONINE, THE COLLEGE OF SAINT CATHERINE,
SAINT PAUL, MINN.

The term "corecreation" needs, I know, no formal definition or introduction to you. For in addition to the fact that you have already too long an acquaintance with its relative, coeducation, not to recognize another member of the genus, you have probably had the opportunity of hearing in a stimulating radio talk delivered last January the excellent exposition of "Corecreation vs. Coeducation," by Father William F. Cunningham, whose oracle I may appear to be today. It is, however, its practical application to the problems of Catholic education as they exist in the small, segregated college for women that I have been asked to set before you, and more specifically, as these problems affect two colleges situated within a mile of each other on the outskirts of Saint Paul; The College of St. Catherine, exclusively a women's college, and The College of St. Thomas, equally as exclusively a men's college.

To do so, I would first present you with a very brief outline of the social program which might be taken as typical of any one of the past few years at St. Catherine's. It is not presented to you on the one hand as an ideal or perfected program, nor on the other as a radical break with the wholesome traditions of segregation in Catholic higher education. But it does represent, in spite of the fact that it is concerned with what might at first sight seem to be the superficialities of life, a very earnest attempt to bring about a harmonious social adjustment between Catholic young men and women and to break down the artificial barriers that have so long acted as abnormal restraints to the cultivation of sane and wholesome friendships between young men and women of the same faith, the same religious ideals, and the same intellectual level.

It seems only natural that with the comparatively recent and prodigious growth of women's colleges in the United States, many

of which grew out of and were at first adjuncts to the private academy at the secondary-school level, many of the attitudes, and especially those relating to discipline and extra-curricular activities, should have carried over from the well-established academy and high-school system. Here the absolute exclusion of young men from both scholastic and social life was found to be a salutary tradition and a most effective control during the years of adolescence. But with the rapid expansion in the concept of college education for women, with the formulation of the fundamental aims of college education as a preparation for life, and the consequent recognition of the fact that college women are no longer adolescents, but maturing young women who are preparing for active participation in the work of the world, a need for a change became paramount. Many of the older colleges were quick to sense the need of and provide for a well-balanced social program; many of the new colleges were wise enough to allow for it in their very beginnings. Acting upon the conviction, then, that a normal and reasonable companionship between Catholic young men and women, whose very presence in a Catholic college argues at least some degree of religious-mindedness, might be safely and ought to be promoted, the administrative authorities of the two institutions first allowed—very informally and without any special plan—a program of corecreational activities to develop, and then, largely through the efforts of Father Cunningham, adopted such a program as a definite administrative policy.

The program embraces practically every type of leisure-time activity. It is, of course, most conspicuous and most successful in those which are distinctly recreational—athletics, dancing, music, and dramatics. The field of athletics would seem at first sight not to offer much opportunity for joint participation. St. Catherine's does not, it is true, play football nor engage in track meets with St. Thomas'. But, during the fall and winter quarters when St. Thomas' men play football and basketball, St. Catherine's girls, admitted on student tickets and sitting in the student-reserved section in the bleachers, are St. Thomas' most loyal supporters. Since St. Catherine's does not, as a member of the Women's Athletic Association, take part in intercollegiate games, it cannot extend to St. Thomas' the same courtesy in respect to

its basketball games, but it can and it does accept the challenge of St. Thomas' to a hockey meet—in which each college presents its star players. And St. Thomas' men have often been interested and speculative observers in the sidelines of St. Catherine's inter-class hockey and soccer tournaments. The sports more commonly shared by men and women together, however, afford more opportunities for corecreation. In the more pleasant weather, there are golf in mixed foursomes and tennis in mixed doubles. For the winter months, skiing, skating, and tobogganing are healthful sports for out of doors; and bowling and ping pong for indoors—the facilities and equipment for all of these being provided on the one hundred acres and in the physical-education building of St. Catherine's. And for all seasons of the year, there is that most mild but most diverting of sports—hiking.

Quite naturally the form of corecreation most popular is dancing. To provide for this, formal balls, sponsored by the various clubs and organizations at St. Catherine's, held in every case on the college campus, attended and supervised by the members of the faculty who comprise the Standing Committee on Student Affairs, have become a regular part of the extra-curricular schedule. Care has been taken that these do not occur either so rarely as to cause unwonted excitement or so frequently as to become a menace to effective scholastic work—the maximum number being two formal balls during one quarter. St. Thomas' has somewhat the same plan, except that, in true masculine fashion, it favors informal dancing parties and a very few formal and select balls—at both of which St. Catherine's girls are guests.

Then there is speech work and dramatics—a type of activity not strictly recreational, but marking a departure from curricular routine and sufficiently diverting to be termed such. For several years, the students of the Speech Departments of the two colleges have, under the direction of their respective instructors, participated in joint debates. These are not competitive. In every case the team upholding each side of the question was made up of one representative from St. Thomas' and one from St. Catherine's. With the exception of possibly two or three radio broadcasts, the debates have been presented before the separate convocations of each student body, and the decisions have been made by the vote

of the student body. The subjects chosen have been largely topics of world interest, such as Disarmament, Unemployment Insurance, and the like—and have combined with the unusual circumstances of the debating situation to arouse great intellectual alertness. For women students, the challenge of competing with the masculine mind in its own fort, is now and then stimulating; for the men, presumably at least, there is the challenge of not wanting to be outdone by a woman's last word. For some years, also, the students of the Dramatic Department of St. Catherine's have been invited to take the feminine roles in St. Thomas' plays. But not until this past year have the two colleges entered upon a real adventure in collaboration. The production of an operetta entitled *Take Your Medicine* was admittedly the outstanding big feature of the year, being as it was, an exceptional demonstration of student talent and cooperation. The score for the operetta was written by a student in harmony at The College of St. Thomas; the libretto by a student in the English Department at The College of St. Catherine. The lyrics were composed by a St. Thomas' student. The costuming and staging were the work of the Laboratory Players, a unit of the Department of Dramatics at St. Catherine's. An orchestra made up of students from both colleges with a student conductor from St. Thomas' furnished the music, and the director in general charge of the production was a senior student at St. Thomas'. I do not need to add, I suppose, that the whole cast was made up of students of the two colleges of sophomore standing or above; and although sponsored, and, in a measure controlled, by the authorities of both colleges, was from first to last, a student enterprise. The several departments of each college, the Music, English, Dramatics, and Physical-Education Departments, gave every help and suggestion possible, but the success with which it was carried through was due surely to the fine spirit of cooperation, genuine enthusiasm, and loyal support of the two student bodies. It would be foolish to pretend that such a production was a perfected piece either of art or of problem solving; indeed it left many things to be desired, but taken for what it was, a piece of light drama entered into with a keen zest for fun and in some cases, no doubt, with an instinctive

desire for adequate self-expression, it demonstrated at least what could be done with just such a venture in the future.

I should like to add here that, as in the case of *Take Your Medicine*, the initial suggestion for every one of these corecreational activities must come from the students themselves. We do not talk Corecreation at St. Catherine's. We do not offer it as a credit course. Above all we do not compel it. Experience has proved that where compulsion or even persuasion enters in, desire on the part of the student goes out. Student initiative, faculty promotion, and above all, faculty control would seem to be the marks of any successful intercollegiate policy of corecreation.

Several arguments against such a program readily suggest themselves. Indeed, these arguments very early appeared like so many gaunt spectres pointing with grim fingers at the many hazards lurking in the background of such a plan—spectres that had to be fought and laid before the plan could ever become an active one. One of these was the charge that the policy was at its best a substitute for coeducation, if not a definite concession to the theory of coeducation. Nothing could be farther from the truth. In the matter of absolute segregation in all scholastic activities, both colleges are true to the traditions of differentiated education for men and women. St. Catherine's is taught almost exclusively by women; its student body is one-hundred per cent feminine. St. Thomas' is, I believe, taught exclusively by men, and its student body is one-hundred per cent masculine. And this is, we believe, as it should be. Nothing can express a greater truism than to say that the work of men and women in life is essentially different. It follows, therefore, that if education is a preparation for life, it should be equally differentiated. Before the modern era, when women's work was confined chiefly to home-making and the rearing of children, their education had to be very specialized. With the advent of women into the professions, into business, into all fields of public service formerly held sacred to man, the theory has grown up that a leveling process has taken place—that woman by the act of engaging in public life, has envied man his place in the sun, and has, by emulating his activities, aspired to his heights. Again nothing could be farther

from the truth. Woman has entered public life—not to replace man, but to give a wider sphere of usefulness to her own womanliness. Conscious of her own possibilities for development and with the clear knowledge that her contribution to the work of the world is an unique one, she knows that, even in the same professions and businesses, the work of men and women is distinct. The largest number of women are still homemakers. In the professions, women have confined themselves so far chiefly to teaching, practicing law and medicine, and nursing. In business, they have entered practically every field. But I think it is not wide of the mark to say that in every one of these fields, the service contributed by woman has a stamp, a character, and an influence all its own. If this is true, it follows that her education must be suited to her specific needs, must give her a type of training and a set of ideals which will enable her, not to take the place of man in service, but to supplement and even to enrich the work offered by humanity to its Creator. Such an education can be procured at its best in a college where the curriculum, the daily activities, the customs, the ideals, and the atmosphere are designed to bring out the best in women.

It is in recognition of this theory that the earliest colleges in our country were established. Harvard, Yale, Princeton, Wellesley, Bryn Mawr, Vassar, Mount Holyoke—developed primarily as men's colleges and women's colleges respectively. Only recently have some of the men's and women's colleges joined in corecreational activities. It is on this theory that some European institutions of higher learning came to admit women into an educational procedure designed entirely for men. Particularly is this true of English universities, ever the most conservative and wisest of institutions. Under the English system, women, though sharing commonly with men in all university lectures and public examinations, are strictly under the direction of women tutors, women deans, and women principals, and live in an atmosphere of woman-kind. Women's colleges exist in Oxford and Cambridge as a part of the University life, but each one is as much of a distinct and separate entity as any segregated women's college in America.

It has, furthermore, always been the policy of the Church, ever a prudent and watchful mother, to provide specialized types of

education for her children. Even in the Middle Ages, when the Church was the sole depository and guardian of the wisdom of the ages, she offered her young men and women a differentiated—if not a very varied curriculum—and did so in separately maintained schools. In the Holy Father's recent Encyclical on Education, His Holiness gave expression to the need and to the value of separate school systems for Catholic young people. But the Church has likewise shown herself to have, while maintaining her rigidity of purpose, of principles, and of dogma, a marvelous flexibility—a real genius for adapting her policies to the shifting demands of the times. Can we not, then, as Catholic institutions, modify our policies of education so that they will most successfully serve our avowed purpose—the preparation of normal, social young men and women to live normal, wholesome, and truly spiritual lives in the world of men and women?

Such a line of thought leads directly to the other main argument against corecreation, the argument that it is in the last analysis, a concession to youth, to the spirit of undue freedom and lawlessness of the age. I would admit the concession to youth, if by that you mean the attempt to understand the character and the needs of youth in any given age. And probably many of the mistakes that have been made in education have been made because of a lack of understanding and sympathy between the older and younger generations. A little concession of this kind—so that it does not upset any fundamental values—is surely salutary. But as to the concession to the spirit of undue freedom and lawlessness, there is another answer. Certainly, corecreation, left to its own devices, could become an *open sesame* to just such a spirit. Properly controlled, it does not need to. In any well-organized system of corecreation, there would necessarily have to be the safeguard of administrative control. I have already mentioned the system of chaperonage and faculty supervision in effect at college dances. At rehearsals for plays and entertainments, dramatic instructors, who are dependable lay members of the faculty, and sometimes religious members of the faculties of the two institutions are always present, becoming even invited guests to the parties given in honor of the successful dramatic achievement. Then there is the control of scholastic requirement. It

will have been noticed that in the cast of *Take Your Medicine*, only students of sophomore rank or above were included. Freshmen privileges in regard to the corecreational plan are limited—at least until much of the hard year of adjustment to college work and college life is over. Even upperclassmen, however, are expected, if they wish to engage in extra-curricular activities, to maintain their scholastic average. There is also the control held by the parents, who may give or withhold their permission to their daughters' attending off-campus diversions. There is last of all, the safeguard of the students' own integrity. Young men and young women of today are not moulded into reliable and trustworthy beings by a system of suspicious watchfulness and undue surveillance. Trust begets trustworthiness and develops a sense of moral responsibility. Suspicion or even a well-meant but overalert watchfulness provokes—or even suggests the possibilities of wrongdoing, makes for immature attitudes, and destroys the concept of virtue as an active and positive force in the building of character. Are we consistent in teaching in our religion courses that moral virtue is a matter of making right decisions, and then denying to any individual the power to make those decisions? There is no question here of exposure to evil, but there is always the question of exposure to the ordinary ways of men and women living a common social life. Religious courses are, after all, valuable only in so far as the principles they inculcate carry over into the life situation. The spiritual life and the social life are indeed not disparate existence, but constitute a single whole, in which the former not only controls but vitalizes the latter.

For after all, only a very small percentage of the number of young women who go through a Catholic college elect to become Religious; an equally small number who go through a men's college elect to become priests. The largest number are ultimately destined for a married life in the world—a life in which the contribution of each to the work of the family will be done separately, though coordinated in purpose—a life in which the pleasures, the leisure-time activities and enjoyments will be shared together. Those who do not marry will at least enter into a life in which men and women are participating. Theoretically then, that education

should be most effective which creates or at least educates for the life situation, which does not make for unwise and unbalancing consciousness of sex, which allows no dearth of social advantage to stunt the full growth of socially and morally responsible beings.

We want our young women to be truly valiant women. We want them to be religious-minded. We want them to wear purple and fine linen with grace and ease; we want them even to be able to consider a field and buy it; we want them to open their mouths to wisdom and to put out their hands to strong things. I venture to say that Catholic men's colleges have equally as worthy aspirations. Shall not, then, the aims of Catholic education be best realized by promoting the wholesome association of Catholic young men and women, by educating them to a sense of mutual interdependence and mutual responsibility in the affairs of life, and by helping to obviate, through a wider acquaintanceship of Catholic with Catholic, that most baneful of mistakes, the mixed marriage?

RELIGION IN THE CATHOLIC COLLEGE

REVEREND CHARLES J. DEANE, S J, DEAN, FORDHAM COLLEGE,
FORDHAM UNIVERSITY, NEW YORK, N. Y.

There is no need to discuss here the importance of teaching religion in the Catholic college. It was mainly for this purpose that the Catholic hierarchy, clergy, Religious, and laity in this country have made such sacrifices in building, equipping, and maintaining Catholic schools. These schools were founded in order that the children of Catholics, whether in elementary or secondary schools, in colleges or universities, might enjoy the teaching of religion denied them in the public educational institutions which they are taxed to support.

We are agreed that there is great need at the present time for the teaching of religion. Even those outside the Catholic fold, the successors, if not the very individuals who insisted so strongly on the separation of religion from education, have come to the conclusion, after years of very sad experience, that there is a vital need for religion in our educational system; that in fact the absence of it from the curriculum is the cause of the present lack of moral principles in the youths and adults of this land of ours. From educational associations, school systems, and school boards there has been a continually increasing demand for the return of religion to the schools of this country.

We are agreed, too, that at the present time there exists a great lack of religious principles in the world about us; in civil, social, political matters; hundreds of thousands at least are without any religious belief, without any religious principles, standards, or ideals.

We are further agreed that those who go out from the Catholic college into a civilization devoid of religion, if not openly hostile to it, need to have a thorough knowledge of their faith and its practices, the history of their faith, the work of the Church, and most of all the strength of will and the courage to put their faith and its principles into action—to be the “salt of the earth,” the

"light of the world," the heaven which will change the face of the earth

How much religion are we to teach and how are we to teach it? is the question for discussion. What shall be the minimum content of the religion course in our colleges, and what methods shall be used to insure its grasp by the students?

I believe the answer to the first question is that we should teach the whole of the Christian Revelation; the whole deposit of Faith, and teach it as a united, connected plan of God's dealing with men. We would not, of course, teach it with that minuteness of detail found in the course of theology, nor with the insistence on the disputed points and probable opinions of the moralists, though it should be known that such details and opinions exist and are the province of the specialist in such matters.

The content of the course of religion in the Catholic college is like a great painting worthy of the skill of a Michael Angelo, whose title is, "God's Dealings with Man." It begins with the creation of man in the Garden of Eden and ends with the day of final judgment and its supreme everlasting decisions. The central theme is a cross bearing on it the figure of Christ. All that went before from the tragedy of Eden leads to Calvary. From the tomb 'neath the shadow of the Cross goes forth the Risen Christ living in His Church, calling upon all men to follow Him, supplying assistance along the way, to the day of final reckoning, rewarding those who have persevered, punishing those who have not. There are lights and shadows in the picture, gleams of light and darkening clouds; yet taken altogether it is the whole story in outline of God's relations with man. Such is the picture which, I believe, we should paint for the student in the Catholic college, fill in the canvas with that tremendous story of love, conflict, zeal, devotion, failure, victory.

The order in which this is done might differ as the canvas which we receive differs. Some students come to college with a fairly complete knowledge of their religion, some with less, some with very little. Without contending that the plan which will be given is the only one, or even the best one, it is given because it has been followed with considerable success, and because it seems to be adaptable to the various classes of students with whom we

have to deal. If we suppose that at least two class sessions a week are given to formal teaching of religion, over a period of four years, the following is suggested:

FRESHMAN

Keeping the picture of "God's Dealings With Man" in mind, we begin this year with the central image of the figure on the Cross. The reason is this. A great many of our freshmen come from non-Catholic schools, and have had no religion taught them since their catechism days. There are others, of course, who have been trained in Catholic secondary schools and have made certain advances in their knowledge of religion. We are supposing these are together, as in many schools it is not possible, perhaps not advisable, to separate them. They need first to be interested and inspired to become zealous defenders of religion, not to *apologize* for their religious beliefs, but to become *apologists*, that is, defenders.

It is well, it seems to me, to begin with a proof or proofs of the existence of God, but not with many details. Follow this with something on the nature of religion, its necessity for all men, the possibility, the need and the means of identifying a Divine Revelation.

We then turn to those documents which contain the Christian Revelation, prove them authentic, reliable, historical documents, making it very clear that we prove them such by no mysterious, magical proof, but by the very same methods we would prove the historical worth of Cicero, Plato, or Demosthenes. They are thus brought into contact with the Book of Books which they all should read and know in order to counteract the popular notion of the author of the "Book Nobody Knows." They are brought into contact with the central historical figure of the New Testament, Jesus of Nazareth, whom they should know, that they may refute another book whose title is, "The Man Nobody Knows." They learn that Jesus of Nazareth came on the scene with very definite claims, with a very definite mission—that by prophecies and miracles he made good these claims, in particular, by his resurrection from the dead, and that after his sojourn here on earth, his teaching was spread with amazing rapidity; by the testimony of the thousands of witnesses who gave their life's blood for that

teaching, so that within the short space of three hundred years, and in the face of most bitter and increasing hostility, it was known and lived in the farthestmost parts of the then known world.

Next they can learn that though this central figure from the Cross did not remain on the earth, He founded a society, an organization, a Church which was to carry on His work for all time. This society has certain very definite and easily discernible characteristics given it, not by the men who preached it outside the confines of Judea, but by Him who first taught it, Jesus Christ Himself. They learn that this organization, by the authority and promise of its Founder must be in the world today—that it is the Catholic Church; moreover, this Church is an infallible teacher, with an historical lineage reaching back from the present to Christ Himself. In other words, this Church is Christ's Mystical Body, Christ Himself in the World, vitalizing it with His same spirit, though working through human agencies. Not only can interest and enthusiasm be promoted, but a real thorough knowledge of the Divine origin and Divine authority of Christ's own Church.

SOPHOMORE YEAR

The sophomore year should begin with a brief summary of the matter covered in freshman emphasizing especially the Divinity of Christ, the establishment of His Church, and the characteristics of that Church.

This finished, we begin by showing how the Church exercises her function of teaching; her legislative, executive, and judicial powers through Councils, decrees, and the workings of the various congregations, illustrating, if needed, by our own Federal Government working through its various departments.

Next comes the Rule of Faith, Holy Scripture, and Tradition, the importance of each, with some explanation of the Canon of Holy Scripture and its inspiration. Follow this by the theological virtues of Faith, Hope, and Charity, with emphasis on how these virtues may be lost; what are the chief sins against them, and how these same virtues can be increased and strengthened.

Then we go to the very beginning of the picture, the sin of our first parents and its consequences, the Incarnation and the

Redemption, the person and natures in Christ and the cooperation of the Mother of God in our Redemption, with some mention of her virtues and prerogatives, especially the Immaculate Conception. Following this comes the application of the Redemption through grace and the sacraments. What we mean by grace, its kinds and necessity. What the sacraments are, with specific treatment of three, Baptism, Confirmation, and Holy Orders, which have in common, that they are received only once, and imprint an indelible character on the soul

JUNIOR YEAR

Junior year should begin with a brief summary of the fundamental points which have been studied in the two preceding years, noting in particular the connection one with the other. Then comes the four remaining Sacraments—Holy Eucharist, Penance, Extreme Unction, and Matrimony. The Holy Eucharist as a Sacrifice brings us to the Mass, which should be given a considerable amount of time, its liturgy and history—the ceremonies of the Mass should be explained, and also the vestments, so that the Mass will always be the central object on which devotion is focussed.

When treating of Holy Orders and Matrimony some mention should be made of vocation, as in junior year the students are more mature and will be forming ideas and plans for the future. Under Penance, Indulgences will be treated and following the sacraments, something on sacramentals; the virtue of religion, the veneration of the saints, relics and images, and finishing with the four last things.

SENIOR YEAR

If it were possible, the ideal content for senior year would be a review of all the matter of the religion course, but this is not possible unless more than two periods a week are given in the three preceding years, so we begin senior with a brief summary of what has been treated so far, and an outline of what remains. The study of philosophy in junior and its continuance in senior makes a splendid background for the study of the existence of God, His attributes, the Mystery of the Holy Trinity. Then

come creation, Divine Providence, the spiritual and material world, their purpose and man's place and purpose, the spiritual creation, angels and demons. Here, too, seems the proper place to go into some details of the Commandments of God and the Commandments of the Church, although both have been touched on earlier in the course. With the approach of graduation, the matter of God's plan for each one should have some attention, and again the matter of vocation, the priesthood, religious life, marriage.

In this way the canvas of Christian dogma and morals has been sketched and filled in with doctrine and practice. You have the complete painting of the Christian Revelation in all its glory of color and art.

LITURGY

Much has been said of the liturgical movement in recent years, and liturgy should have a place in the religion curriculum. In studying the Mass it would be well to dwell on the ceremonies, bring the sacred vestments into class, explaining their history and their symbolism. When explaining the sacraments, it would be practical and profitable to go into the administration of each one with their ceremonies and meaning. During the school year, each occasion of Solemn Mass will serve as an opportunity to speak further on the liturgy, and the devotion to the Sacred Heart and the Blessed Virgin as well as every other sacred function should be used for this purpose.

THE PAMPHLET RACK

A further help to the religion course will be the reading of pamphlets which are now so numerous and deal with practically every phase of doctrine, moral, historical, controversial, social, devotional. The very brevity of these pamphlets will recommend them and insure a perusal often denied a more detailed and longer treatment. It is well worth while also to enlist the help of the newspapers and magazines. Almost every day some topic dealing with religion will be found and will serve to show how important a topic it is. The bringing of paper clippings to class is usually contagious; soon you will have every member bringing in some

news item, and not only will the religion course profit, but you will have taught the class to look for something worth while in the current news sheets.

There seems no reason why subjects for essays dealing with some further phase of the subject-matter of the class should not be required. These will mean a certain amount of research proper to the undergraduate and will permit a more thorough study than the class time will allow. If essays are given in the other subjects of a college course, why not in religion?

THE TEACHER

The most important feature of the religion course is the teacher. What has been outlined will serve to show what a wide range of knowledge the teacher of religion should possess. For the priest who has completed his courses in theology there is not so much difficulty, except there is a danger of treating the matter in too technical a way, instead of translating it and bringing it within the grasp of the student. For those who have not had a training in theology, there seems no good reason why a special and prescribed course should not be required. It might well form a part of the courses offered in our Catholic graduate schools and summer courses. There is so much in English now on all these subjects that there is no longer any excuse for ignorance. Besides having the required knowledge, the teacher must be interesting, make his subject the most fascinating, as it really is. Too much insistence has of late been put on textbooks—too little on the teacher. The ideal textbook it seems to me is the outline which suggests to the teacher what is to be filled in. There is no textbook which will supply all information—and there is none which will satisfy all demands. All that we have, and we have many, are valuable; all will help, but it is the teacher who can and must make one or all of them live.

When the first teachers of religion went out to spread Christ's doctrine, they were commanded to "Go, teach all nations" teaching them to observe *all* things whatsoever Christ had taught them.

Certain times and certain places require now a greater emphasis on one phase or topic, on one doctrine more than another. Almost

every generation since the first Pentecost has seen a different doctrine assailed; but recently it has been the doctrine of the sanctity of marriage, the home and the family; now the matter of social justice and peace among nations has come to the fore. This will always be true. But through it all, the Church has taught the *whole* doctrine of Christ, defending now one doctrine, now another as each was attacked, but never losing sight of her duty to teach "all truth" whatsoever Christ had commanded.

This, too, I believe, is the work of the Catholic college in the matter of religion. All of it must be taught, some by bolder strokes, some by lighter shades, but always making one complete, unified perfect picture.

It was my intention to stop with the preceding paragraph. However, because of certain comments and criticisms of the results of the teaching of religion in the colleges, it seems necessary to add a few words of explanation and defense of our teaching of religion. The criticisms are that we give too much attention to the intellectual side of religion and not enough to the practical, and that the graduates of Catholic colleges fail to take an active part in the religious life of the parishes and communities after their graduation.

The answer to the first criticism is that it is the function of the teaching of religion to stress the intellectual side; to equip the college graduates with the knowledge of their religion that they may be able to explain it and defend it; to have an answer to the difficulties which are so frequently urged, and to meet the ignorance as well as the manifest misrepresentation against the truth of the Catholic religion. If the Catholic colleges were to neglect this side of the teaching of religion, they would be traitors to their primary duty.

This does not mean that they neglect the practical side. When a college opens its scholastic year with a Solemn Mass of the Holy Ghost with its liturgy and an appropriate sermon; when it gives to its entire student body a retreat of three days early in the year, and to its senior class a special retreat of three days towards the close of that year; when it begins and ends all its classes with prayer; when it offers opportunities not only for monthly and weekly, but even for daily confession and Communion; when it

insists on daily Mass for its resident students, and offers the opportunity to all its students for Mass during Lent, on the First Friday, and during the Month of May; when it encourages Devotion to the Sacred Heart and holds these devotions on each First Friday; when it offers membership in the Sodality of the Blessed Virgin, and has talks by the Sodalists to the entire student body on each class day during the month of May; when besides the daily Mass during Lent it holds the weekly recitation of the way of the Cross and proposes and encourages other Lenten practices; when it has its chapel in the very center of its college group of buildings to give easy and frequent access to Our Lord in the Blessed Sacrament; when it sponsors a conference of the Society of St. Vincent de Paul and encourages help to the poor; when as an adjunct of this Society and also of the Sodality, it trains students to teach catechism to the young in reformatories, helps others in their athletic and recreational work; when it sends chosen groups to speak before the Newman Clubs in the public schools and at meetings of Holy Name Societies; when each month and oftener it collects contributions for the missions and also sends its students to talk on the missions, and encourages contributions to them in the parochial schools, certainly this is teaching religion practically, and certainly this emphasizes the right living of that religion whose doctrines are explained in formal teaching. This practical work is being done in whole or in part by very many of our Catholic colleges.

Neither can it be generally stated that Catholic-college students and graduates are lacking in their interest for the religious work in their parishes and communities. Rather, is it not true that the very organizations with which they were connected at college are too often wanting in our parishes, that very little encouragement is given them to carry on this apostolate, and that frequently their proffered help is met with coolness if not with a positive rebuff. On the other hand, where encouragement is given, we find in almost every case, college students and graduates in the very front of parish activity. As so often happens, it is the exception to the rule, both as regards the negligent Catholic-college graduate, and the inactive Catholic-college graduate who is held up, even by our Catholics as the product of the Catholic college.

These are, I believe, the answers to the criticisms too often heard and too often repeated with neither foundation nor investigation. The Catholic colleges do teach religion in a practical way, and can certainly do so, wherever this is not done at present. They thus fulfill their function and duty of teaching religion to their students and the failure on the part of both their students and graduates to live up in all instances to their teaching must be sought for elsewhere and not in the Catholic college.

CATHOLIC ACTION IN THE CATHOLIC COLLEGE

VERY REVEREND WALTER C. TREDTIN, S M., PRESIDENT,
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His Holiness, Pope Pius XI, has spoken and written magisterially and comprehensively on the nature, scope, and need of Catholic Action among all classes of Catholics. His Encyclical of June 29, 1931, is a beacon to our eyes in any Catholic-Action program we undertake. In selecting a particular group of Catholics on whom to focus our attention, we shall be directed by the guiding principles our Holy Father points out. A paper on "Catholic Action in the Catholic College" furnishes an opportunity to recall fundamentals of Catholic Action and to offer suggestions for expanding and intensifying the Catholic-Action programs in our Catholic colleges.

In our country today there is no dearth of teachers of languages, mathematics, and sciences. Were the religious persecutions in Russia, Mexico, and Spain extended to the United States until the doors of every Catholic college were closed, our Catholic youth would continue to be well instructed in secular knowledge. The *raison d'être* of the Catholic college, therefore, is to provide religious and moral instruction and guidance to our Catholic youth. The teaching of secular branches of knowledge and the expansion of our schedules of studies are only means to the end of bringing our Catholic youth under Catholic influence, of instructing them in their religion, of preserving them from errors, of watching over their morals, of interesting them in the practice of virtue, of organizing them for mutual encouragement and group action. Such is, in summary, the program of Catholic Action as defined by His Holiness, Pius XI. Note well his program is to consist "not merely of the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but to consist also of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social

activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

Catholic Action, then, is vibrant action for God and souls made universal in its widest interpretation. It begins in the heart of the individual, prompts him in his daily life, induces him to join others to form groups, unites the groups into a nation-wide, a world-wide movement under the leadership of Christ's Vicar and the bishops for the conversion of the world to the faith of Christ.

From the "Pope of Catholic Action" we learn that Catholic Action begins in the pursuit of personal Christian perfection by an ever-increasing and deepening knowledge of our faith, a tender, personal love of Christ and His Church, and a zealous determination to think and live all phases of our life for Christ, with Christ, and in Christ. And such should be the first step in the program of every Catholic college which would inaugurate a true campaign of Catholic Action.

The zeal developed by the pursuit of personal sanctity in the heart of the individual will not remain confined there. It will expand outwardly and lead him to the practice of all of Christ's teachings in religious and devotional life, in family life, civic life, intellectual life, economic life, social life, in recreation; in fact, in every phase of human life. By prayer, word, and example, by every legitimate means, the individual must strive to promote the Kingdom of God among men.

In his splendid program of Catholic Action our Holy Father provides a place for everybody. By its very nature Catholic Action is universal; it unites Catholics without exception as to age, sex, race, education, or condition of life. Moreover, Catholic Action is most powerful when individuals are united into groups, inspired, guided, and assisted by legitimate ecclesiastical authority. Such groups unite and direct the thought and action of the masses. Our Catholic people thus organized should be forceful promulgators of Christian principles and ideals in every sphere of modern life. Through group action our Catholic societies may attain to real, powerful leadership. The Catholic college, as the nursery of future Catholic leaders, should, therefore, surpass every other group in a thorough-going militant plan of Catholic Action.

"The aim of this Action," says the Holy Father, "is to raise up

a cohort of good citizens, men and women, but particularly the youth of both sexes, who shall have nothing nearer at heart and desire nothing more earnestly, than in some way to participate in the sacred ministry of the Church and so, with her as guide and teacher, to press forward courageously towards their goal: the promotion, both privately and publicly, of the Kingdom of Jesus Christ." In many cases the Catholic college could easily be the rallying center for such unified effort because of its superior facilities and abundant initiative.

How can the Catholic college more specifically articulate its daily schedule with this program of Catholic Action? It must begin with the teaching of religion. We will not argue the necessity and importance of religion classes in the Catholic college. That is self-evident. But some of us may ask ourselves whether those classes have ample time, competent teachers, and a thoroughly graded curriculum.

The Catholic-Action program in college must provide a solid foundation of Catholic dogma and morals. This course should be not mere lip instruction but should be warmed by a glowing love for religion. Students sometimes lag in interest because religion classes are "dry"; they are not vitalized like other subjects of the curriculum. To achieve creditable results in Catholic Action the college must plan, organize, and conduct sound, serious courses in religion taught by specialists who have the personality to vivify and energize their subject and apply it to the needs both present and future of their students.

This knowledge of religion is a great good, one worthy of every honorable effort; but the cultivation of the will is far more important. Indeed, as Milton says, "the end of learning is to know God and, out of that knowledge, to love Him and to imitate Him, as we may the nearest by possessing our souls of true virtue." The Catholic Church, while fostering education in every possible way, has always held as true that there is another element that exerts a far greater influence than knowledge on man's efficiency for good; namely, character; that is, a perfectly trained will, founded in deep religious convictions.

Concomitantly, then, with the theory of godly living, the Catholic college must lead its students to live Christ-like lives. Accord-

ingly it impregnates the lives of its students as intimately and completely as possible with the liturgical life of the Church, encourages and stimulates them to a frequent reception of the sacraments and attendance at daily Mass, and other devotional services, initiates them into the use of the daily missal, and teaches some the practice of mental prayer.

To furnish an opportunity for group activity in the furtherance of Catholic Action, every Catholic campus should have several thriving religious activities. These may be Sodalties of the Blessed Virgin, Holy Name Societies, St. Vincent de Paul Conferences, Student Mission Crusade Units, Bellarmine Clubs, Leagues of the Sacred Heart, and others. Moderators, promoters, and leaders capable of interesting students in these activities should be chosen to make propaganda for membership in them. Every legitimate means adapted to arouse enthusiasm in individual and group action should be acclaimed and exploited. Every student should be an active member of at least one such religious activity. An intense spiritual life should mark our Catholic-college students. This concern for personal and social sanctification gives to the campus the proper Catholic atmosphere and facilitates Catholic Action.

Unquestionably this formation in religious doctrine and living is of utmost importance. Nothing can replace it in the curriculum of our colleges.

However, though not of this world, we live in it. We must face its stern realities as we find them. To imagine the world in the light of our ideals and form our students accordingly would not fit them for the environment in which they will live.

My audience is fully acquainted with the dangerous fallacies about spiritual beings and values that are propounded in our secular universities. Beliefs about the existence and nature of God, about the purpose and end of man, which these false theories engender in the mind of impressionable youth, have filtered down into the masses of the people. The inevitable consequence has been that religion has lost its grip upon society as a whole, that materialism has ceased to be a mere philosophic theory, and is now being lived by the masses.

When the student leaves the Catholic college, this is the world

into which he goes. A few unpleasant experiences are very apt to make him doubt his academic preparation for life in the world of today. He soon learns that the grounds of argumentation are entirely different from those with which he was made acquainted and he is not able to cope successfully with the products of our secular universities, who smile at the type of argument he advances in defense of his principles and his religion. The outcome may be a possible weakening of the faith which the Catholic college strove most to strengthen.

To prevent such a catastrophe the Catholic college should include in its curriculum, for all departments, a fundamental course in philosophy which will prepare its graduates to meet their fellow-men from other colleges on the common ground of reason. We know our philosophy cannot be refuted and that the student who has been well trained in it, is invincible in argument. He will find that he is respected by others and the cogency of the truth will strengthen him in his position.

To make the course in philosophy still more practical for Catholic-college students, it will be well to furnish him with at least an elementary course in sociology and political economy. He will learn in these two subjects how our philosophy and religion are applied to the daily life of the individual and society. His action in his environment will be made much more effective. He will be able to infiltrate very unobtrusively Catholic religion and philosophy into the life of his community.

A knowledge of philosophy, sociology, and economics is necessary for leadership. Could leadership be better placed than in Catholic hands? Catholic Action, to be effective, must be led by men and women equipped with all the requirements of leadership in the society of today. Prepare our Catholic students, guide their initiative by these courses, and press them onward to the front.

In our program of Catholic Action we recommend that as far as possible the Catholic-college authorities orientate and supervise the social and recreational activities of their students. This can be done in a satisfactory and impersonal way through campus organizations. Students do not misconstrue this assistance for interference or control, provided it is handled deftly. There is

need for faculty influence in the social diversions of Catholic-college students because of the tendency to imitate the practices of non-sectarian and state colleges. Possibly, too, the worldly spirit has vitiated the Catholic atmosphere of our colleges and falsified appreciations of some questionable practices of entertainment. It is necessary to return to rock-ribbed principles for every phase of life "Whether you eat or drink or whatsoever else you do, do all for the greater glory of God."

To achieve results in Catholic Action, commensurate with the efforts put forth, the Catholic college, in the first place, must have a definite program suitable to the temperament of its students. We readily understand how interests and activities will vary with the particular college, its class of students, its fundamental purpose, its location, its environment. Catholic Action, like the Catholic Church, is resourceful to meet every need.

Secondly, the active support of the Catholic-Action program by every member of the college faculty is vital. The union of officials and instructors is itself a phase of Catholic Action. It would be rash to assume that only the campus director of religious activities can or does wield most spiritual influence over the students. Every professor, whether he teaches mathematics, languages, commerce, or science is a component force in the Catholic-Action program.

Thirdly, the Catholic college must sell Catholic Action to its students. To this end the college authorities must select a sympathetic faculty member for the campus leader of Catholic Action. Our young people, by nature and training, are very responsive to appeals to religious activities, whether personal or social, and are easily led to perform them. An enterprising, enthusiastic, zealous leader in their midst will produce fruits worthy of the movement.

Fourthly, the Catholic College must give to the social scheme of the Catholic-Action program as much importance, if it is not possible to give it as much time, as to any other campus activity. Unfortunately it sometimes happens that other activities, notably athletics, crowd out other campus functions. A hierarchy of activities should be maintained and each should claim and receive its legitimate ranking.

Finally, our Catholic-college youth must be taught the spirit of

sacrifice. Without this spirit an army of educated Catholics would not amount to much for the cause of God and Holy Church. Our failure to carry on a vigorous Catholic-Action campaign will depend not so much on the lack of modern educational facilities as on the lack of the spirit of sacrifice among our Catholic-college men and women. Those who are preeminently fitted to lead in Catholic Action, sometimes fail us from mere self-indulgence or worldly cares. It is the spirit of sacrifice that can make our college students strong characters and unite them in virile Catholic Action.

THE EVOLUTION AND PRESENT STATUS OF NURSING EDUCATION IN OUR SCHOOLS AND THE SIG- NIFICANCE FOR THE CATHOLIC COLLEGE

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ON NURSING EDUCATION OF THE CATHOLIC
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Before beginning my subject, I should like to express, on behalf of the Catholic Hospital Association, sincere appreciation of this opportunity to participate in the program of the National Catholic Educational Association. It is a privilege to take part in the sessions of your splendid organization—a privilege we accept with pleasure, hopeful that it will aid in effecting a clearer understanding of our aims, and the closer relationship necessary to the achievement of our common goal.

I say "common goal," because we are interested both in education and its furtherance. Of the Catholic Hospital Association, this is true today, perhaps as never before. Time was when education, as such, was a comparatively neglected factor in our nursing schools. And during those years—as a result, perhaps—nursing was an equally neglected factor in the field of education.

OUR FORMER EDUCATIONAL STATUS

It does not take a great stretch of memory to hark back to the days when, from an educational standpoint, we felt ourselves step-children of the Hierarchy and Mothers General, but later this impression of ours proved to be erroneous for when it was made clear to them that the need was imperative they made every effort even at great sacrifice to further the proposed plan. The need of education for School Sisters was always readily apparent. From the beginning, they were educated to proper standards, to keep Catholic schools on a par with other educational institutions.

But what of the Sisters who were to enter the hospital field?

Were they similarly educated? Alas, no. It was thought that education was non-essential for those whose lives were to be devoted to God's sick. So universally accepted was this idea that into the hospitals were sent all Sisters who lacked sufficient education for teaching in the schools.

The result of this is readily seen. Not even those on whose shoulders were placed tremendous responsibilities, were given the educational advantages necessary to carry them. Any Sister who showed unusual talent was put in charge of a School of Nursing. Without any educational preparation whatever, she was expected to evolve a well-balanced curriculum, and a course of instruction productive of high character and morale.

FOUNDING OF THE CATHOLIC HOSPITAL ASSOCIATION

For a time the problem was serious. Then came the founding of the Catholic Hospital Association—and light. The new organization immediately recognized the need of standardizing our hospitals—and, coincident with this, of educating our Sisterhoods.

Then followed a period of progress, the like of which has not been equalled in nursing history. Under the guidance of the Catholic Hospital Association, a committee on nursing education functioned, new standards were set up, new educational requirements developed. Our schools of nursing underwent a thorough renovating—a real renaissance. New curricula, with minimum requirements, were evolved. New standards for faculties were established, and overwhelming improvements were registered in the equipment of our schools and the housing facilities of our nurses. Sisterhoods in charge of hospitals entered with new zest into the realm of education; and in many institutions, for the first time, university degrees became a faculty requirement.

GRADING COMMITTEE'S ACTIVITIES

Next came the establishment of the Committee of the Grading of Nursing Schools, a committee of twenty-one men and women, who, according to Director May Ayres Burgess, were "definitely appointed for the purpose of grading schools of nursing," and whose program "implied the adoption of certain minimum standards."

Immediately following its appointment, this Committee made a complete survey of the nursing field, and compiled a huge mass of data dealing directly with matters of deep educational import to the profession. The publication of its findings revealed "an apparent overproduction of nurses, not all of whom were reasonably acceptable to society," which, in turn, raised the challenge: "Have hospitals any social justification for running any but high-type schools?"

From year to year at our annual convention resolutions had been passed with a view of raising the education status of our schools, and at the Convention of 1923, it couched its opinion in a brief resolution, as brief as it was significant—"Resolved, That the Catholic Hospital Association draw up a minimum standard for Catholic Training Schools," and although eight years had elapsed, we felt that the time had now come to take the initiative. Our Reverend President, Rev. Alphonse Schwitalla, S.J., an experienced leader in education, seeing far into the future, rose to the occasion, and at the 1931 Convention, held in this historic City of Saint Paul, placed the following questions before the Sisters for consideration: "Shall we await the setting of standards by others, and thereby classify ourselves merely as followers—or shall we create our own standards and thereby prove our claim to leadership?"

So momentous a question raised considerable stir among the delegates. At Father Schwitalla's suggestion, the attending Sisters prayed for guidance. Spirited group discussions took place for two days, and on the third day, when the vote was taken, an overwhelming majority voiced the desire to have the Association create its own standards.

To the Executive Board was intrusted this important task. For three days, far into the night, the devoted members of this Board worked on the assignment, with the result that they formulated a set of minimum standards, which conform to educational requirements and still meet the needs of a school of nursing. And, may I add—these were the first standards set by any organization for schools of nursing, Catholic or non-Catholic.

It was hoped that standards would be forthcoming at the Biennial Convention of the American Nurses' Association and the

National League of Nursing Education held in San Antonio, Texas, in 1932, but none were formulated.

THE COUNCIL ON NURSING EDUCATION

A group of Sisters appointed by the Executive Board of the Catholic Hospital Association had functioned as the Educational Committee of the Association, and later, desirous of a title more in line with the present trend of Education made recommendations to the Executive Board to have the Committee's name changed to the Council on Nursing Education. This Council composed of six members has done excellent work in furthering Higher Educational Standards in Nursing Education and an Advisory Committee composed of members with sufficient Geographical distribution too representing the entire Catholic field in Nursing Education has been appointed during the past year.

At an Institute in Nursing Education held at St. Louis University, June 10th and 11th, 1933, the Council and Advisory Committee met. Discussions and deliberations on Entrance Requirements, Preparation of Faculty, and Curricula were in order with the result that the Council on Nursing Education was instructed to study the question of corporate cooperation with the Association of Collegiate Schools of Nursing, a new organization recently formed for the purpose of furthering and fostering Nursing Education of Collegiate level.

Great as has been the progress in the past, the work of the Council on Nursing Education and the spirit of the schools of nursing themselves, augur for still greater progress in the future. As standards rise to higher levels, it becomes apparent that nursing must assume an ever-increasing importance in the educational field, which, in turn, means that we of the Nursing Sisterhoods are going to need from our educational institutions even closer cooperation than in the past.

We have your help in educating our hospital Sisters and their students. We must have your encouragement in spreading the gospel of college work and college degrees. From those of you in the University field, we need your assistance and cooperation in working out affiliations for our Schools of Nursing.

COLLEGIATE AFFILIATION OUR AIM

At the Saint Paul Convention in June, 1931, the Catholic Hospital Association adopted a resolution stating that it desired "such effective control concerning attendance, teaching methods, curricular content and professional spirit, that the measure of faculty control usually found in schools of collegiate rank under the authority and supervision of the dean, may be reproduced in the schools of nursing in relations between the educational director of our schools and the members of the teaching staff.

At the Villanova Convention, June, 1932, the Association requested the Council on Nursing Education to undertake "the more complete study of the affiliation of our schools of nursing with accredited colleges and universities, and the formulation of principles which will safeguard the use of such affiliation in the more effective education of the nurse "

As a result of this forward move, 66 Universities and Colleges in the United States of America (39 Catholic and 27 non-Catholic) now have 109 schools of nursing definitely affiliated with them. In addition, 27 Catholic institutions offer courses with college credit in nursing.

THE PRESENT STATUS

The character of this topic is such that an analysis of existing relationships is necessary in order that the extent of this development may be clearly explained. For this purpose I have selected certain passages from the article on "Colleges and Universities Extending Affiliation to Catholic Schools of Nursing" published in the April, 1933 number of *Hospital Progress*, pages 144-147, since this presentation provides detailed statistics regarding some of the general considerations

"An inspection of the Directory published by the Catholic Hospital Association" will show that two kinds of institutions are here tabulated; those which have definitely affiliated with them a school of nursing and those Catholic universities and colleges which have specially announced a curriculum open to nurses. The schools in the former group, namely, the colleges or universities which have affiliated with them schools of nursing, . . . number, 66 in the United States and 8 in Canada, a total of 74. These 66 schools

in the United States have affiliated with them 109 schools of nursing, and the 8 colleges and universities in Canada have affiliated with them 28 schools of nursing, so that a total of 137 affiliated schools of nursing in total number 460 Catholic schools of nursing or 30 per cent of our schools of nursing have secured affiliation with educational institutions.

In addition, 27 Catholic colleges or universities have specially announced courses open to nurses. It may be presumed that all of these 27 institutions are prepared to offer the B S degree in Nursing Education. Such schools and colleges are found in 29 states and in 5 of the provinces of Canada.

With relation to the institutions' promotional activity in the field of nursing activity, our available information may be found summarized in Table I. This table differentiates on the one hand be-

TABLE I
Number of Universities, Colleges, and Junior Colleges with Status in Relation to Nursing Education.

Types	UNITED STATES						CANADA					
	Having Affiliated Schools of Nursing			Offering Courses with Coll. Credit in Nursing			Having Affiliated Schools of Nursing			Offering Courses with Coll. Credit in Nursing		
	C *	N C †	Total	C *	N C †	Total	C *	N C †	Total	C *	N C †	Total
Junior Colleges..	3	5	8	3	0	3	0	0	0	0	0	0
Colleges	24	14	39	22	0	22	1	0	1	0	0	0
Universities.....	12	8	20	2	0	2	4	3	7	0	0	0
Total.....	39	27	66	27	0	27	5	3	8	0	0	0

*Meaning "Catholic", that is, under Catholic auspices

†The designation "N C", is used here to mean non-Catholic.

tween the junior college, the college, and the university, and on the other hand between those institutions of higher learning which have affiliated with them schools of nursing and those which have merely opened their courses with full collegiate allowance to nurses. The table is self-explanatory; yet attention should be called to the fact that of the 66 institutions of higher learning which have affiliated with the Catholic schools of nursing, 39 are themselves Catholic and 27 are non-Catholic. Among these 39 Catholic institutions of higher learning, 3 are junior colleges, 24

are colleges, and 12 are universities, whereas among the 27 non-Catholic institutions of higher learning, 5 are junior colleges, 14 are colleges, and 8 are universities. The total number of institutions tabulated in the second column of Table 1 are all Catholic institutions for higher learning since there was no special reason for including other such institutions which have opened their courses with collegiate credit to nurses in our present study.

In Canada, there are no Catholic colleges which have opened their courses carrying collegiate credit to nurses, but 8 institutions of higher learning have definitely affiliated with them Catholic schools of nursing. Five (5) of these institutions are Catholic and 3 are non-Catholic or state controlled. Four (4) of the 5 are universities and only 1 is a college.

It is most gratifying that among the 93 institutions cooperating in this program for higher Nursing Education, only 4 institutions, as far as we could ascertain, have not secured some form of accrediting. Sixty-five (65) of these institutions, or two-thirds of the entire number, have secured the full approval in their respective classifications of their regional accrediting agencies; thirty-four (34) from the North Central Association; sixteen (16) from the Association of the Middle States in Maryland; one (1) from the New England Association; six (6) from the Southern Association; and eight (8) from the North Western Association of Colleges and Secondary Schools. Twenty-three (23) of the institutions have secured state accrediting either from the university of their own state or from the state department of education. It is noteworthy also that of the 27 institutions, all Catholic, which have opened their courses to nurses with full collegiate credit, all have secured the accrediting by at least the state department of education although the larger number of these are also accredited by their regional accrediting bodies.

The situation in Canada concerning accrediting is so diverse from that in the United States that no significant statements under this head need here be made. The schools which are cooperating in the national program for Nursing Education are all properly recognized schools, both the Catholic as well as the non-Catholic institutions

Extremely interesting relationships are discoverable through a

study of the relationships between our Catholic schools of nursing and the various classes of colleges and universities with which they are affiliated with reference to the character of control of these latter institutions. Table II presents the essential facts to which we are here calling attention.

TABLE II

Number of Affiliating Colleges and Universities and Affiliated Schools of Nursing.

<i>Country and Type of Control</i>	<i>Number of Colleges and Universities with which Schools of Nursing are Affiliated</i>	<i>Number of Schools of Nursing Affiliated</i>
Total for United States and Canada	78	141
United States:		
Non-Catholic.....	27	32
Catholic.....	43	81
<i>Diocesan Clergy</i>	2	2
<i>Religious Orders* of Men</i>	18	49
<i>Religious Orders* of Women</i>	23	30
Total.....	70	113
Canada:		
Non-Catholic.....	3	6
Catholic.....	5	22
<i>Diocesan Clergy</i>	3	18
<i>Religious Orders* of Men</i>	1	3
<i>Religious Orders* of Women</i>	1	1
Total.....	8	28

*The term "Order" is here used in a generic sense and not in a strict canonical sense.

It will be seen that Table II shows three columns, in the first of which the character of the group controlling the college or university is given; in the second the number of institutions falling under the various classifications, and in the third, the number of schools of nursing affiliated with the colleges or universities listed in column two. It is noteworthy, first of all, that 27 non-Catholic colleges or universities have extended affiliations to 32 schools of nursing and 43 Catholic colleges or universities to 81

Catholic schools of nursing These 43 Catholic colleges or universities may be described in further detail with reference to their governing bodies; two of them are colleges conducted by members of the diocesan clergy and they have affiliated with them three Catholic schools of nursing. Twenty-three are colleges conducted by religious orders of women and with these institutions 30 schools of nursing are affiliated. Eighteen of the affiliating colleges and universities are conducted by religious orders of men which have affiliated with them 49 schools of nursing. In Canada, 3 non-Catholic educational institutions, all universities, have affiliated with them 6 Catholic schools of nursing, and 5 Catholic educational institutions, 4 of them universities and 1 a college conducted by a religious order of women, have affiliated with them a total of 22 Catholic schools of nursing.

Further details concerning the colleges and universities, conducted by religious orders of men, with which our Catholic schools of nursing are affiliated, are presented in Table III.

TABLE III

Colleges and Universities, Conducted by Religious Orders of Men,
with which Schools of Nursing are Affiliated

<i>Control</i>	<i>Affiliating Universities</i>	<i>Affiliated Schools of Nursing</i>	<i>Affiliating Colleges</i>	<i>Affiliated Schools of Nursing</i>
Augustinians.....	1	1	---	---
Franciscans.....	---	---	1	1
Holy Ghost Fathers.....	1	8	---	---
Jesuits.....	8	27	2	2
Marists.....	1	1	---	---
Oblates of Mary (Canada).....	1	3	---	---
Vincentians.....	2	8	1	1

From Table III we note that the Jesuits have taken the most extensive interest in the field of Nursing Education as judged by the number of affiliating and affiliated institutions. Eight universities conducted by them and two colleges have affiliated a total of 29 institutions. Two universities and one college conducted by the Vincentian Fathers have affiliated with them a total of nine schools of nursing while one university conducted

by the Fathers of the Holy Ghost has affiliated with it eight schools of nursing. Three other religious orders of men, the Augustinian Fathers, the Franciscans, and the Marists in the United States and one order of men in Canada, the Oblates of Mary, have affiliated with them through three universities and one college a total of seven schools of nursing.

TABLE IV

Colleges and Universities Conducted by Religious Orders of Women,
with which Schools of Nursing are Affiliated.

<i>Control</i>	<i>Affiliating Colleges</i>	<i>Affiliated Schools of Nursing</i>	
		<i>Own</i>	<i>Others</i>
Sisters of the Immaculate Heart of Mary.....	2	0	2
Sisters of St. Joseph of Carondelet.....	4	6	2
Holy Cross Sisters.....	2	2	0
Franciscan Sisters.....	2	3	0
Sisters of the Humility of Mary.....	1	1	---
Sisters of Charity of Leavenworth.....	1	2	0
Benedictine Sisters.....	4	1	3
Sisters of Charity of St. Vincent de Paul.....	1	1	0
Sisters of St. Joseph (Nazareth, Mich.).....	1	1	0
Sisters of Charity (Cincinnati, Ohio).....	1	2	0
Dominican Sisters.....	1	0	1
Sisters of Charity of the Incarnate Word.....	1	1	0
Sisters of Mercy.....	1	0	1
School Sisters of Notre Dame.....	1	0	1
Sisters of Charity.....	1	1	---
Total.....	24*	21	10

*This includes 4 Junior Colleges.

Table IV presents a further most interesting development significant particularly in the light of a resolution adopted by the Saint Paul Convention. At that meeting of our Association it was resolved—

“That this Association reaffirm a resolution previously taken favoring and actively promoting active cooperation between our teaching and hospital Sisterhoods for the reciprocal benefits to be derived by both groups through such cooperation. In the present year, however,

in which the educational problems connected with our schools of nursing are particularly urgent, we hereby make a special appeal to the teaching Sisterhoods to lend us their most active and unselfish support in the educational program to which this Association is committing itself through these resolutions."

An inspection of Table IV will show the present status of this intercooperation between the Teaching and the Nursing Sisterhoods with reference to the special problem with which we are here concerned. Fifteen different groups of teaching Sisters have interested themselves in the field of Nursing Education. Most of them, to be sure, are orders or congregations whose work is mixed; that is, who are conducting both hospitals and colleges. These groups have a special advantage with respect to the question of affiliation, for the problem of integrating the educational activities of a hospital with those of a school is distinctly simplified through their unified control. These fifteen groups of Sisters are conducting 24 colleges, 4 of the 24 being junior colleges, with which colleges a total of 31 schools of nursing are affiliated. The 24 affiliating colleges have extended their facilities to 21 schools of nursing conducted by their own Sisterhoods and to 10 schools of nursing conducted by other Sisters. Numerically most significant in this direction are the activities of the St. Joseph's Sisters of Carondelet. This group of Sisters, through 4 of its colleges, has extended affiliation to 6 schools of nursing conducted by their own Sisters and to 2 schools of nursing conducted by other Sisters. Two of the colleges conducted by Franciscan groups have extended affiliation to 3 schools of nursing conducted also by their own Sisters. The Sisters of the Immaculate Heart of Mary, a distinct teaching order, through 2 of their colleges have extended affiliation to 2 schools of nursing. Four colleges conducted by the Sisters of St. Benedict have extended affiliation to 1 school of nursing conducted by their own and to 3 schools of nursing conducted by other Sisterhoods.

Attention should also be called to the fact that only 1 Sisterhood in Canada which is conducting a college has extended affiliation to a school of nursing; namely, the "Sisters of Charity."

COOPERATION

This is a noteworthy record in such a brief period, to be sure, but only a start in the big program to be accomplished. The work must go on. And with your help, it can and will go on.

The interest of the Catholic Hospital Association in Nursing Education dates back to the very beginning of its formation. It is important to stress this thought, for from a number of sources inquiries are sometimes made concerning the reason why a hospital association should concern itself with a distinctly educational problem. It must be remembered that in the beginning of the Catholic Hospital Association this was the only Association, as it is even today, the only one in which the hospital Sisters found a corporate expression of their aims and ideals, of their plans and ambitions; moreover, the attitude of the Catholic Sisterhoods toward the hospital as a unified organization in which authority is highly concentrated, renders the plan of intimately coordinating all the functions of a hospital, the educational functions included, in an organization the most desirable, and perhaps, under the circumstances, the only feasible one. The Sister nurse educates herself as a nurse for service in the hospital only. The aims and ambitions of the school of nursing are intimately intertwined with the aims and ambitions of the hospital and, therefore, the interdependence of these two units must necessarily be constantly stressed.

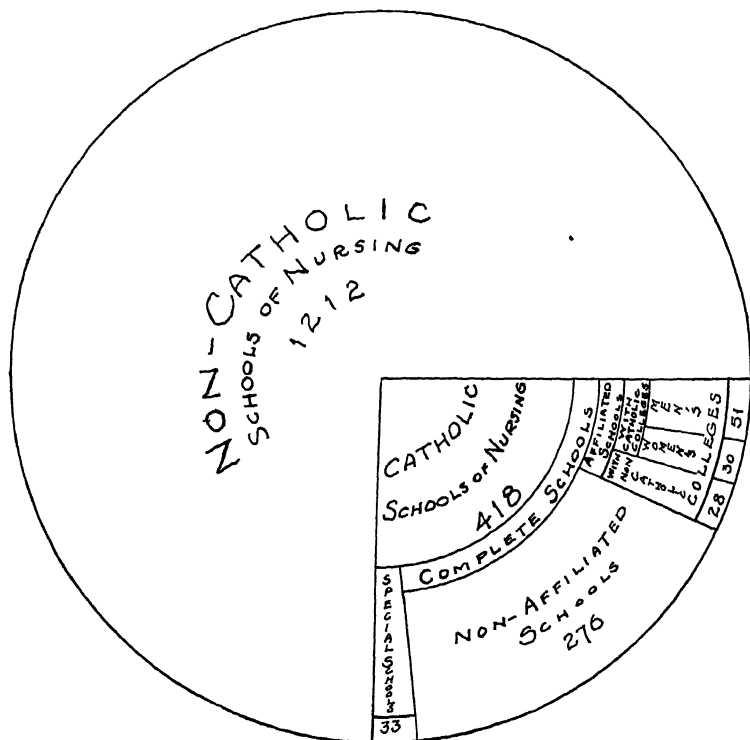
Think of what a fertile field our nursing schools offer. In the Catholic schools of nursing in the United States and Canada, there are approximately 24,905 student nurses. Whence have they come? In the majority of instances, from your high schools, academies, and colleges. They are yours. You are anxious to have them succeed. And we want to bring forth good fruit from the seed you have sown. You of the higher institutions, will you help us?

Will you cooperate with us in the great task of affiliating our Schools of Nursing with your universities and colleges? Will you aid us, that these students of yours may reach even greater educational heights under our guidance? We know you will. And side by side, we shall toil in the Master's vineyard, that

greater numbers of His children may go forth fittingly prepared to care for His poor sick, that our hospital Sisters (The Nurses "Par Excellence") may have the opportunity of attaining the highest degree of efficiency in their life's work—that of caring for Christ's suffering and afflicted

For in all their works His light shines through and those who see them see Him too

CHART



Grand Total—Schools of Nursing.....	1630	
		<hr/>
Total Catholic Schools of Nursing (Complete & Special).....	418	
Special Schools of Nursing.....	33	
		<hr/>
Complete Schools of Nursing.....	385	
Affiliated Schools of Nursing.....		109
		<hr/>
With Catholic Colleges & Universities (Men)....	51	
With Catholic Colleges & Universities (Women)	30	
With Non-Catholic Colleges & Universities.....	28	
Non-Affiliated Schools of Nursing		276

THE SIGNIFICANCE OF THE APTITUDE TEST AND OTHER AIDS IN THE SELECTION OF MEDICAL STUDENTS

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Since the passing of the private or independent medical school and the advent of the university medical school much time and thought has been expended on the selection of medical students. Medical schools have devised many methods of selection—psychological tests, the personal interview, the premedical scholarship, and others. These tests have not been employed to reduce the numbers of students but for the purpose of accepting only those from the excessive number of applicants who were best fitted to pursue the study of medicine.

Four years ago, attention was called to a so-called aptitude test devised by Dr. F. A. Moss, professor of psychology in George Washington University, Washington, D. C. Doctor Moss had employed this test in his own university for some time and, apparently, with good results.

During the past three years the test has been employed by medical schools to assist in the selection of medical students.¹

Experience with the test over a period of four years, and including more than 20,000 college students with ambition to enter on the study of medicine has definitely proven its worth. Some medical schools will not give consideration to any applicant who has not taken this test; however, it is not a compulsory test. It is not an item in the requirements for admission to medical schools. Although by no means infallible, the test has demonstrated conclusively that it is the best single criterion devised for the selection of students.

Success in medical school depends largely on (1) aptitude, (2) previous preparation, (3) energy, and (4) social adaptability. The aptitude test is designed to elicit evidence on these, and other, points.

¹J. Assn. Am. Med. Colls., January, 1933, p. 1.

In 1931, 9,173 students from 537 colleges and universities took the test. Their test scores ranged between 11 and 265 (the highest possible score being 275), with a median score of 156. The highest quarter made above 185; the lowest quarter, below 124.

In 1932, 9,131 students from more than 600 colleges and universities took the test. The report on this test is not yet available for analysis.

The average grade of 1,000 students taking the test in 1928, and attending medical schools at the time, after four years of medical study ranged from 86.3 in the highest tenth of test scores—and among which there were no failures—to 75.0 in the lowest tenth of test scores—among which there were 60 per cent of failures. These percentages are significant in the evaluation of the test as a means of selection of students.

Eleven of the first group graduated with averages of 90 or higher; none in the lowest group had an average as high as 90, and many of them had low grades and failures in various courses during the four years.

The average grade of 5,000 junior-medical students who entered medical school in 1929, for the first three years was 85.7 in the first decile with no failures in any one of the three years, and 75.4 in the tenth decile, with 40 per cent failing in the freshman year, 8 per cent in the sophomore year, and 4 per cent in the junior year. Ninety per cent of those in the first decile had an average of 90 or higher. None of those in the tenth decile had an average as high as 90: 65 per cent had an average below 80.

Analysis of the aptitude test and premedical scholarship as criteria for the selection of medical students has shown that the aptitude test predicted 52 per cent of failures, premedical scholarship, 44 per cent, and both combined 69 per cent. Entrance credentials covering 70 or more hours of premedical work, predicted only 38 per cent of failures; therefore, selection on the basis of years of college work, even when rewarded with a bachelor's degree, is not very satisfactory.

Thus, it is more than apparent that the aptitude test has great predictive value, although not in all cases. Occasionally, a student who makes a high test score does badly in medical school, and vice versa, but that cannot be charged to the test as a pre-

dictive failure. It is, rather, "the exception that proves the rule." The sponsors of the test do not claim more than that the test is the best test devised so far for the selection of students, and insist that in no case should it be the sole criterion for such selection.

Other data which have a bearing on the predictive value of the aptitude test are the returns received from medical schools on the accomplishment of freshman students. These records show that since the test was instituted the number of students having a clear record at the end of the freshman year has increased; whereas those who failed and were dropped at the end of the year are fewer in number. It may be held that this is somewhat *post hoc, propter hoc* reasoning, but the figures are correct and proponents of the test can make good use of them.

For many years I have noted that the average of failures at the end of the first year of medicine has been about 15 per cent. For the past four years, I have made a study of student accomplishment but complete comparative statistical data are available at this time for only two of these years, 1930 and 1931.¹ The data on the first two years of this study have not been worked up yet.

In 1930, 78 medical schools in the United States reported on 6,315 freshmen of whom 813, or 12.8 per cent, came from Catholic colleges. In 1931, of 6,097 freshmen in 78 medical schools, 830, or 13.6 per cent, came from Catholic colleges. In 1930, 581 colleges sent students into medicine; in 1931, 612. Each year from 50 to 60 Catholic colleges sent from one to 51 students (per college) into medical schools.

In 1930, the total per cent of students dropped or failed on account of poor scholarship by the 78 medical schools was 14.2 per cent; in 1931, it was 13.1 per cent. For the Catholic colleges alone, this percentage was 15.8 in 1930, and 13.6 in 1931; for non-Catholic colleges, 12.7 per cent in 1930 and 12.6 per cent in 1931. For individual students the failures were: In 1930, non-Catholic colleges, 700 (12.7 per cent); Catholic colleges, 129 (15.8 per cent); in 1931, non-Catholic colleges, 695 (12.6 per cent); Catholic colleges, 113 (13.6 per cent).

Clear records in both groups were as follows: In 1930, non-

¹*J Assn Am. Med. Colls.*, May, 1933, p 159.

Catholic colleges, 72 per cent; Catholic colleges, 56.4 per cent; in 1931, non-Catholic colleges, 73.0 per cent; Catholic colleges, 63.9 per cent

Encumbered records: In 1930, non-Catholic colleges, 10.3 per cent; Catholic colleges, 27.6 per cent; in 1931, non-Catholic colleges, 13.9 per cent; Catholic colleges, 23.0 per cent.

Medical schools are still accepting students from non-approved colleges although each year their numbers are becoming smaller. In 1930, 439 students, (7.0 per cent) came from non-approved colleges; in 1931, 354, (5.8 per cent). There is a difference in the data on the accomplishment of students coming from approved colleges and those coming from non-approved colleges.

The percentages in these various groups are as follows:

<i>Approved colleges—</i>	<i>1930</i>	<i>1931</i>
Clear record.....	69.2%	70.4%
Encumbered record.....	18.4	16.8
Failed.....	12.4	12.8
<i>Non-Approved colleges</i>		
Clear record.....	56.2	60.4
Encumbered record.....	24.7	20.3
Failed.....	19.1	19.3

It must be noted that in 1931, there was improvement over 1930 all along the line. More students made clear records and fewer failed or had an encumbered record. It is probably right and correct to assume that more careful selection of students was wholly, or in large part, at least, responsible for this better showing.

A study which I have made for the past five years of the entrance credentials submitted by the freshman students has shown an increasing proportion of degree holders and fewer students having only two years of college work, the minimum requirement for admission to medical school.¹ Whether the aptitude test results can be correlated with these data, I do not know. Data on this point are not available. Of the entering class of 1932, 16 per cent had only two years of college work; whereas 52.6 per cent were degree holders. It is also noteworthy that more of these students have

¹J *Assn Am. Med Colls*, January, 1933, p. 40.

an A. B. than there are B. S. men and women—a return to culture. Several studies made by executives of medical schools have shown conclusively that the A. B. makes a better record in medical school than does the B. S.

On the basis of entrance credentials, I found in 1931 that of the degree holders, 71.5 per cent made a clear record, 10.1 per cent had an encumbered record, and 11.4 per cent failed; whereas in the group of no degree holders, 67.4 per cent had a clear record, 17.8 per cent had an encumbered record, and 14.8 per cent failed.

The detailed figures on all groups for 1930 and 1931 are as follows:

	<i>Clear</i>	<i>Encumbered</i>	<i>Failed</i>
2 years—1930.....	67.7%	12.3%	19.0%
1931.....	65.4	10.1	23.5
3 years—1930.....	70.7	17.5	11.8
1931.....	69.6	17.6	12.8
A. B. 1930.....	75.3	13.7	11.0
1931.....	73.7	15.9	10.7
B. S. 1930.....	69.4	17.7	12.9
1931.....	68.2	19.4	12.4

The labor involved in securing data on the accomplishment of students coming from Catholic schools for purpose of comparison was too much to attempt the task, but the data presented in this table are sufficient to emphasize the fact that two years of preparation is a distinct handicap; three years eventuates in better results than does the B. S. degree; and the A. B. tops all groups.

ENTRANCE CREDENTIALS

	<i>Number</i>						
	<i>Students</i>	<i>2 yrs.</i>	<i>3 yrs.</i>	<i>4 yrs.</i>	<i>A. B.</i>	<i>B. S.</i>	<i>Others</i>
1928....	5950	22.9	30.7	4.2	22.3	16.5	3.3
1929....	6359	23.1	27.5	4.1	25.3	17.1	2.9
1930....	6645	19.5	27.8	4.4	25.3	20.1	2.1
1931....	6074	19.	26.5	2.7	27.0	21.2	3.5
1932....	6151	16.5	26.6	4.1	28.6	20.5	3.4

A study made of the applicants for admission to medical schools has brought out some interesting data which are susceptible of

interpretation in several ways; either college students value more preparation or they feel that it is more likely to secure admission for them. However, let us consider these data

In 1926, the Commission on Medical Education agreed to finance a study of applicants for admission to medical schools. It was carried on for four consecutive years.¹ Then it was dropped. In 1932, the study was taken up again by the Association of American Medical Colleges.²

In 1926, 10,106 individuals made 20,093 applications. In 1929, the peak year of economic prosperity, 31,068 applications, a 33 per cent increase over 1926, were made by 12,974 individuals. In 1932, the nadir of the three-year period of depression, 31,429 applications were made by 12,280 individuals, only 694 less than in 1929, but there were 361 more applications.

The number of accepted applicants has steadily increased, from 6,420 in 1926, 7,035 in 1929, to 7,357 in 1932. In 1932, 7,246 individuals made only one application, and 4,268, or 58.9 per cent were accepted. Of the 5,034 individuals who made from 2 to 35 applications each, totaling 24,183 applications, nearly five applications per man, 3,089 or 61 per cent, were accepted.

Evidently medicine is still regarded as being a lucrative field of human endeavor, although several studies of physicians' incomes made in recent years have conclusively shown that the contrary is the case. The trades give much greater financial returns.

It is not germane to this discussion to speculate on the reasons for the steady increase of these figures. It is a matter of interest to quote a few figures in this connection which bear on the pre-medical training of these aspirants for medical honors and emolument.

On 3,297 applications (10.4 per cent of all applications) made by the two-year college men, 1,493, or 45.3 per cent, were accepted. Of 8,158 applications (26.7 per cent of all applications), made by the three-year college men, 2,492 or 30.5 per cent were accepted. Of 18,985 applications (61.4 per cent of all applicants) made by

¹*J. Assn. Am. Med. Colls.*, March, 1930, p. 65.

²*J. Assn. Am. Med. Colls.*, March, 1933, p. 65.

degree holders, 4,833, or 25.5 per cent, were accepted. On the basis of applications accepted it would appear that the two-year men had the advantage over three and four-year men, but on the basis of individuals, the reverse is true, inasmuch as only 16 per cent of the freshman class are two-year men; whereas nearly 53 per cent are degree holders.

What is the most desirable preparation for the study of medicine? Medical educators have always held that certain subjects in the college course are fundamental for medicine. The list of such subjects has varied in content from time to time, but four subjects have always been enumerated; namely, English, chemistry, biology, and physics. They are required subjects today. The requirement as to length of premedical study has also varied from graduation from a graded school, to one, two, three, and four years of high school, and one, two, three, and four years of college.

The minimum requirement in force today is two years of college work, including the required subjects.

Individual medical schools have gone beyond this minimum; one school requires a bachelor's degree, but all schools endeavor to base the selection of students on some standard of fitness other than scholastic achievement in college. Very few medical schools holding to the two-year college work requirement actually carry it out in practice. Many schools select from the degree holders only, although their published requirements call for two or three years of college work.

In the selection of medical students it has always seemed to me that an important cog in the machine has not received deserved recognition; namely, he who knows more about a student's aptitude for medical study than any one else, the student adviser. Unfortunately, letters of recommendation and endorsement, written by one of the student's teachers have often proven a poor reed to lean on in the selection of students. They are apt to be biased, partial or written under stress of some outside influence. However, an opinion given by a student adviser should have weight and would receive proper recognition if it were as official as a certified transcript of record emanating from the registrar's

office. Lack of faith, the result of large experience, in letters of recommendation has led to an almost total disregard of their possible worth. True, some of these letters, but not many, are of value, but, in the main, they "recommend"; they do not condemn.

The mounting cost of medical education to the college makes it necessary to exercise care in the selection of students. The failures in the first year in medical school cost the institutions more than one million dollars, and nearly, two million dollars for the four years. This stupendous sum calls for united cooperative effort to lessen the cost of medical education to the medical school. It has been said repeatedly that every graduate in medicine represents an investment to himself of \$25,000. On the basis that 25 per cent of every entering class fails to graduate, approximately 1,500 of 6,000, these students have lost to themselves about \$17,000,000. These appalling, staggering figures have not been given sufficient consideration in the estimation of costs to the institution nor to the students.

There is great need for more effective selection of students. It seems to be the consensus of opinion today that we have too many physicians but that there is great need for more better trained physicians; thus the selection of candidates for the M.D. degree becomes a matter of prime importance, more so than ever before. The authorities of every college sending students into medicine should feel bound to give a true opinion as to his fitness. If this were done, much money would be saved and much effort spared, to the benefit of all concerned, the college, the student, and the public.

As to the records by the students from the Catholic colleges: I have prepared a table which covers three years, 1929, 1930, and 1931. In it are itemized the total number of students entering medical school for each of the three years—the number making a clear record, the number dropped, and withdrawal for reasons other than scholarship. I do not like to speak in terms of percentages as the figures are frequently misleading, especially in the lower deciles. A 100 per cent failure may represent only one student; a 50 per cent failure two students, and so on. However,

in this table is shown the percentage of students with a clear record in the belief that individual colleges sending fairly large numbers of students into medical school will be interested in these figures

Each college may have data on its own students by writing to me, as the table will not be published

FUTURE COOPERATION BETWEEN THE CATHOLIC COLLEGES AND UNIVERSITIES AND THE SCHOOLS OF NURSING

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FUTURE OF NURSING EDUCATION

INTRODUCTION

The present status of nursing education has been presented by Sister Helen Jarrell. She has sketched in summary form some of the developments through which nursing education has passed. I should like to present a statement concerning the future of nursing education.

The nursing profession has made rapid strides during the last fifteen years. The improvement of the educational processes has been by far more rapid. During the past five years the missionary efforts of leaders in medical, nursing, and hospital activities have brought to fruition many of the cherished ambitions and hopes of these leaders. Barely more than ten years ago the plea for more nurses was heard on every side. At about the same time the plea for higher standards in nursing education was likewise voiced by those educational leaders who offered their services in the hope of bringing about a higher educational standard for the nursing profession.

Slightly more than five years ago the Committee on the Grading of Nursing Schools launched its fact-finding study by which, it was hoped, the status of nursing education might be definitely determined and a comprehensive program of educational and professional activity formulated. To be sure the fact-finding

procedures brought forth much information. The various reports presented these data graphically and otherwise, with the necessary interpretative explanation. The formulation of standards, however, based on the facts collected was not so easily to be achieved. The conflict of interests within and without the nursing profession made the realization of this objective almost impossible. Out of the movement, however, resulted a consciousness on the part of nurse educators of the weaknesses inherent in the present processes of nursing education. Volumes of data seemed to indicate in one way or another that the nursing profession had not been able thus far to provide adequately suitable educational facilities for the development of its profession.

There was a growing consciousness of the need of an educationalizing influence in the development of the facilities for the education of the prospective nurse. Leaders in the educational field were invited to contribute their experiences. Members of the medical profession generously offered their experiences. This resulted in making available a diversity of background for the approach to and solution of the problem.

STANDARDS OF NURSING EDUCATION

The policy of the Catholic Hospital Association with regard to nursing education has been somewhat different than that of the professional groups interested in this activity. It is hardly necessary to point out reasons for the special interest of the Sisters. Their intense interest in the development of the nursing profession and in the improvement of educational facilities for the profession of nursing has been one of the major activities of the Catholic Hospital Association. From its inception in 1915, the Association has fostered the more intensive development of the nursing profession. In the proceedings of each of its conventions, many references can be found and numerous discussions have been arranged focusing on the development and improvement of nursing-education facilities. It is not strange, therefore, that the problem of nursing education was attacked with renewed vigor at the Fifteenth Annual Convention at Washington in September of 1930. At the Convention, on the recommendation of the Executive Board, the general assembly saw fit to appoint a Council on

Nursing Education whose primary objective was the formulation of Nursing Education Standards for Catholic Schools of Nursing

The interest centering in nursing education just at that time was most intense. The five-year period for which the Committee on the Grading of Nursing Schools had been organized was rapidly coming to a close and with the termination of this very extensive investigation was to be announced a formulation of Nursing-Education Standards which it was hoped would prove to be the ultimate solution to many of the problems inherent in nursing and nursing education.

As a result, the Sixteenth Annual Convention of the Association held in this city in June, 1931, proved to be the occasion at which took place the serious deliberations of the Executive Board, the Council of Nursing Education, and the Sisters engaged in various phases of nursing education looking toward a solution which would protect fully and adequately the interests of Catholic Schools of Nursing and at the same time advance the cause of the nursing profession and nursing education. As a result of these deliberations, a formulation of fourteen standards was adopted. Thirteen of these standards concerned definitely various aspects of nursing education while the fourteenth standard provided for the application of the standards and the enforcement of the procedures recommended and passed by the general Association.

For your convenience, the complete formulation of these standards appears as an appendix to this paper. For presentation I am going to take the liberty of summarizing briefly each of the standards so that a clear conception of the point of view of the members of the Catholic Hospital Association may be conveyed.

STANDARD I:

In this standard the religious, educational, professional, and social viewpoints are combined and out of this combination are molded the highest ideals which the member hospitals of this Association must ambition.

STANDARD II:

The promotion of elevated principles of morality and of active interest in all forms of student welfare including religious welfare, emphasizing as a requirement for recognition the necessity of having all religious activities on an organized basis.

STANDARD III:

The professional character of the hospital to which a school of nursing is attached must be irreproachable and it is hoped that this standard may be interpreted as including the recognized professional ratings conferred by various medical and hospital agencies.

STANDARD IV:

The academic administration of the school of nursing is the subject-matter of this standard; special reference is made to the clarification of the relations between a hospital and the school of nursing. Reference too is made to instructional staff, teaching methods, curricular content, faculty control, etc.; a requirement urging the adoption of an academic organization similar to that found in colleges

STANDARD V:

The entrance requirement for all Catholic schools of nursing shall be in all respects the same as, or equivalent to that, demanded by colleges and universities.

STANDARD VI:

The minimum size of the school was, as stated, twenty-five students; a definite indication however in the vote showed a preference for a school of fifty students as a more desirable minimum.

STANDARD VII:

The clinical facilities necessary for the completion of the curriculum of the school of nursing constitutes the subject-matter of this standard.

STANDARD VIII:

The character of the full-time instructors of the school is presented in general terms.

STANDARD IX:

A quantitative evaluation of the teaching load of full-time instructors is specified.

STANDARD X:

The elements in the curriculum are stated in general terms.

STANDARD XI:

The spirit of the school, the balance between the hospital duties and the school duties, as well as between curricular and extra-curricular activities are here set forth.

STANDARD XII:

Proper academic records are prescribed and outlined, again in general terms.

STANDARD XIII:

The health of the student nurse is provided for.

STANDARD XIV:

This standard is, as has been indicated, the enabling act by which it is possible for the Association to effect the application of the standards.

The collegiate ideal is the fundamental note in this formulation of standards. In no instance do any of the standards fall short of this quality. In order to achieve excellence in every standard it becomes necessary to bring about an improvement of virtually every department of the school. It is safe to say that the application of these standards can do no harm to a school of nursing. It has been reiterated, many times over by leaders of the nursing and medical professions, that this formulation of standards embodies all of the essential principles involved in the educational preparation of the nurses.

It is to be noted, of course, that additional amplification of the standards or interpretation would make it possible to apply these standards without difficulty. Outlining in detail the various items that fall within the scope of each standard would very greatly aid in a more complete understanding of the full significance of these principles and procedures.

Subsequently at the Seventeenth Annual Convention and recently at the Eighteenth Annual Convention interpretative amendments to the standards were passed. The various topics under each of the standards were discussed in detail. Definite interpretative amendments were recommended which it is hoped will lend not a little to the clarification of individual standards. An extensive discussion took place concerning the contribution which colleges and universities can make toward the realization of these standards. In the realization of some of these standards it is necessary to enlist the aid of our Catholic colleges and universities.

This paper would not be complete without a reference to the action taken by the Association of American Medical Colleges at its Forty-third Annual Meeting held in 1932. The attitude of the medical profession, especially medical educators, is reflected clearly in the annual report of this Association's Committee on Nursing Education. The recommendations of this report touch

on the relation of nursing education to medical practice and medical education; on the character of the nursing profession as auxiliary to that of the medical profession; on the need for developing educational standards in schools of nursing and the utilization of university resources in the achievement of the objectives of nursing education; on the particular function of a university school of nursing, namely, the provision of advanced curricula in various fields of specialized nursing endeavor; on the undertaking of educational experimentation in nursing education with a view to establishing sound principles of curricular administration and on accepting the principles of rigorous academic administration. These recommendations bespeak an appreciation of some of the difficulties confronting nursing education and at the same time suggest the most effective means by which these difficulties can be met. It is interesting to note that the realization of these recommendations is based entirely upon the cooperation of a college or of the various units of the university

METHODS OF EFFECTING EDUCATIONAL AFFILIATION

It would seem that the future of nursing education is clearly indicated in the two formulations referred to above. The application of the standards or the acceptance of the recommendations of the Association of American Medical Colleges requires the utilization of educational facilities found only in colleges and universities. This is possible with considerably less difficulty than is generally anticipated. It is true that the form of the relationship between the school of nursing and the college or university may be extremely varied. At one extreme, it is conceivable to have a university school of nursing which is an integral part of the university and enjoys equal rank with any other school in the college or university. It can likewise be developed as a department of an existing school or college. In both types of organization the school of nursing is under the academic administration of the officials of the college or university.

There can be a very loose form of affiliation in which one or more courses are given by the staffs of some one or more of the instructional units of the college or university while the school of

nursing proper retains the administration of the nursing and medical subjects. And I believe it is conceivable to have a very loose form of affiliation in which instructors are borrowed from a college or university to assist in the teaching of some of the courses of the curriculum.

There is very little uniformity to be found in the various forms of educational affiliation. In universities in which a school of medicine is a unit, a school of nursing would have very little difficulty in effecting a satisfactory scheme of affiliation since a school of medicine is in an unusually advantageous position to assist the school of nursing. In colleges and universities not having schools of medicine, the problem becomes more complicated. Faculty selection is much different. Faculty organization and control is less easily obtained. The guiding influence of a medical college can do much to further the interests of the school of nursing, through the membership of the Medical Staff on its faculty. By this is not meant that a college of arts and sciences does not or can not contribute substantially to the curriculum of the school of nursing. Such a college can make its influence felt in the school of nursing with as much force as in any other school in the university.

For purposes of illustration Figure 1 has been prepared. The diagram is entitled "College or University Cooperation in and Contribution to the Curriculum of the School of Nursing." On the left is indicated in outline the divisions of the nursing curriculum. This curriculum may be presented in general terms under the following divisions; namely, basic sciences, nursing subjects, medical subjects, social sciences, and cultural subjects. Under these general headings respectively the various courses of instruction are presented. These may be found in the second column under the heading of "departments of instruction." It has been found advisable to use this terminology inasmuch as in some colleges and universities these departments already exist, while in others they are conducted under the jurisdiction of some other administrative unit. Since there is so large a variation in forms of academic organization it is difficult to present an accurate chart.

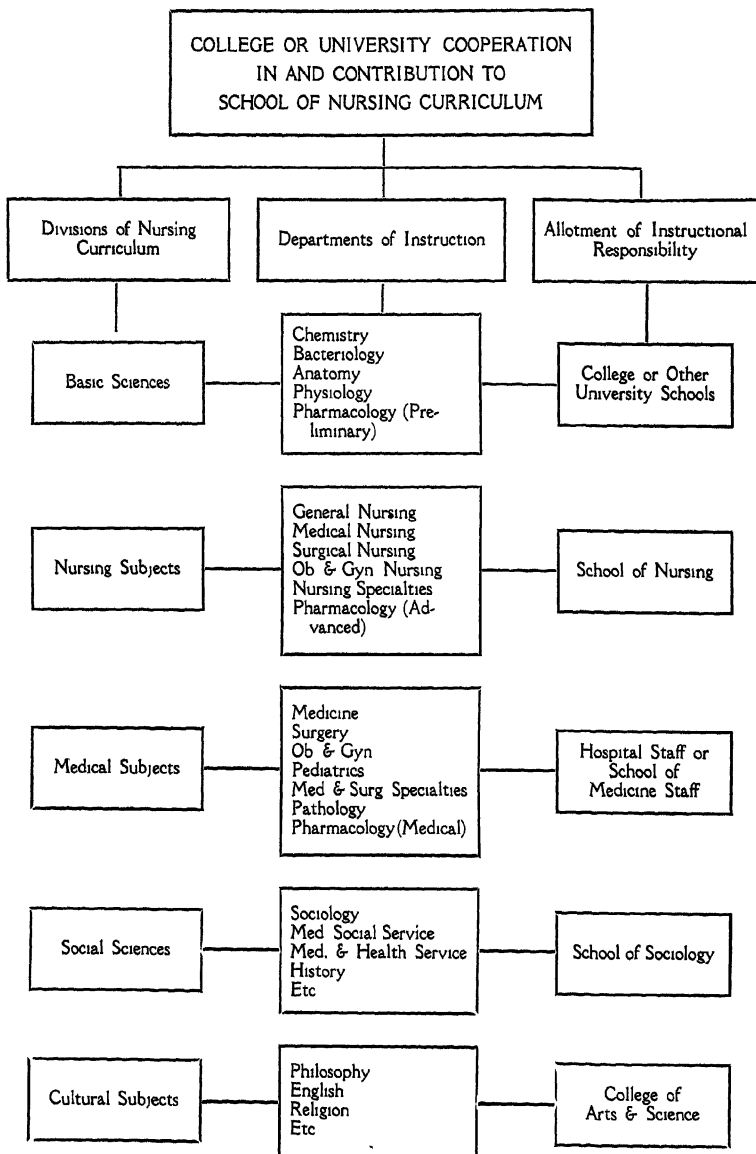


FIGURE 1.

Basic Sciences:

Basic sciences accordingly comprise chemistry, bacteriology, anatomy, physiology, and pharmacology. In each of these sciences there will be found more than one course but such additional courses as may be a part of the curriculum for the student nurse will be regarded as part of the requirement of chemistry, bacteriology, anatomy or in whatever department such courses happen to belong. In colleges or universities in which all of these departments are found, it is most likely that a corresponding department head will have been designated to be responsible for such department in which case the responsibility for the conduct of the courses for students in the school of nursing will fall to this department. The responsibility for the various departments of instruction involved in the presentation of basic sciences is again a question beset with many possibilities. In the small college, the dean of the arts and science college would be directly responsible for these various departments of instruction while in a larger college or university each department head may enjoy greater responsibility and be directly responsible to the administrative officer of the school of nursing.

Nursing Subjects:

The problem is quite different with regard to nursing subjects. This division of the curriculum has been arbitrarily divided into the following: general nursing, medical nursing, surgical nursing, obstetrical and gynecological nursing, pharmacology, and the nursing specialties. The departments of instruction responsible for the various courses which will fall under these headings are administered by the school of nursing. The staff of instructors with few exceptions are at the same time members of the hospital's nursing staff and are borrowed from the hospital by the school of nursing for this educational activity. They are accordingly responsible directly to the administrative officer of the school of nursing.

Medical Subjects:

By this term are meant the various major activities of the curriculum of the school of nursing in which the members of the medical profession cooperate through lectures, demonstrations and in

other ways. This division of the curriculum may be subdivided into the following: internal medicine, surgery, obstetrics and gynecology, pediatrics, pathology, pharmacology, and the medical and surgical specialties. If the school of nursing is attached to a hospital which does not enjoy affiliation with a school of medicine it will be necessary to select medical staff members of the hospital to act as faculty members of the school of nursing. If, however, the hospital to which the school of nursing is attached enjoys affiliation with a school of medicine, staff members for the faculty of the school of nursing may be selected from the staff members of the medical school. By this latter arrangement staff members of the school of medicine will become part-time faculty members of the school of nursing. Considerable difficulty may be experienced in the selection of faculty members for the school of nursing from the hospital's medical staff. The academic requirements of staff members and general academic administration will not be so readily obtainable. Rigorous academic administration under these circumstances may meet with many obstacles

Social Sciences:

Under this heading the following subdivisions occur: sociology, medical social service, medical and health service, history, etc. The various subjects falling within the subdivisions just enumerated can be taught best through a school of sociology if such is available. If not, the college of arts and sciences will undoubtedly be able to provide the necessary facilities making it possible to give instruction in these various departments and their respective courses.

Cultural Subjects:

Philosophy, English, religion, etc. may be considered the subdivisions of this general classification. The college of arts and sciences can very readily provide instruction in the various courses given under these titles. As a matter of fact, only the arts and science college can make it possible to give these courses. In a complex organization it is possible that some of these departments of instruction may rank differently. This again is subject to the form of organization found within the individual college or university.

All that is generally understood to be included under academic administration from the application for admission to the school of nursing to the granting of a degree is rigorously adhered to. In all respects whether it be class attendance, teaching methods, student records, health care, etc. the administrative official of the school of nursing is subject to the regulations prescribed by the officers of the college or the university.

This may seem to be too ideal. Realization of this objective has caused not a little difficulty. The chief obstacle is the education of staff members to methods of academic administration. Another difficulty is the development of properly qualified instructors in nursing subjects. Without a properly qualified nursing staff for the school of nursing it is difficult, if not impossible, to have a faculty of recognized standing. The development of such a faculty, especially among the Sisters, may in some instances require considerable time.

This method of educational affiliation or a modification of it may be made possible under normal circumstances without a great deal of adjustment. It requires on the part of the school of nursing conformity to educational procedures; on the part of the college or university it requires study and understanding of the nature of the school of nursing curriculum. It requires too some patience on the part of the college or university administrator in order that a school of nursing may be accorded sufficient time to develop an acceptable faculty.

AVAILABILITY OF EDUCATIONAL FACILITIES IN COLLEGES AND UNIVERSITIES

There has been indicated in the previous paper the extent to which educational affiliation has progressed. At present 109 Catholic schools of nursing enjoy educational affiliation of one kind or another. It might be interesting to investigate the conditions in those schools of nursing which do not enjoy educational affiliation with a college or university. In June, 1932, an attempt was made to determine the extent of educational facilities. Again in February, 1933, an effort was made to determine the educational facilities under the jurisdiction of Sisterhoods engaged in nursing activity.

Concerning the first, the availability of educational facilities; the problem was approached entirely as a problem in geography. The location of the various Catholic schools of nursing was plotted on a map. Similarly, the location of the various Catholic colleges and universities under the control of men and women was indicated. It was found that 109 schools of nursing were located in areas adjacent to Catholic colleges or universities, removed from them in some instances by not more than twenty miles.

Another group of Catholic schools of nursing totaling 157 were found to be located within from 20 to 150 miles of a Catholic college or university. Since the primary objective of this study was to determine the availability of educational facilities for our schools of nursing our attention was focused entirely upon the geographical results. The Council on Nursing Education was not concerned with the conditions which might exist in any of these schools of nursing not yet educationally affiliated nor with the conditions existing in the various colleges or universities that had not affiliated Catholic schools of nursing. Only one factor was investigated which was to throw some light upon the character of the Catholic colleges and universities with which the schools of nursing might seek affiliation. The records of the accrediting agencies were inspected and the ratings noted with the following results: in only 79 instances were the colleges or universities not recognized by their respective regional accrediting agencies.

Summary:

It is possible, therefore, to effect educational affiliation for 266 of the Catholic schools of nursing not yet affiliated. A subtraction, however, might be made. Seventy-nine instances in which it might be possible to effect educational affiliation would take place with non-accredited colleges or universities. This would cause a reduction in the number to 187 but this total added to the 109 schools of nursing already affiliated with colleges or universities indicates that 329 Catholic schools of nursing could, when and if circumstances permit, become duly affiliated. This represents slightly more than 75 per cent of the Catholic schools of nursing in the United States.¹

¹*Hospital Progress*, Vol. XIII, July, 1932, p. 266.

CONCLUSION

In conclusion let me bespeak your continued interest in the development of nursing education. I have endeavored to present a summary of the standards of nursing education of our Association. I have also included for your consideration, briefly it is true, the recommendations of medical educators. In addition, I have presented an explanation of the methods by which a college or university can cooperate in, and contribute to the curriculum of the school of nursing and, as a final indication of the degree in which this cooperation can take place, I have summarized briefly the availability of the educational facilities under the auspices of Catholic colleges and universities.

Let me make a final appeal for the sympathetic interest and assistance of your institutions of higher learning. For this purpose I can think of nothing more fitting than to repeat the resolution on this subject adopted at the Eighteenth Annual Convention of our Association:

"That this Association record its commendation of the plans developed by many of our schools of nursing of seeking the educational assistance of colleges and universities for the purpose of ensuring a complete schedule and curricula on a basis fully comparable with those of our institutions of higher learning; that it urge such affiliations between our schools and Catholic colleges and universities wherever such a plan can be successfully established, and, finally, that it express deep appreciation to the colleges and universities themselves for their heartfelt cooperation with the members of our Association."

Let me express to the teaching Sisterhoods the sincerest gratitude of the nursing Sisterhoods. The cooperation which you have given the nursing Sisterhoods formally and informally is responsible in a large degree for the success of Catholic schools of nursing. Let me use the words of the Association in making this final appeal for a continuance of and an increase in this assistance,

"That this Association hereby give renewed expression to its hope that the spirit of cooperation between the nursing and the teaching Sisterhoods may continue and prosper since, being one in their final aims and ambitions, their several interests may be more effectively promoted through such intensified cooperation."

APPENDIX A

NURSING STANDARDS¹*Our Schools of Nursing—*

Be it further resolved, That this Association reaffirm with added emphasis the resolution taken at the Fifteenth Annual Convention in which resolution this Association expressed its satisfaction over the purposes and aims of the Committee on the Grading of Nursing Schools and its hopes concerning the great benefits to the profession of nursing which are expected to result from the work of this committee, that this year, however, the Association express its satisfaction over the work already achieved; and that it hereby records its conviction that for the furtherance of the profession of nursing a second step in the progress of this work; namely a step towards policy formation and some form of grading is definitely indicated. Our Association is of the opinion, however, that any form of listing of schools, if grading or classification for educational quality is therein implied, antecedent to an opportunity given to all schools to be included in such a list, is not advantageous to the promotion of nursing education. In pursuance of the clearly recognized and general need for further progress in policy formation, the Association has voted by a large majority that it will aid in this work of developing our own schools of nursing by undertaking for the present the task of formulating provisional criteria of educational excellence for our own schools; and specifically it hereby expresses a general vote of approval on the following criteria and votes unanimously that these be put into immediate effect:

- (1) A school of nursing connected with any of the member hospitals of this Association must ambition the realization of only the highest ideals from religious, educational, professional, and social viewpoints.
- (2) A school acceptable to this Association must give evidence of an active interest in the promotion of elevated principles of morality and of active interest in all forms of student welfare, including religious welfare. Therefore, a school in which religious activities have not been placed upon an organized basis cannot be deemed acceptable to this Association.

Amendment:

- (a) It shall be understood that each school of nursing shall offer a course in Religion extending over three years

¹*Hospital Progress*, Vol. XII, July, 1931, p. 300

Hospital Progress, Vol. XIV, July, 1933, p. 288.

with at least one hour's formal religious instruction each week during at least eight months of the school year or the equivalent instruction arranged on the basis of some other convenient schedule.

- (b) Each school will organize its non-curricular religious activities through voluntary association either in the form of a sodality or in the form of some other similar organization.
- (3) To this end the hospital to which such a school of nursing is attached must be of excellent reputation and high scientific standing and must be able to meet at least the minimum hospital standards of the College of Surgeons.
- (4) This Association is of the opinion that the future of the profession of nursing and, therefore, of our schools of nursing, will be safeguarded only through increasingly better coordination between the hospital and the school so that the members of the instructional staff may be under such effective control concerning attendance, teaching methods, curricular content, and professional spirit that the measure of faculty control commonly found in schools of collegiate rank under the authority and supervision of a dean may be reproduced in our schools of nursing in the relations between the educational director of our schools and of the members of the teaching staff of the school of nursing.

Amendment:

Schools of nursing are hereby encouraged to adopt a terminology for their administrative and instructional staff more conformable to educational institutions and to adopt the recommendations on this point of this Association's Committee as soon as they have been formulated and approved.

- (5) The entrance requirement for all our schools shall be a minimum of fifteen high-school units earned in an acceptable high school or the recognized equivalent of such preliminary training, in which criterion equivalency shall be interpreted with less rather than with more leniency, the more explicit definition of this statement being reserved for future consideration.

Amendment:

- (a) The preadmission procedure shall include the following:
 - (1) A complete transcript of the student's previous preparation from an accredited high school giving evidence of the required number of high-school units.
 - (2) A testimonial from the high-school official stating that

the candidate graduated in the upper or at least in the middle third of her class.

- (3) Testimonial letters of acceptable value sufficiently detailed and from persons of sufficient discretion to enable the director of the school of nursing to form a reasonable estimate of the applicant's ability. In the case of Catholic students, one of the letters must be from the applicant's pastor
- (4) A mental test devised to determine the applicant's capacity, to be administered by a person of recognized qualifications in this field unless a complete report on the mental test taken during the high-school period is submitted with the applicant's high-school transcript.
- (b) It is recommended that a so-called freshmen week or an equivalent period of time be inaugurated in all schools of nursing not as yet having such an arrangement during which period, in addition to other features, pre-admission procedure will be carried out. During this period also the health examination prescribed in Standard XIII shall be carried out together with other forms of psychological examinations and personal interviews as may be indicated in a special case.
- (6) Concerning the size of the school this Association has definitely recorded its vote that the minimum number of students in an acceptable school shall be 25 with a definite indication in the vote, however, that a school of a minimum of 50 students is a desirable minimum.
- (7) Concerning the size of the hospital to which the school of nursing shall be attached, the recorded vote of this Association indicates that the minimum size of the hospital having an acceptable school of nursing shall be fifty beds. In the opinion of the delegates of this Convention, however, the vote clearly indicates that approximately 60 per cent of the delegates expressed their opinion by vote in favor of a hospital larger than fifty beds.

Comment:

In view of the present large variation in hospital occupancy, a number of modifications of this standard have been considered with a view of using a different criterion than bed capacity; namely:

- (a) The average daily census.
- (b) The student to patient ratio.
- (c) The period of active service of the nurse.

It was determined, however, that a decision on this matter should be held in abeyance until conditions become more stabilized

- (8) In our schools there shall be at least one full-time instructor in nursing subjects for each school, who must be a graduate nurse, preferably registered in her own State or Province and who shall have had at least a preliminary high-school education or an unquestionable equivalent. This instructor for the most part should not be a director of the school of nursing, whose chief function should be that of an educational administrator rather than of a teacher, though she should be encouraged to give some time to teaching duties for the purpose of understanding her own school and her students all the better. Both the director of the school and the full-time instructor, however, will preferably have received preliminary training in advance of the high-school minimum.

Amendment:

- (a) Instructors in schools of nursing and supervisors should make every effort to secure a bachelor's degree in Nursing or Education as soon as possible, and those not having such degrees at present should be encouraged to seek every opportunity to continue their college studies; if, under the present circumstances it shall not be possible to do so on the full-time basis, arrangements should be made to enable such officials to attend college on a part-time basis.
- (b) Other faculty members in the school of nursing teaching nursing subjects should all be required to take studies at least during summer sessions leading toward the bachelor of science degree. All teachers in schools of nursing shall be required to have had at least a two-semester hour course in teaching methods and a two-semester hour course in curriculum building. The director of the school of nursing and other administrators shall be required to have completed in addition to the foregoing at least one two-semester hour course in general administration, or in general school administration, or in financial administration.
- (c) The recorded efforts of the Sisters in attaining the standards adopted in 1931 is so encouraging as to urge the continuance and intensification of such efforts to the end that within the next five-year period, that is, by 1938, action may be taken by our Association to make these interpretative recommendations obligatory.

- (9) Schools with student bodies of 75 nurses or more shall have more than one full-time instructor as just defined.
- (10) The curriculum in our schools of nursing, while not fully definable at the present moment shall contain all the prescribed elements of the state requirements with such additional courses as may have been prescribed by the League for Nursing Education.

Amendment:

- (a) It shall be the aim of each school of nursing to departmentalize the nursing subjects both from an administrative and a curricular viewpoint as soon as possible.
- (b) The principles of course sequence with reference to:
 - (1) Basic and professional subjects.
 - (2) Theoretical and practical subjects.
 - (3) Professional, scientific, and cultural subjects should be rigorously enforced in each school.
- (11) The spirit of the school shall afford evidence of sound scholarship, academic regularity, and broad educational concepts. To this end a desirable balance shall have been effected not merely between hospital duties and school duties but also between the school's curricular and extra-curricular activities.
- (12) The records of the school shall not only be completely kept but shall also be such as to conform to collegiate standards. To this end this Association's committee and the executive officers are hereby instructed to draw up in the course of the next year an acceptable record blank or blanks which as far as possible shall be made uniform in all the schools of this Association.
- (13) The health of the student nurse shall in all our schools be made of prime consideration. Each school will be held responsible for giving to its students an annual health examination within the first two months of the school year and this examination shall embrace all features contained in the usually accepted forms of such examination. The committee of this Association is hereby instructed to undertake the preparation of satisfactory record blanks for this examination.
- (14) The more detailed formulation as well as the procedures necessary for the enforcement of these various criteria shall be entrusted to this Association's Committee on Nursing Education under the guidance and approval of the Executive Board.

Adopted—16th Annual Convention, Catholic Hospital Association, June, 1931.

APPENDIX B

EXCERPT FROM THE RESOLUTIONS ADOPTED BY THE EIGHTEENTH
ANNUAL CONVENTION OF THE CATHOLIC HOSPITAL
ASSOCIATION HELD IN ST. LOUIS. MO.,
JUNE 12 TO 16, 1933¹

Affiliation of School of Nursing with College or University—

Be it further resolved, That this Association record its commendation of the plans developed by many of our schools of nursing of seeking the educational assistance of colleges and universities for the purpose of ensuring a complete schedule and curricula on a basis fully comparable with those of our institutions of higher learning; that it urge such affiliations between our schools and Catholic colleges and universities wherever such a plan can be successfully established, and, finally, that it express deep appreciation to the colleges and universities themselves for their heartfelt cooperation with the members of our Association.

To the Teaching and the Nursing Sisterhoods—

Be it further resolved, That this Association hereby give renewed expression to its hope that the spirit of cooperation between the nursing and the teaching Sisterhoods may continue and prosper since, being one in their final aims and ambitions, their several interests may be more effectively promoted through such intensified cooperation.

APPENDIX C

EXCERPT FROM THE RESOLUTIONS ADOPTED BY THE SIXTEENTH
ANNUAL CONVENTION HELD AT ST. THOMAS COLLEGE,
ST. PAUL, MINN., FROM JUNE 16 TO 19, 1931²

To the Teaching and the Nursing Sisterhoods—

Be it further resolved, That this Association reaffirm a resolution previously taken favoring and actively promoting active cooperation between our teaching and hospital Sisterhoods for the reciprocal benefits to be derived by both groups through such cooperation. In the present year, however, in which the educational problems connected with our schools of nursing are particularly urgent, we hereby make a special appeal to the teaching Sisterhoods to lend us their most active and unselfish support in the educational program to which this Association is committing itself through these resolutions.

¹*Hospital Progress*, Vol. XII, July, 1933, p 301.

²*Hospital Progress*, Vol. XIV, July, 1933, p 289.

CONFERENCE OF COLLEGES FOR WOMEN

PROCEEDINGS

SESSION

WEDNESDAY, June 28, 1933, 2:00 P. M.

At the suggestion of the members present at the meeting on the afternoon of June 28, the Reverend William T. Dillon, J.D., of Brooklyn, N. Y., acted as chairman in the absence of the Very Reverend Francis V. Corcoran, C M , of Chicago, Ill. Father Dillon appointed Sister M. Eleanore, C.S.C., of St. Mary's College, Notre Dame, Ind , to serve as secretary in the absence of Mother M. Ignatius, A.M., New Rochelle, N. Y.

The project of using some available time during the three days of the assembly of the National Catholic Educational Association for the meeting of the Conference of Women's Colleges rather than bringing the members to the Convention a whole day earlier was discussed and voted upon favorably. The officers will determine this time and schedule it in the program for 1934.

Sister M. Evelyn, O.P., of Rosary College, River Forest, Ill., made the motion that graduates of the liberal arts colleges of coeducational institutions be admitted to Kappa Gamma Pi on an equal basis with those of women's colleges. The motion was seconded by Sister M. Eleanore, C.S.C. The motion was then put to a vote and accepted by the assembly.

A motion was made to the Chairman for the appointment of a Committee on Nominations. The Chairman appointed Mother M. Ignatius, of Rosemont College, Rosemont, Pa.; Sister Eugenia, of St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.; and Sister M. Evelyn, O.P., of Rosary College, River Forest, Ill.

At a second meeting of the Conference, the Committee brought in its nomination of Mother Antonia, of the College of St. Catherine, Saint Paul, Minn., as chairman. The Committee suggested that because of the absence of the presiding officers and the small

number of delegates, the Secretary and members of the Executive Board be left unchanged until the meeting of 1934. The assembly voted to accept the nomination of Mother Antonia and the recommendation of the Committee concerning the other officers. The Secretary cast the vote electing Mother Antonia.

The meeting was then adjourned.

SISTER M. ELEANORE, C.S.C.,
Acting Secretary.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:20 P. M.

The first session of the Secondary-School Department during the Annual Convention of 1933 was called to order by the President of the Department, Rev. Joseph J. Edwards, C.M., A.M., at 2:20 P. M., on June 27, 1933. Opening prayer by Rev. Edmund J. Goebel, A.M. Business session followed. It was moved by Father Streck and seconded by Brother Eugene that the President of the Department be empowered to appoint a Committee on Nominations and a Committee on Resolutions for the Department. Carried.

The following committees were appointed:

On Nominations: Rev. Leo J. Streck, A.B., Chairman; Brother Benjamin, C.F.X., A.M., Brother Philip, F.S.C., A.M.

On Resolutions: Rev. P. A. Roy, S.J., A.M., Chairman; Rev. Leo C. Gainor, O.P., A.M., Sister Rose Anita, S.S.J., Brother Charles E. Huebert, S.M.

The President, as chairman of the Standing Committee on Religion, gave the following report of the Committee:

"The Committee has found that the outstanding defect in the teaching of religion in the secondary schools is the lack of proper technical training for teaching that subject. The Committee also has found that its work will be more in keeping with the wishes of the Department if it devotes most of its time, until further instructed, to making and studying surveys on the teaching of religion in secondary schools. The Committee requests that some action be taken by the Department to bring before our Catholic colleges and universities the need of offering more extensive courses in technical training for the teaching of religion. The

Committee desires its Chairman to present a request to the General Executive Board for an annual appropriation of \$50 00 to facilitate the Committee's work in making surveys on the teaching of religion in secondary schools "

There being no further business, the President of the Department opened the program of the first departmental session with an address to the Department.

Registration cards were then distributed to all present and were collected after all had registered.

Rev. Peter A. Resch, S.M., S.T.D., Superior, Maryhurst Novitiate, Kirkwood, Mo., read a paper on "The Disadvantage of Departmental Teaching of Religion in the High School." Rev. Urban M. Churchill, S.T.L., Columbia Academy, Dubuque, Iowa, read a discussion of that paper. General discussion followed. Sister Jane Marie, O.P., A.M., Marywood Convent, Grand Rapids, Mich., read a paper on "Making the Study of Religion More Vital and Practical." Brother Majella, C.S.C., A.B., Cathedral High School, Indianapolis, Ind., read a discussion of that paper. General discussion followed. Brother Benjamin, C.F.X., A.M., St. Xavier High School, Louisville, Ky., read a paper on "Education of the Will—Are We Building Character in Our High-School Students?" A discussion of that paper, written by Rev. Arthur de C. Hamilton, C.M., A.M., Principal, St. John's College High School, Brooklyn, N. Y., was read by the President of the Department.

It was moved by Brother Agatho, C.S.C., and seconded by Father Goebel that the session be adjourned.

Adjournment.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9:30 A. M.

The second session was called to order by the President of the Department, Rev. Joseph J. Edwards, C.M., A.M. Opening prayer by Rev. Leo J. Streck, A.B., Headmaster, Covington Latin School, Covington, Ky.

Rev. William A. Finnegan, S.J., Assistant Dean of College of Arts and Sciences, Loyola University, Chicago, Ill., read a paper

on "What Can Be Done to Prepare Freshmen in the Essentials of Arithmetic and Syntax for Further Progress in Mathematics and Foreign Languages?" Brother Charles E Huebert, S.M., Principal, Wilham Cullen McBride High School, St. Louis, Mo., read a discussion of this paper. General discussion followed.

Rev. Leo C Gainor, O.P , A M , read a paper on "The Objective Value of Teacher's Marks." Brother Agatho, C S C , A.M., Superior, Dujarie Institute, Notre Dame, Ind., read a discussion of this paper. General discussion followed.

It was moved by Brother Agatho, C.S.C., and seconded by Father Streck, that the session adjourn.

Adjournment.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2:30 P. M.

The third session was called to order by the President of the Department, Rev. Joseph J. Edwards, C.M., A.M. Opening prayer by Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph D , Diocesan Superintendent of Schools, Dubuque, Iowa, who then read a paper on "Education, Life Guidance, Social Justice " Mr. John P. Treacy, Marquette University, Milwaukee, Wis , read a paper on "Guidance in Relation to Occupational Changes and Leisure Time and Recreation of the Next Decade of High-School Graduates." Rev. Francis J. Gilligan, A.M., S.T.D., The Saint Paul Seminary, Saint Paul, Minn., read a paper on "Guidance and Cooperation with Agencies other than the Schools." Miss Clara A. Dyer, De Paul University, Chicago, Ill , read a paper on "Guidance and Placement Bureaus." Mr. A. Lester Pierce read a paper on "An Analysis of Vocational Interests and the Problem of Student Adjustment." Sister M. Cecil, A.M., The College of Saint Catherine, Saint Paul, Minn., read a paper on "Guidance and the Gifted Child."

At this time the President of the Department declared a fifteen-minute recess. At the end of the recess a round-table discussion on "Vocational Guidance" was conducted by Rev. E Lawrence O'Connell, A.M , Litt.D., Sacred Heart High School, Pittsburgh,

Pa., Chairman. The discussion was confined, for the most part, to guidance in the Archdiocese of Milwaukee and the Diocese of Pittsburgh. The leaders of the discussion were Mr. L. N. Recktenwald, Vocational Guidance Director, Milwaukee, Wis., and Rev. E. Lawrence O'Connell. After the discussions, Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., stated that he wished to recall to the members of the Secondary-School Department the fact that in 1930 the Life-Guidance Conference held a meeting in Chicago at which provisional officers of the Conference were elected. These officers were: Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa, Chairman; Rev. Felix N. Pitt, A.M., Louisville, Ky., Secretary. Program Committee: Rev. James A. Byrnes, B.Ph., Saint Paul, Minn.; Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Mr. H. A. Frommelt, Milwaukee, Wis. However, at the Annual Convention of the National Catholic Educational Association in 1931 during the fourth session of the Secondary-School Department, the Life-Guidance Conference, through the Secretary of the Secondary-School Department of the Association, presented a resolution to the Department requesting that the Secondary-School Department open its sessions to the discussion of Vocational Guidance and Education. This resolution was adopted by the Department. At the Annual Convention of the Association held in 1932, during the second session of the Secondary-School Department, the members of the Department adopted a resolution proposed by the Executive Committee of the Department to the effect that what was formerly the Life-Guidance Conference be recognized as "The Standing Committee on Vocational Guidance." The Department then elected the following members as the personnel of that Standing Committee: Rev. James A. Byrnes, B.Ph., Saint Paul, Minn., Chairman; Rev. Felix N. Pitt, A.M., Louisville, Ky.; Rev. Daniel F. Cunningham, Chicago, Ill.; Rt. Rev. Msgr. John M. Wolfe, S.T.D., Ph.D. The personnel of this Committee has not been changed.

Adjournment at 4:10 P. M.

FOURTH SESSION

THURSDAY, June 29, 1933, 9:30 A. M.

The fourth session was called to order by the President of the Department, Rev. Joseph J. Edwards, C.M., A.M. Opening prayer by Rev. John J. Healy, A.M., of Little Rock, Ark. Brother Philip, F.S.C., St. Thomas College, Scranton, Pa., read a paper on "The Need of Scholastic Standardization Among Our Catholic Schools" General discussion followed

Rev. Edmund J. Goebel, A.M., Director, Messmer High School, Milwaukee, Wis., read a paper on "Training Boys and Girls for Future Social Life." Sister M. Godfrey, S.N.D., Notre Dame Academy, Toledo, Ohio, read a discussion of this paper. General discussion followed

Brother D. Joseph, F.S.C., St. Thomas College, Scranton, Pa., read a paper on "High-School Journalism and Student Publications" The discussion of this paper, written by Sister M. Donatus, I.H.M., Immaculata College, Immaculata, Pa., was read by the President of the Department.

At 11:45 A. M., the President of the Department called to order the final business session of the Department The Secretary read the minutes of the meeting of the Executive Committee of the Department held in December, 1932; also the minutes of the meeting of the Executive Committee held on June 26, 1933. It was moved by Brother Philip, F.S.C., and seconded by Brother Eugene, S.M., that the minutes be adopted as read Carried

Rev. Leo J. Streck, A.B., chairman of the Committee on Nominations, read the following nominations for the Executive Committee of the Department: For President, Brother Benjamin, C.F.X., A.M., Louisville, Ky.; for Vice-Presidents, Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.; Brother Charles E. Huebert, S.M., A.M., St. Louis, Mo.; for Secretary, Brother Agatho, C.S.C., A.M., Notre Dame, Ind.

For membership on the general Executive Board: Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Brother Philip, F.S.C., A.M., Scranton, Pa.

For membership on the Department Executive Committee:

Rev. Joseph E. Grady, A.M., Litt.D., LL.D., Rochester, N. Y.; Rev. William A. Finnegan, S.J., A.M., Chicago, Ill.; Rev. Bernadine B. Myers, O.P., A.M., Columbus, Ohio; Rev. Leo J. Streck, A.B., Covington, Ky.; Rev. E. Lawrence O'Connell, A.M., Litt.D., Pittsburgh, Pa.; Rev. John J. Healy, A.M., Little Rock, Ark.; Rev. Edmund J. Goebel, A.M., Milwaukee, Wis.; Rev. Urban M. Churchill, A.M., S.T.L., Dubuque, Iowa; Brother Ambrose, C.F.X., A.M., Danvers, Mass.; Brother Lawrence Sixtus, F.S.C., A.M., Saint Paul, Minn.; Sister M. Godfrey, S.N.D., A.M., Toledo, Ohio; Mother M. Juliana, S.S.N.D., A.M., Quincy, Ill.; Sister Rose Anita, S.S.J., Ph.D., Philadelphia, Pa.; Sister Mary Wilfrid, O.S.D., A.M., East Columbus, Ohio.

(Signed) LEO J. STRECK, *Chairman*,
BROTHER BENJAMIN, C.F.X.,
BROTHER PHILIP, F.S.C

As there were no other nominations, it was moved by Father Streck and seconded by Brother Charles Reiter that the nominations be closed. Carried.

It was moved by Brother Charles Reiter and seconded by Father Streck that the Chairman instruct the Secretary to cast a vote for the nominees presented by the Committee on Nominations. Carried.

Rev. Joseph J. Edwards, C.M., A.M., expressed to the Department in general and to the Executive Committee in particular his appreciation of the support which had been given to him during his terms of office. He then welcomed the newly elected President, Brother Benjamin, C.F.X.

Brother Benjamin, C.F.X., took the chair and made a brief address to the Department. He then called on Rev. P. A. Roy, S.J., Chairman of the Committee on Resolutions, to present the resolutions of the Committee. The following resolutions were presented:

RESOLUTIONS

Be it resolved, That the Secondary-School Department of this Association concurs in and endorses the expression of sincere thanks and gratefulness voiced by the General Executive Board of this Association to His Excellency, the Most Reverend John

Gregory Murray, D.D., Archbishop of Saint Paul, to His Excellency's Committee on Arrangements, to the civic authorities, to the religious bodies, to the laity, and to all those who provided for the comfort and entertainment of the delegates and visitors to the Convention.

WHEREAS, We recognize that the training of Catholic high-school boys and girls in more efficient living according to the standards and concepts of Christian duty is greatly augmented by the use of proper methods of teaching religion; therefore,

Be it resolved, That this Department urges the Catholic colleges and universities to develop more extensive courses in methods of teaching religion.

WHEREAS, The Secondary-School Department of this Association has been greatly helped by the able direction of its President, Rev. Joseph J. Edwards, C.M., during his terms of office; therefore,

Be it resolved, That this Department hereby expresses to him its deep appreciation.

(Signed) P. A. ROY, S.J., *Chairman*,
LEO C. GAINOR, O.P.,
SISTER ROSE ANITA, S.S.J.,
BROTHER CHARLES E. HUEBERT, S.M.

It was moved by Father Roy, S.J., and seconded by Father Gainor, O.P., that these resolutions be adopted by the Department.
Carried

It was moved by Father Gainor, O.P., and seconded by Father Streck that the session adjourn. Closing prayers by Father Gainor, O.P.

Adjournment.

P. A. ROY, S.J.,
Secretary

MEETINGS OF DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

LOUISVILLE, KY., December 28, 1932, 1.30 P. M

The semi-annual meeting of the Executive Committee of the Secondary-School Department of the National Catholic Educational Association was held in St. Xavier High School, Louisville, Ky., on December 28, 1932. Rev Joseph J. Edwards, C.M., A.M., President, presided. The meeting was called to order at 1:30 P. M. Prayer by Rev. William H. Russell, A.M. Roll call showed the following present: Rev. Joseph J. Edwards, C.M., A.M., President; Rev. Leo C. Gainor, O.P., A.M., Vice-President; Rev. P. A. Roy, S.J., A.M., Secretary; Rev. William H. Russell, A.M., Rev. Leo J. Streck, A.B., Brother Agatho, C.S.C., A.M., Brother Benjamin, C.F.X., A.M., Brother Charles E. Huebert, S.M., Sister Rose Anita, S.S.J.

Reading of the minutes of the meeting of the Executive Committee held in June, 1932. It was moved by Father Gainor and seconded by Father Streck that the minutes be adopted as read. Carried.

Father Edwards gave a summary of the answers to his limited questionnaire that he had sent out on, "What should be the immediate work of the Committee on Religion?" The summary showed a preference for surveys and reports; that the most serious difficulty in the teaching of religion is the lack of proper preparation on the part of the teachers; that Catholic universities should be urged to introduce a course of preparation for the teaching of religion. It was moved by Father Gainor and seconded by Brother Benjamin, that the President instruct the Committee on Religion to present to this Committee, in June, a statement of what is considered necessary, in their opinion, for the effective teaching of religion in high schools. Carried.

Moved by Father Gainor and seconded by Brother Benjamin that Father Russell confer with Doctor Johnson, Secretary General, on the possibility of arranging, for the Annual Convention, that registrations of the members of the different departments of

the Association be kept separate, so that during the convention each department can easily learn what schools are represented in their department at the convention. Carried

Moved by Brother Benjamin and seconded by Brother Charles E. Huebert that the President continue his efforts to secure a loud-speaker for the meetings of the Secondary-School Department at the annual conventions. Carried.

Discussion of topics proposed for papers to be read at the June Convention. Voted that all proposed topics on religion be referred to the Committee on Religion which will select the most desirable topics. Twelve other topics were presented by the Committee to the President with a request that he select the most desirable.

Moved by Father Roy and seconded by Father Streck that the Committee express to Brother Benjamin, Principal of St. Xavier High School, their deepest appreciation for his great courtesy to the members of the Committee during the present meeting. Carried.

Moved by Father Gainor and seconded by Father Streck that the meeting be adjourned. Prayer by Father Gainor.

Adjournment.

SECOND MEETING

SAINT PAUL, MINN., June 26, 1933, 11:00 A. M.

The semi-annual meeting of the Executive Committee of the Secondary-School Department of the National Catholic Educational Association was held in the Saint Paul Hotel, Saint Paul, Minn., on June 26, 1933. Rev. Joseph J. Edwards, C.M., A.M., President, presided. The meeting was called to order at 11:00 A.M. Opening prayer by Rev. Leo C. Gainor, O.P. The roll call showed the following present: Rev. Joseph J. Edwards, C.M., A.M., President; Rev. Leo C. Gainor, O.P., A.M., Vice-President; Rev. P. A. Roy, S.J., A.M., Secretary; Brother Philip, F.S.C., A.M., Brother Benjamin, C.F.X., Brother Charles E. Huebert, S.M., Rev. William A. Finnegan, S.J., Sister M. Godfrey, S.N.D., Mother M. Juliana, S.S.N.D. The President announced the resignation of Brother Albert L. Hollinger, S.M., from the Executive Committee. It was moved by Brother Philip and seconded

by Father Roy that Brother Eugene Paulin, S.M., take the place vacated by the resignation of Brother Albert L. Hollinger, S.M., from the Executive Committee. Carried

It was moved by Brother Philip and seconded by Father Finnegan that the reading of the minutes of the sessions of the Secondary-School Department during the 1932 Convention be dispensed with and that they be adopted as printed in the 1932 Official Bulletin. Carried Reading of the minutes of the meeting of the Executive Committee held in December, 1932. Minutes adopted as read.

The President, as Chairman of the Standing Committee on Religion, reported that the results of the questionnaire which had been sent out during the year showed that the outstanding defect in the teaching of religion was the lack of sufficient technical training of the teachers of religion for teaching that subject. It was moved by Brother Philip and seconded by Father Gainor that the President and Father Roy prepare a summary report of the Standing Committee on Religion to be presented at the business meeting in the first session of this Convention. Carried.

It was moved by Father Gainor and seconded by Sister Godfrey that the termination of secondary-school work on the part of any member of the Executive Committee of the Secondary-School Department shall not prevent that member from retaining membership on the Executive Committee of the Secondary-School Department. Father Edwards moved an amendment which was seconded by Father Finnegan that the said member shall not be identified with any other department of the Association to the extent of accepting any office in any other department or of accepting any membership on any committee of any other department. The motion with its amendment was carried.

It was moved by Father Gainor and seconded by Brother Benjamin that the selection of a place for the Christmas meetings be made by the President and the Secretary then in office, with the provision that they always try to keep the place centrally located with respect to the then membership of the Executive Committee. Carried.

It was moved by Brother Philip and seconded by Father Roy that the President request the General Executive Board of the

Association, at this afternoon's meeting, for an annual appropriation of \$50.00 to be used by the Standing Committee on Religion for conducting surveys and studies. Carried.

It was moved by Brother Benjamin and seconded by Mother M. Juliana that the meeting adjourn.

Adjournment.

P. A. ROY, S.J.,
Secretary.

ADDRESS OF THE PRESIDENT OF SECONDARY-SCHOOL DEPARTMENT

REVEREND JOSEPH J. EDWARDS, C.M., A.M., PRINCIPAL,
DE PAUL ACADEMY, CHICAGO, ILL.

We, the representatives of the Catholic high schools of the United States, have reason to consider seriously the effects produced by the economic upheaval of our own time. We see about us turmoil in the industrial, commercial, and financial world. Particularly, we are fearful of the change in the moral principles that seem to accompany the general disturbance in this economic crisis. We are seriously concerned about the difficulties in the financial situation and the attendant moral opinions, because those in whose hands rests the work of rehabilitation of business are at a loss as how to reorganize upon the basis of the established moral principles of revealed religion.

There is a vital question, which we as educators cannot overlook, and that is the effect produced in the home and in the school. We know very well the evils that unemployment has caused in the home. The real victims are the wives and children of the former wage-earner. Added to the physical hardship produced by unemployment there is an idea that success no longer seems competitive on a basis of ability and willingness to work, but rather upon the use of any means necessary to attain success. This background of distress, and the desirability of striving for success even by the use of dishonest means, has clouded the moral vision of the youth of high-school age. Our boys and girls have been introduced to a new code of dealings among business men—a code which has been designated as the "New Ethics."

We note on the one hand, those favoring this code of new ethics have the courage to speak out strongly in its defense. One recent exponent, throwing about himself the robes of academic freedom, has explained the new ethics by saying: "Christ is antiquated, and his principles are no longer applicable to modern business practices." Pronouncements such as this have unhappily left upon the mind of youth a sanction of a double standard of ethics—

one for the personal belief of the individual, and success at any cost for the business man. Now the question is this: Have the schools stood by silently while the new code was establishing itself in the mind of the student? Apparently there is no evidence to the contrary.

Other writers preach that the frontier days with its values and accepted ethics have gone. They insist that the American ideal of life "richer, fuller, and more meaningful for the common citizen" must be realized in terms of modern society. The moral code of our ancestors must pass away in order that the purposes of modern society, modern business, and modern education may have unrestrained opportunities.

On the other hand, in educational fields the objective of good citizenship has been especially stressed during the past fifteen years. Throughout the whole land, in every city, in every town, in every village, in every rural community, teachers have emphasized this objective in courses of history, civics, and social studies. The purpose here has been to make the boys and girls social-minded, and to train public-spirited men and women for the professional and business world. The trend of business practice of the present day has fragrantly disregarded the principles of right conduct based on the ten commandments; and thereby robbing the youth now in the schools of the only genuine, trustworthy foundation upon which moral character can be built.

For this reason we must accept the challenge which the existing situation presents. What have we done to prepare adequately the graduates of our high schools to recognize and to withstand the false code of justice and right which is now current? We do not maintain, even now that we have failed to permeate our teaching with a religious atmosphere, and a wholesome respect for God and the moral law. But even this is not meeting the difficulty. We have shown more concern in preparing good teachers in science, mathematics, or languages, than in preparing proficient teachers in the method and technique of carrying out our religious program of education. There is need, and a very pressing need at that, to become genuinely convinced of the fact that we must pay more attention to, and invest more money in, the development of de-

partments of religion as we do in any other branch of the high-school curricula.

For years, even for centuries, we have given expression to the incontrovertible statement that we cannot separate religion and education. Still, we are weakest in teacher-training and technique in that phase of our education program which calls for the correlation of religion and education.

We are going to emphasize in this first session of the Convention, the importance of bringing before those who are responsible for the preparation of our teachers, the need of specially trained teachers, in order to make our courses in religion vital, living, interesting, and dynamic. Our program must be so well carried out that boys and girls will be able to leave school with a clearer understanding of the obligations that rest upon them in the social and economic order, and the demands that will be put upon them in the professional and business world.

Until we have reached this objective, I am afraid that those entrusted to our care will not fully appreciate that at the very foundation of all relationship between God and men, and between man and his neighbor, there rests the solid principles of revealed religion directing every transaction of their lives. Above all, they will not succeed in carrying into the lives of their children, and their children's children, the American Catholic ideal.

PAPERS

THE DISADVANTAGE OF DEPARTMENTAL TEACHING OF RELIGION IN THE HIGH SCHOOL: THE INFRINGE- MENT ON THE RIGHT AND DUTY OF RELIGIOUS TEACHERS TO TEACH RELIGION

VERY REVEREND PETER A. RESCH, S. M., S. T. D., SUPERIOR,
MARYHURST NOVITIATE, KIRKWOOD, MO.

There is an idea gaining ground in favor of what may be termed the departmental system of teaching religion in our high schools. The proponents would have us believe that only very specially trained teachers are fit to give religious instruction, that it is even folly for superiors to attempt to have every Religious on the faculty teaching religion, that superiors should assign religion courses to the best teachers on the faculty staff, and only to those teachers who really want to teach religion, that they should appoint these teachers full-time teachers of religion with no other assignments.

While much has been said and written on both sides of the question of the departmental method of teaching religion in the high schools, it seems to me that an extremely vital phase of the problem has been overlooked by some of the most ardent advocates of the departmental system. The primary purpose of this paper would be, then, to expose a very fundamental defect of the departmental system of many Catholic high schools; namely, the invasion and the violation of the basic right of every religious teacher to teach religion. Furthermore, this paper aims at cautioning against a universal application of the principle of the departmental system in teaching religion, and at protesting strongly against some of its implications; namely, that religious teachers, Sisters and Brothers generally, are not capable of teaching religion, that many do not care to teach religion, that religion is their "worst-taught course."

It would be misunderstanding me entirely to suppose that I am not in accord with the very pronounced and successful move-

ment afoot for the betterment of the teaching of religion. I am merely endeavoring to maintain that there does not seem to be need everywhere of the departmental teaching of religion in the Catholic high-school system, for the simple reason that every religious teacher is, or should be, a specialist in the teaching of religion. I know that I am not alone in believing that "every Religious worthy of the name can be a specialist in the teaching of religion."¹

There are other religious teachers who have protested indignantly against this stand and these implications. Religion is *not* their "worst-taught course." Some, with only their own experience of conscientious preparation of religion courses and their observation of fellow-Religious in different times and places, have even been shocked to learn that supervisors and other people have found the "worst-taught course" to be religion. Religious teachers—as far as my contacts go—*want* to teach religion. Some teachers who are unable to enjoy the privilege of teaching their holy religion owing to the exigencies of the departmental system in vogue for most of the other branches of the curriculum, keenly regret the deprivation.

Evidently, I am not speaking in the present paper of the conditions and needs of Catholic-college religion courses, though, I may remark in passing that one cannot help seeing some great advantages for Catholic-college professors of other courses—say history, economics, sociology, and even, or especially, science—to be teachers of religion *also*. We know of college professors, Religious who are not priests, yet who wield great influence for good and the spread of the faith by their much-appreciated courses in religion, JUST BECAUSE they are professors of other sciences besides being teachers of religion.

I am taking for granted throughout this paper that the majority of our teachers engaged in Catholic high schools are members of the religious orders, Sisters and Brothers for the greater part. It is not generally to the lay auxiliaries that religion courses are confided, nor do the criticisms mentioned at the outset seem to

¹BROTHER ERNEST, C S C, Ph.B., *Catholic School Journal*, Sept., 1932, p. 265.

be levelled so much against priests engaged in teaching religion. The target aimed at—let us say it frankly—seems to be the Sisters and the Brothers, the lay religious teachers.

Now, I ask in the first place, what is a religious teacher if not one who teaches religion? A religious teacher who should not or could not teach religion would be an anomaly. A religious teacher who should not or would not take interest in his teaching of religion must be like, for example, a musician indifferent to the practice of music or a lawyer to the practice of law, like a baker who cannot bake, or a baseball player who does not care to play ball. The religious teacher is a teacher of religion FIRST AND FOREMOST. INCIDENTALLY, he or she may teach other branches of knowledge. "If they were to limit their endeavors to instruction in secular learning," to use the strong statement of a religious founder speaking on this point, "they would descend from the high estate of their apostolate in order to degrade themselves to the base level of the salary-enslaved representatives of the teaching world of the day."¹

The rules of most religious teaching orders make the teaching of religion a serious obligation for *all* their members engaged in teaching. We read in the spirit and traditions of a certain order of a special vow, taken even by the members engaged in manual labor, "to teach the faith and Christian morals."² The founders and the Rule of these orders consider the teaching of religion "the most important function of the Christian educator."³ "This is your chief obligation," insists another sainted founder.⁴ The representatives of all and any of the religious orders here present could contribute similar quotations, I am certain, from their rules and founders' writings.

In conformity with their founder's views, to be able to teach Christian Doctrine is for many young candidates the motive for embracing the religious life in a teaching order. If they had to

¹Stability, *Chaminade*, p 18

²Spirit of Our Foundation, S. M. 489.

³Viatorians, *Catholic Encyclopedia*

⁴ST. JOHN BAPTIST DE LA SALLE, Considerations for Christian Teachers, p 162

be told, as novices, that they could not aspire to be teachers of religion, they would probably then and there leave the order.

Without wishing to give the document more import than it ostensibly has, I wish to point out the significance for the argument in hand of the Instruction of Rome¹ to the Superiors-General of lay religious societies on the teaching of Christian Doctrine. It demands that in the postulate and in the novitiate the candidates of both sexes be so thoroughly instructed in Christian Doctrine that each Brother and each Sister not only know it but also be able to explain it, and no one is to be admitted to vows unless he can prove himself fit on this point. The Instruction further requires that after the period of the novitiate, all the Religious are to receive a more complete instruction in religion and a formation in the method of catechising.

It is evidently the mind of the Sovereign Pontiffs not only to permit but even to oblige all the religious teachers of such institutes to be made fit to teach and to explain religion in their schools. Many orders may cite papal documents of approval and encouragement concerning their work of teaching Christian Doctrine in the schools. As a matter of fact, the history of Religious Orders makes it clear that this was often the main purpose which founders had in mind when establishing their institutes.

And since I have mentioned the Holy See and the Sovereign Pontiffs, it may not be amiss to cite here the words of the present Holy Father, who spoke (July 19, 1925) to the teachers of Scotland, addressing them as "true and fit coadjutors and colaborers with him in his apostolic ministry." And he continued: "How after all can this apostolic ministry be more briefly expressed, if not in the words addressed by the Divine Master to His first Apostles, and continually repeated to His successors, the bishops and priests of all lands, and especially to the first of all priests, the Bishop of all bishops: '*Euntes docete!* Go, teach'? And you, Christian teachers, (he was addressing laymen, not Religious) what are you doing? What occupations fill your day? You teach. In a way, that divine command to which the world owes

¹Instruction of Nov. 25, 1929, *Acta Apostolicæ Sedis*, Annus XXII, Vol XXII, Num. 1.

its redemption, has come down to you. To you, too, the heart of God issues the command: Go and teach! Go and teach above all eternal truth, Christian truth, the doctrine of Christ, the examples of Christ, the redemption of Christ!" Pius XI used the same terms several weeks later, when on August 15, 1925 he addressed a body of Slovak teachers.

Let us not, therefore, entertain the notion that the rôle of teaching religion and of influencing the supernatural life of souls is reserved to the priest, simply because he is minister of the sacraments and because, as a result of his extensive training, he should be a depository of sound doctrine. In reality, the functions of a Catholic teacher participate in this priesthood, for the teaching of religion is to the lay religious teacher what the administration of the sacraments and preaching is to the priest; namely, the principal medium of his apostolate. Moreover, we can conceive of the priest without his teaching of religion in the schools, but take the religion course away from the lay religious teacher and you deprive him practically of his sole means of direct apostolate.

Even outside the Church, before the civil world, our lay religious teachers are acknowledged to be teachers of religion by profession. At the beginning of the American participation in the World War we were at pains to prove to our government, in official documents, that we merited exemption from military service on the ground that we were "ministers of religion"; that is, that our lives were dedicated exclusively to the teaching and preaching of religion. Our bishops testified officially of the lay religious teachers that—I am quoting the late Archbishop Moeller of Cincinnati—"their principal function is to teach religion by instructing, exhorting, and preaching to those committed to their charge."¹ I am told that I can safely quote Cardinal Gibbons to the same effect.

Without any other argument, it seems to me that the fact of the religious teacher's vocation and professional training entitles him or her to qualify, with reasonable preparation, as teacher of

¹Letter of May 26, 1917 to His Excellency, the Hon. James M. Cox, Governor of Ohio

religion in the same classes in which he or she is able to teach the secular branches. But I desire to propose a few more arguments for your consideration.

It has often been regretfully acknowledged that our over-organized departmental system removes the individual teacher from real and profitable character-forming contacts with his pupils. In our Catholic schools the religion course in the hands of a home-room teacher has counteracted this sufficiently, by allowing all or most of the teachers to exert, through their religion courses, that wholesome influence over the lives and conduct of their charges. And now we should remove this contact, too, from the majority of the faculty! Is not this tendency but another manifestation of the "overcentralization" that we deplore in educational methods? Is not this but another instance of our proneness to fall in line with the fallacies of modern secular theories in education? We blame so much the implied principle that the possession of knowledge alone, attested by a degree, makes one fit to teach that subject to students. Is there not something of this in the insinuation that the Sister or Brother is not qualified to teach religion? Ignorance of abstruse, highly technical, difficult terms, debatable doctrine, etc. does not necessarily imply ignorance of essentials for various ages and stages in life and lack of ability to communicate such essentials where they are proper.

Furthermore, to place all the pupils of a high school in the class of a highly trained theologian is conceding that the religion course is to aim primarily at filling the heads of our boys and girls with specialized knowledge and facts instead of with motives of practical Catholic conduct. We must not drift to the conception that religion is above all a thing of the mind; indeed, it is far more a thing of the heart and will, especially for the vast majority of our students who will always remain in the rank of what we term the ordinary Christians in the world. What they need is solid grounding in the essentials of their religion: confession, Communion, Holy Mass, etc. Say what we will, the inculcating of religion IS different from the teaching of other sciences. Oftentimes the God-given insight into the hearts of the young, which a sympathetic Sister or Brother possesses, will work miracles of spiritual transformation while the doctor of theology spreads only fear

and confusion by his learned abstractions. Every teacher here present, I venture to say, could cite examples illustrating the fact that learned theologians are often the poorest teachers of youth

If the personality of the religion teacher counts for more than the extent of his knowledge, then it is not necessary to have in our high schools departments of religion directed by specialists majoring in theology. I will even dare to say that the more a person advances into the realms of erudite theology and the more fit he may thus become to impart such knowledge to the learned adult or seminarian, the less fit does he generally render himself for teaching religion effectively to the young. Our good Sisters and Brothers, though not as well equipped in theology, teach religion with better practical results for the pupils; because it is more essential to know how to give than to have a great supply of knowledge and not to know how to impart it to adolescents. Since the religious teacher has learned the methodology of other branches besides religion, and applies it daily and hourly in those branches, his religion course must, of necessity, benefit by it. This, of course, does not mean that because a man is a good teacher of secular subjects he is *ipso facto* a good religion teacher. But, *servatis servandis*, a teacher who knows his religion and who possesses effective pedagogical methods has far better assurances of teaching religion successfully in our high schools than the one who knows more about religion, but knows less how to convey it to boys and girls.

Nor must we overlook the high value for successful religion teaching of a faculty of religious teachers whose cooperation, common formation, unity of spirit and methods, regularity and constancy at courses, continual contact with students . . . together with community conferences, devotions, continued religion study, control by the rule and regular inspection . . . all contribute to greater efficiency than the usually less coordinated teaching of diocesan theologians who are frequently obliged to absent themselves from their religion classes on account of manifold and conflicting clerical duties.

No, if our religion teaching in high school is to be improved—and no one denies that it will stand improvement—then this end

is not to be achieved by taking the religion course out of the hands of those whose vocation it is to teach religion to the young, and confiding it only to some few, select, highly trained specialists.

For the purpose of training such specialists it has been suggested to establish advanced courses in religion and religion methodology in Catholic universities and allowing students to major in religion. Is this practical for the purpose we are here considering? Evidently priests will not attend these courses. They are supposed to have majored in religion. Many suppose them fit by the fact to teach religion in the schools. Will our relatively few lay teachers attend these courses and major in religion? Our esteemed Catholic lay auxiliaries can hardly be expected thus to restrict their future teaching career by majoring in that subject. It remains, then, that these courses are to be put at the disposal of our lay religious, men and women. Will religious superiors be eager to send away a select number of their Religious to major in religion and admit that in the order they cannot train all their teachers in religion satisfactorily?

A major superior of one of the teaching orders, an educator who is qualified to speak for the needs of religious instruction in the United States, gave this answer, only recently, to the present question: "As to the need of training our men thoroughly for religious courses as well as for letters and sciences, I am fully agreed: that is a point we cannot stress too much because it is our *raison d'être*. But to limit the religion courses to specialists would be defeating the chief motive of our calling—the teaching of religion. It would tend to reduce the other Religious to the plane of mere professors. Would that be acceptable? advisable? from our point of view?"¹ To state such a proposition is to condemn it.

Instead of thus training a select few specialists for religion, the end will be attained more directly and more satisfactorily, it seems to me, by giving special training of the highest possible type to the candidates and young professed and by affording continued training in religion and religion methodology to every religious teacher.

¹BROTHER MICHAEL SCHLEICH, S.M., Nivelles, Belgium

How can this be done? I cannot pretend to offer a perfect solution of the problem. It would be enlightening and inspirational to know how the various religious teaching orders are actually solving it and are intensifying the catechistic formation of all their Religious in the years of their preparation for teaching.

All know, for example, of the excellent course of religion drawn up by the Christian Brothers (McVey's Series: Dogma, Moral, Worship) which is such a "full and complete exposition of Christian Doctrine" that Popes, Cardinals, and Bishops have given it their approval by going so far as to state¹ that the course "would also prove of great utility to the members of the clergy, for they will find in it much that they would look for in vain in their ordinary Manual of Theology."

The Catholic School Journal for the present month² carried the plan of another teaching order (School Sisters of Notre Dame) for training and improving its teachers in service, in the elementary grades as well as in high school. No more than a mere mention is made of the training in religion—in fact, none of the particular branches are treated in detail; there was no call for it in a description of the general principles—but one can easily see how by adjustment and expansion of applications, the directresses and supervisors can, and probably do, further the ability of their teachers to conduct standard religion courses.

I will merely refer to two other facts which are likewise a concrete object lesson of how our problem can be and has been handled by religious teaching orders. Both have been described in the past year's issues of the *Journal of Religious Instruction*.

The one was the "sabbatical summer school" held at St. Mary's College, Salt Lake City, Utah, where some hundred Sisters had assembled for six weeks of school that were singularly successful in drawing from these Religious powerful reactions to a program of subjects dealing exclusively with religion.³

The other example to which I refer before closing, is also a suggestion contained in an article appearing in the March, 1933 issue

¹Vol 1, *Dogma*, p iv

²June, 1933, pp. 129-131

³Sabbatical Summer School in Deed, *J. R. I.*, Dec., 1932, p 291.

of the *Journal of Religious Instruction*. It is offered again here, not as a mere ideal or as a simple project, but as a fact.²

It is the plan according to which a certain teaching order of men, consisting of Brothers chiefly, prescribes yearly a definite course of personal study of religion for all its young professed, during a period of ten years from their first profession. The purpose of these studies is to render them more and more capable of handling the problems of teaching religion, in the high school principally, and to make of them specialists in the teaching of religion.

While all the Religious of the congregation are bound by rule to regular religion study hours, the junior members are subject to annual examinations in the prescribed course of religion, no matter what other fields of study engage their attention at the same time. No dispensation is granted from these annual tests in religion.

The direction of these studies belongs to the Provincial Inspector of Schools or to some other Religious designated by him for supervising the program of religion studies. These studies are pursued from the viewpoint of religion methodology and of practical applications to classroom problems. The Provincial Inspector on his regular visits to the classes of his province can see to it that the proper applications are made.

During a central summer school conducted for the Religious of the province, there is given, besides the usual subjects of instruction, a course of religion lectures designed to introduce the particular subjects selected for the following year's work and to lay the guiding lines of the teachers' personal religion studies which are to be continued privately and individually, partly also by correspondence on occasion, while teaching in the communities during the course of the school year.

It is beside the purpose of this paper to go into any more detail on this or other similar plans.

Throughout this paper it has been my purpose to show how the inalienable right and primary duty of religious teachers in the matter of teaching religion constitutes a strong objection to de-

²A Suggestion for Directing the Religion Study of Religious Teachers, *J. R. I.*, March, 1933, p. 567.

partmentalizing religion in high schools conducted by Sisters and Brothers. In conclusion, I would make this double appeal: (1) To superintendents, supervisors, superiors, directors, and whomsoever else it may concern, that they carefully respect the Religious Teacher's RIGHT; that is, that they do not encroach on the right and privilege of religious teachers to teach religion; (2) To religious high-school teachers, that they fully appreciate and treasure the DUTY of all to perfect themselves in the knowledge of religion and religion methodology, so as to become, without question, what their title and vocation of religious teachers implies; namely, specialists, professional teachers of religion.

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MAKING THE STUDY OF RELIGION VITAL AND PRACTICAL

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The subject of this paper, "Making the Study of Religion Vital and Practical," supposes a problem which has doubtless come into the experience of every high-school teacher of religion throughout the country; yet the more one considers the matter, the more utterly astounding it is that such should be the case. It seems analogous to the problem of making the study of arithmetic mathematical, or making the study of the French and Indian Wars historical. How can the study of religion be anything else but vital and practical? And this, not because of any ingenious human device or pedagogical procedure, but because of the essential, fundamental nature of religion.

With your consent, we will consider for a brief space what the study of religion includes, and we will arrive, I believe, at the conclusion that there is a divinely provided means, within the reach of every Catholic, whereby the study of religion not only may, but must become the most vital and practical of human endeavors.

The beginning and end of religion is life—divine life, human life in its primal innocence, human life fallen and debased, human life restored to union with the divine through Him who "according to the will of the Father and through the cooperation of the Holy Ghost has by His death given life to the world." Through death to life is the essential program of the Christian. His lifework is to die more and more completely to sin and to live more and more fully in Christ. The Christian religion is not an attitude of mind but a condition of superlife; it is a created participation in the divine life. The real study of religion cannot, therefore, be other than vital.

Any course in religion rests essentially upon the two fundamental mysteries of our holy faith—the Blessed Trinity and the Incarnation; i.e., the mystery of the eternal uncreated life and the

mystery of God become man that He might lift man up to a sharing in the divine life. For angels and for men, God planned an intimate sharing in His own life, beyond the natural life which He bestowed upon them. This superlife of men, sanctifying grace, was lost to us, we know, by the sin of our first parents. If we were ever again to be united with God, this union must be the result of God's action. Man could never reach up to God unless God came down to man.

There is One who from all eternity is the Son of God, and He who possesses in Himself the fullness of the divinity vouchsafed to unite to Himself our humanity. By the mystery of the Incarnation, human nature is raised up to a potential union with God, and through the work of the Redemption, our divine Saviour atoned for our sins and merited for us the graces by which this union with God may become actual in the lives of all men. Since Jesus Christ is both God and man, He is our divine Highpriest and Mediator. In Him and through Him alone, is man united with God. "No man cometh to the Father but by Me," our Lord once told His disciples. And He expressed the whole purpose of the Incarnation in the words: "I am come that they may have life, and may have it more abundantly."¹

Such considerations as these must lead us to the conviction, I believe, that if the whole purpose of the incarnation, life, death, and glorious resurrection of our Saviour is to glorify His heavenly Father by bringing life to men—a life which is a sharing in the very life of God—then the sole purpose of our classes in religion is to direct our students to the full and conscious participation in this life. Thus, the end of religious instruction is not academic information, nor is the objective of our classes in religion merely moral righteousness, or a following of Christ as from afar. Christ is not only the Truth and the Way; He is also the Life. Religion affects more than our intellect; more than our will; it penetrates to the nature in which our faculties reside and fundamentally transforms that nature. Saint Thomas said: "For as man in his intellectual power participates in the divine knowledge through the virtue of faith, and in his power of will participates in the divine love through

¹John^r 10, 10.

the virtue of charity, so also in the nature of the soul does he participate in the divine nature, after the manner of a likeness, through a certain regeneration or re-creation."¹ This regeneration is accomplished in the Sacrament of Baptism, by which we first receive "part with Christ," the incarnate Son of God, "unto life everlasting." The purpose of all education in religion, then, is nothing less than the deepening of the Christ-life in the souls of our students. And this end is not to be accomplished by any purely human means; it is the fruit of the activity of the Holy Ghost and the overshadowing of the Most High God. This activity, the Holy Ghost, the Spirit of Jesus, carries on in the Church, which is the Mystical Body of Christ. In the Church, Jesus Christ continues His life and His divine activity. In the Holy Mass, the sacraments, the divine Office, the sacramentals, Christ continues in each liturgical year His twofold work of glorifying His heavenly Father and transforming the souls of men. These five phases of Christ's action constitute the sacred liturgy of the Church, which Doctor Parsch of Vienna defines as "the life-bestowing, life-preserving activity of the *Ecclesia*, the Mystical Christ."²

Since it is through the sacred liturgy that Christ acts, and through the sacred liturgy that we come in contact with Christ to receive from Him a sharing in the divine life which He possesses in its fullness, it seems that any course in religion which is to achieve the end of religion must of necessity rest upon the liturgy as its basis. Therefore, I have taken as the thesis of this paper this principle: THE STUDY OF RELIGION BECOMES VITAL AND PRACTICAL IN PROPORTION AS IT IS BASED UPON THE SACRED LITURGY, WHICH IS THE LIFE-BESTOWING, LIFE-PRESERVING ACTIVITY OF CHRIST IN HIS CHURCH.³

¹*Summa Theologica*, I-II, q. 110, Art. 4.

²*Das Jahr des Heiles* (Klosterneuburg, 1930), I, 11.

³*The Christ-Life Series in Religion* by the Reverend Virgil Michel, O.S.B., Ph.D., the Reverend Basil Stegmann, O.S.B., S.T.D., of St. John's Abbey, Collegeville, Minnesota, and the Sisters of St. Dominic, Marywood, Grand Rapids, Michigan, is based upon this principle. The Christ-Life Series in Religion is now in the process of publication by The Macmillan Company, New York.

When we say that we would make a study *vital*, we mean, I believe, that we would elicit the activity of the students, for activity is the index of life. Now there are no possibilities of action open to man which are so sublime or intense or fascinating as the participation in the action of Christ, the God-man. Had God Himself not given us this privilege, we could scarcely even have thought of it. But now it is not merely to be thought of; it is to be realized as an actuality.

Daily it is our privilege, as members of the Mystical Christ, to go up with Him to the altar of God and there to offer Him, and ourselves with Him, to His heavenly Father in union with the offering which He makes of Himself and of those who wish to be joined with Him. And in return, our heavenly Father invites us to partake of the Sacrificial Banquet wherein we are nourished with the very life of Christ. To assist perfectly at the Holy Sacrifice of the Mass, emptying ourselves completely of ourselves and of all that separates us from God, and uniting ourselves wholly with Christ our divine Highpriest and Victim, will mean an identifying of ourselves with Christ in the supreme Action of His life. This action is not reserved for priests and Religious, but is the privilege of every one who in Baptism received part with Christ. When young boys and girls realize for the first time what it means really to participate in the Sacrifice of Christ, they respond with an eagerness and generosity which months of abstract teaching on the Holy Mass would not have awakened. Out of their new understanding of the Holy Sacrifice is born a desire to share in it, a recognition of their obligation and privilege as members of Christ to participate in His sacrifice, and a growing realization of that basic principle of the Christian life: death to sin and life in Christ.

A like stimulus to activity will be the fruit of the student's recognition of the sacramental system. Conscious of his divine adoption in Baptism, he will try to live as becomes a child of God. Sealed in Confirmation as a soldier of Christ and a citizen in the Kingdom of God, he is stimulated to "put away the things of a child" and to assume in its fullness the responsibility of a Christian.

The child sees in the Holy Eucharist the divine nourishment which will sustain his life in Christ, and he is eager to participate

daily not only in the Sacrifice Oblation but also in the Sacrifice Banquet. Once the boy or girl sees that religion is not merely something to be learned, but is rather a life to be lived, there is no question of making the study of religion vital to him. It is the engrossing concern of his life. Once young people have glimpsed something of the power and beauty and vigor of the life in Christ to which they have been born, they will endeavor, often heroically, to grow in that life and to separate themselves from all that opposes their growth. They see confession not only as a means of obtaining pardon for sins, but also as a healing remedy for the wounds of their soul and as a means of growth in Christ.

As our young people begin to have some understanding of the sacramental principle, they will be quicker than we adults, perhaps, to recognize applications of it. The mystery of the Christian life may be apprehended more easily and simply than we think by the minds of the young, between whom and God sin has not placed the obstacles which are likelier to obscure the more mature intellect.

Considered abstractly and philosophically, the profound mysteries of Christ's incarnation, life, death, and resurrection may not make an abiding appeal to the child. But there is no reason why the boy or girl should be obliged to such an abstract consideration. Let him realize, rather, the truth that Christ in His Mystical Body the Church renews these mysteries annually, and that it is the blessed privilege of every one of His mystical members to have part in this renewal. Once a child has been initiated into the experience of reliving Christ's mysteries each year, his understanding of these mysteries is deepened, his love of them is strengthened, and he himself, in proportion as he consciously unites himself with Christ in His Mysteries, is more and more transformed into Christ to the glory of our heavenly Father. There can be no question of vitalizing the study of religion when children are accustomed to prepare for each day's feast and to enter as intimately as possible into the mind of the Church in the celebration of the feast. We are concerned here not at all with rubrics. And it may be noted in passing that a child may master the knowledge of the relative ranks of feasts and be thor-

oughly acquainted with the use of the missal, and still fail utterly to grasp the idea at the very core of the Christian life; namely, that the Christian, given part with Christ in Baptism, is truly an *alter Christus* and has, through grace, an intimate sharing in the life of Christ and in His Mysteries.

Our concern is that our Catholic youth learn to live with, in, and through Christ, day by day, entering wholeheartedly into each mystery of His life as it is re-presented, until at length they may truly say with Saint Paul, "I live, now not I, but Christ liveth in me"

For the more perfect accomplishment of this end, there is no reason why children may not have some acquaintance with the divine Office, through which the Church praises God and sanctifies the life of mankind through the hours of the day and night. The recitation, or better the singing of the Hymn, from Terce, Sext, and None respectively at nine, twelve, and three o'clock; i.e., at the opening and closing of the daily sessions, with the Collect for the day, would serve admirably to keep the students in mind of the feast of the day, and to help them to integrate all the activities of their daily life into the Action of Christ—who in His Mystical Body through sacrifice and prayer offers continual praise to His adorable Father.¹

Some one may say: This is all very well, but what of doctrine and morals in our course in religion? How shall these be presented?

Establishing the course in religion upon the liturgical basis by no means entails any minimizing of the importance of Christian doctrine or morals; rather it makes them live, by associating them with "the life-bestowing, life-preserving activity of Christ," which is the liturgy.

"There is not a single point of Christian Doctrine," says Dom Gueranger, "that is not only expressed in the yearly liturgy, but is inculcated with the authority and unction which holy Mother Church alone can infuse into her speech and her intensely expressive rites." In the liturgy, Christian Doctrine is taught with an exceptional power of penetration because the Church's liturgy teaches by an appeal to all the human faculties at once.

¹See the REVEREND PAUL BUSSARD, *Three Little Hours* (St Paul, 1931).

The annual celebration of the Christmas festival, for instance, with its joyous chants and lights, with the magnificent words of the Christmas Office and of the three Masses, speaking of nothing except the divine Child, becomes a most eloquent testimonial of our belief in the doctrine of the Incarnation.¹

Addressing the Seminary Department of the National Catholic Educational Association in Cincinnati last year, the Very Reverend Basil Stegmann, O S B., said:

"The science of God, based on the truths of supernatural revelation, necessarily includes an acceptance and understanding of the link between the heavenly and the earthly, of the mediatorship of Jesus Christ, of the economy of our participation in the divine nature, and of the mystery of our entire life in union with God—short, of the liturgical life. All theological study must flow from this liturgical life as from the practical reality on which the science is founded and elaborated.

"Thus dogmatic and sacramental theology, the study of man's relation to God and of the program of redemption unto the eternal glory of God, finds its living expression in the liturgy. Here the student is not confronted with isolated, abstract treatises, but with an organic reality which is wholly and continuously reenacted in the celebration of the mysteries that make up the liturgical year. Only by living these mysteries with Mother Church year after year will the theologian duly appreciate the full import of revealed truth and the wonderful economy of the sacramental life of the Church."²

A writer who signs himself with initials P. W. wrote in *Bibel und Liturgie*: "The psalms and the holy liturgy were the school into which the early Church led her children. And she sent forth men strong in faith, as the *Acts of the Martyrs* sufficiently testify. They did not become such through the memorizing of lengthy definitions; the holy liturgy provided them with an education

¹GASPAR LEFEBVRE, "Catholic Action and the Liturgy," *Orate Fratres* IV, (May, 1930), 317-8.

²"Importance to Seminarians of the Present Liturgical Movement," *The National Catholic Educational Association Bulletin* (Washington, D C, 1932), p. 614.

which was living. Certainly we cannot do away with a systematic instruction in the teachings of our holy faith. But equally as important as this is the practical introduction to the liturgy of the Church year. . . . When children have learned to live with the Church, they will no longer so easily lose contact with her, while teachings of the Church on dogma, morals, and grace, learned by heart, may easily be forgotten and exert but little influence on their lives."¹

Consider, for example, children who have faithfully memorized from their catechism the definition of the Most Holy Trinity. They firmly believe that "in God there are three divine Persons, really distinct and equal in all things." How much more meaning this sacred Mystery has in their lives if they have learned and accustomed themselves to assist frequently at the Holy Sacrifice of the Mass! There they join with the priest in offering the Holy Sacrifice "in the name of the Father, and of the Son, and of the Holy Ghost." In the triple prayer of the *Kyrie Eleison* they call on each of the three divine Persons for mercy, and in the *Gloria* they offer their praise to God the Father, God the Son, and God the Holy Ghost. The *Credo* is their strong profession of faith in each of the Persons of the Blessed Trinity. The final prayer of offering is directed expressly to the Holy Trinity, and the prayer at the close of the Canon is a glorious witness to our belief in the mysteries of the Blessed Trinity, the divinity of Christ, and in His office as Mediator between God and man.

As our Catholic boys and girls, young men and women, assist intelligently at the Holy Sacrifice, day after day, joining with the mystical Christ in His annual celebration of the mysteries of His incarnation, birth, life, death, resurrection, and ascension, they will easily and naturally grow in their understanding and appreciation of all the truths of our holy faith. And more than this: they will not merely be learning more about these sacred mysteries but they will be more and more affected by them in their daily lives. The Blessed Trinity, the Incarnation, the work of Redemption, membership in the Mystical Body of Christ, the sacramental system, sanctifying grace—will be for them not

¹*Bibel und Liturgie*, VII (Klosterneuburg, 1932), p. 42.

names but sublime realities—which determine their whole plan of life. Thus in the sacred liturgy our students not only learn the truths of our holy faith, but their will is moved to accept them and live by them; and beyond this, they actually receive in the liturgy the supernatural aid necessary for such Christian living. Christ, acting through the liturgy of the Church, is still “the way, the truth, and the Life.”

Out of an intelligent participation in the liturgy must flower forth true Catholic Action, so earnestly advocated by our Holy Father, Pope Pius XI. Concerning Catholic Action, the Reverend William Busch recently wrote:

“Catholic Action must apply to private and public life not merely the ‘teachings’ of Christ, but the actual presence and power of Christ who in the Church incorporates mankind in Himself for our individual and social redemption. . . . We see in the present economic crisis the consequences of modern naturalism, or disregard for God, and of modern individualism, or disregard for fellow men. We urge the remedy of Catholic Action, understood as the action of Christ—in—the—Church.”¹

Now the activity of Christ in His Church is the liturgy. Nothing surely more truly deserves the name of Catholic Action than a complete cooperation with Christ, priest and victim, in that supreme action of His life on earth, the Sacrifice of Calvary, re-enacted mystically upon our altars. In his study of “Liturgy and Catholic Action,” the Reverend William Busch maintained that when we admitted that the fault of our present national crisis was not economic but moral, we had not gone far enough. “One cannot stop with ethical and juridic considerations; ultimately the issue is metaphysical or ontological; it is that of our renewal-of-being in Christ.”² Such is likewise the case in our endeavor to vitalize our course in religion. Have we not too generally looked upon the issue as pedagogical, academic, or moral, rather than as one which affects the very nature of the child?

¹“The Liturgy a School of Catholic Action,” *Orate Fratres*, VII (November, 1932), p. 8

²“The Liturgy a School of Catholic Action,” *Orate Fratres*, VII (November, 1932), p. 8

Directed to the glorification of the Blessed Trinity through a participation in the life of the incarnate Son of God, the whole Christian life is essentially a mystery. And our growth in this life is achieved not through cleverly devised human means—such as projects, activities, posters, etc—but through the divinely established means of sacrifice, sacrament, and prayer. Our supernatural life is begun in the name of the Father, and of the Son, and of the Holy Ghost, whose trune life constitutes the basic mystery of our faith. It is sustained through the sacred mysteries of the altar. If lost, it is restored through the saving mystery of the Sacrament of Penance. For its maintenance and increase, Christ has provided the entire sacramental system. Faith enables us to believe in these mysteries; Hope leads us to depend upon God for the realization in eternity of the truths in which we have believed; Charity is the consummation, even in this life, of the union with God which the sacred mysteries effect.

It seems logical and inevitable, then, to conclude that our study of religion will be vital and practical when it is based upon the sacred liturgy of the Church. When this is universally done, what Catholics our young men and women will be! To conclude, I quote from Abbot Caronti: "Strong characters are necessary in our day; a virile piety without weakness, without superstition, without sentimentalism, and without human respect. In a paganizing century every one must repeat with ardor the defiance of the martyrs nourished by the Body and Blood of Christ: I am a Christian: *Christianus ego sum*. The liturgical life of the Church shows us how to arrive at such wholehearted proposals and actions."¹

¹DOM VIRGIL MICHEL, tr., *The Spirit of the Liturgy* (Collegeville, Minnesota, 1926), pp. III-IV.

EDUCATION OF THE WILL—ARE WE BUILDING CHARACTER IN OUR HIGH-SCHOOL STUDENTS?

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Intellectual culture has no necessary relation to purity or excellence of character. In the New Testament, appeals are constantly made to the heart and "to the spirit we are of" while allusions to the intellect are of very rare occurrence "A handful of good life," says George Herbert, "is a bushel full of learning." Not that learning is to be despised, but it must be allied to goodness. A man may be accomplished in art, literature, and science, and yet, in honesty, virtue, truthfulness, and the spirit of duty be entitled to take rank after many a poor and illiterate peasant.

Character is formed by a variety of minute circumstances, more or less under the regulation and control of the individual. Not a day passes without its discipline, whether good or evil. There is no act, however trivial, but has its train of consequences. Every action, every thought, every feeling, contributes to the education of the will, the temper, the habits, and understanding, and exercises an inevitable influence upon all the acts of our future life.

The mechanical law, that action and reaction are equal, holds true also in morals. Good deeds act and react on the doers of them, and so do evil. Not only so; they produce like effects by the influence of example, on those who are the subjects of them. But man is not the creature, so much as he is the creator of circumstances; and by the exercise of his free will he can direct his actions so that they shall be productive of good rather than evil. "Nothing can work me damage but myself," said Saint Bernard, "the harm that I sustain I carry about me; and I am never a real sufferer but by my own fault."

The best sort of character, however, cannot be formed without effort. There needs be the exercise of constant self-watchfulness, self-discipline, and self-control. The very effort to advance is inspiring and invigorating; and even though we may fall short of

it, we cannot fail to be improved by every honest effort made in an upward direction.

The Catholic Church has established private schools for the one purpose—to train youth to the highest standard of character, and will training. Burdening herself with a huge expenditure of money, she has built schools and trained teachers for these schools, in order to develop the noblest in the boy or girl; to make them large hearted and high motivated. Character in its highest form exhibits itself in the individual will acting energetically under the influence of religion, morality, and reason. The Catholic school is established for this purpose and she does it well. She chooses its way considerately; and pursues it steadfastly; esteeming duty above reputation, and the approval of conscience more than the world's praise. While respecting the personality of others, she preserves her own individuality and independence and has the courage to be morally honest, though it may be unpopular, trusting tranquilly to time and experience for recognition.

We all know that the principal end of education is the development of character. And we know too that without character-foundation, all other and future culture not only fails of its proper benefits, but becomes potentially evil and destructive. Character is the expression of the personality of a human being revealed in his conduct, and exhibited in those ethical traits that constitute his individuality as a man, and a member of society. There can be no efficient training of the will unless all the faculties are trained and cultivated. Man is fundamentally a rational being—that is part of his equipment as a living soul—so that reason is an indispensable factor in his normal conduct, and to reason he must think. The existence and purpose of the Catholic school is to build character and to educate the will. Are we as Catholic educators performing our duty effectively? The answer is simple. Undoubtedly we are. We recognize that there are many sins committed in the name of Education and Catholic education too. But we also recognize that there was a Judas in the school of Christ. How glaring stands out the one or few mistakes that are attributed to the Catholic teacher and attributed too without sufficient evidence. My own experience, nearly forty years in the classroom, teaches me that all faultfinding with teachers are

more than fifty per cent unwarranted. I repeat that the Catholic school and Catholic teachers are doing their duty and fulfilling the purpose of the Catholic schools admirably well. Their manner of living warrants that statement. Man cannot fulfill his personality without first recognizing his divine origin to the Almighty. By the study of religion and by the practice of it, the subsequent effort it has on character development is that the elements and faculties of man's nature will attain to a considerable degree of perfection.

The opening period of our schools is devoted to the study of religion which holds first place in the formation of character. There is much small talk about the high-school boy or girl losing faith. There is no doubt in my mind, and it should not perhaps be a matter of surprise, that the faith of the boy or the girl of high-school age is threatened. Both psychology and history supply us with proofs that the high-school period may become a time of doubt and insurrection. The young person is beginning to think for himself; he may think wrongly, and be led astray. Here is where the Catholic teacher exercises his influence to direct the youth's thoughts into right channels. The growing boy's passions are strong, his nature may be weak; he is growing into a conception of Self or probably becoming a separate individual but his self-confidence is as yet untried. To the undeveloped boy the problems of life seem impossibly difficult.

He is a worry to his parents who are at a loss to know what is best to do to avoid a catastrophe. The Catholic teacher in the classroom by his example and instruction, by kindness, by patience, and by persistence, yet mildness, in exacting the performance of duty, in exhorting to frequent the Sacraments of Penance and the Holy Eucharist, the only remedy to subject the will in a *suaviter in modo* manner and to form the troubled mind into a mild and reasonable creature. The study of the Life of Christ is an important means to form will and character. Boys are hero worshippers. They love the beautiful, the noble, and the true. They find their object of admiration in an athlete or in a person who is sympathetic, kind, and patient. These objects of love are a powerful influence of good provided they in turn are of the right stuff.

The study of literature is a powerful agency in the formation

of character. Noble ideals are instilled into the mind implanting truth and stirring emotion. The will is strongly influenced. Youth's reading must of necessity be directed, and the high-school youth must be encouraged to read such books that influence the best that is in him.

It is in the period of youth while the character is impressionable that the impulse to admire is the greatest. As we advance in life we crystallize into habit; and *Nil admirari* too often becomes our motto. The teachers encourage the youth to admire great characters while the nature is plastic and open to impressions, for if the good are not admired—as young men will have their heroes of some sort—most probably the great bad may be taken from their models. Good books, like the admiration of good men, lift the soul to higher things. The Catholic school does this. I have in mind the principal of one of our schools. The Brother in question recognized, as no one else did more fully the influence of personal example on the young. It was the great lever with which he worked in striving to elevate the character of his school. He made it his principal object, first to put a right spirit into the leading boys by attracting their good and noble feelings, and then to make them instrumental in propagating the same spirit among the rest by the influence of imitation, example, and admiration. He endeavored to make all feel that they were fellow workers with himself and sharers with him in the moral responsibility for the good government of the place. One of the first effects of this high-minded system of management was that it inspired the boys with strength and self-respect. The teacher of whom I relate was an example himself. He was an inspiration, as is that of every great teacher. In his presence, young men learned to respect themselves and out of the root of self-respect there grew up the many virtues, and training of the will. One young man said of him that he breathed the love of virtue into all the pupils. "To me," says another, "his lectures in the classroom were like the opening of the heavens. I felt that I had a soul. His noble views, unfolded in glorious sentences, elevated me into a higher world."

In our high schools the students are ever cultivated in the sense of self-respect, in the education of the habit of obedience, in the

development of the idea of duty. He is taught that the self-reliant, self-governing man is always under discipline, the more perfect the discipline, the higher will be his moral condition. If a growing youth is not trained in home nor school, but has been allowed to grow up untrained, untaught, undisciplined then woe to the society of which they are a part.

The study of Latin, Greek, history, and mathematics all are means to an end—the development of the will. Latin is the finest instrument ever offered for the education of the youthful intellect. It will strengthen the pupil's powers of differentiation and aids too in reaching exactness and clarity of expression. It strengthens the will, develops character; it provides the bones, the wires, and the direction for the framework into which the pupil is to breathe the bloom and vigor and beauty of the living soul.

In the Bible, praise is given, not to the strong man who "taketh a city" but to the stronger man who ruleth his own spirit." This stronger man is he who by discipline exercises a constant control over his thoughts, his speech, and his acts. Nine-tenths of the vicious desires that degrade society and which, when indulged, swell into crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discipline, self-respect, and self-control. By the watchful exercise of these virtues, purity of heart and mind become habitual, and character is built up in chastity, virtue, and temperance. This is the work of the Catholic high school, and we of the high school know that it is being accomplished. Without the moral discipline of the Catholic schools there will be no proper system and order in the regulation of the life. Upon it depends the cultivation of the sense of self-respect, the education of the habit of obedience, the development of the idea of duty. Every priest, Brother, and Sister in this hall today will subscribe to my statement that such is the daily training in our schools. If you cannot subscribe to it then you are not doing your duty as Catholic educators.

In the Catholic school the boy is not only taught but trained not to be impulsive, not to be spurred forward by each desire that in turn comes uppermost, but he is trained to be self-restrained and self-balanced—at least this is what we strive to accomplish. Only last week a teacher told me when we discussed

propensities and habits that they are as teachable as Latin and Greek while they are much more essential to happiness. We train the will in intellectual culture not primarily as a means towards a further end, but as an end in itself—the character development

Let us consider the subject of mathematics. It certainly gives the mind facility in reasoning and as a tool for developing character and necessarily the will, it is primarily intended to put our reasoning faculty at its best. History, social science, and the other studies of the curricula are likewise valuable in developing the best in our pupils.

But textbooks are only tools. Laboratories and libraries and other teaching equipment are valuable aids. It is the teacher that makes all this worth while. What the soul is to the body, what the thought is to the mind, so the teacher is to the school. A good teacher will find and devise good methods, and will employ them with discernment, dealing with each pupil as an individual son unlike any other that exists or has existed. His very presence commands attention, solicits interest, and suggests thought. He is alive and he awakens life. His pupils follow gladly in his lead, feeling that it is good to be where he is because the good teacher never loses sight of the vision of God in his charges.

The religious teacher must be first of all deeply religious; he must live in his daily life the principles of nobility, obedience to authority, to his rule of religion, he must love God intensely, and practice Charity. He must not be a habit-wearer but one who is really religious. If it be true of material things that they cannot yield what they do not possess how far more true is it of religious teachers. Imitation is given to us as a leading power in education; we must imitate our Divine Teacher in His love for souls; in His obscurity of life; in His mildness; and in His poverty of spirit. Then we are assured of success in the profession which we have taken up as our lifework. We cannot become pleasure seekers, lovers of ease, and slothful of habit.

It is a truism that the teacher is the model imitated, the creator of environment, and he must live in his daily life those qualities of moral beauty in order to develop character in others.

In conclusion, the religious teacher must be patient, kind, firm, and honest. He must be impartial; never fretful, nagging, abusive, nor should he use language other than that which becometh a gentleman. Youth is ever watchful, very critical. Should the youth observe too much of the human element, any weakness in his model he loses his balance, is apt to become scandalized and the harm then done to the whole fabric of the work of our Catholic system of education is irreparable.

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WHAT CAN BE DONE TO PREPARE FRESHMEN IN THE ESSENTIALS OF ARITHMETIC AND SYNTAX FOR FURTHER PROGRESS IN MATHEMATICS AND FOREIGN LANGUAGE?

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In discussing this question, we may assume that students entering the first year of high school are not adequately and uniformly prepared in the essentials of arithmetic and English grammar. This assumption is true even if we leave out of consideration those students, of whom there is always a fair number applying for admission to high school, who simply cannot learn even the minimum essentials. We may further assume that a thorough working knowledge of these essentials is absolutely necessary as a foundation for the mathematics taught in high school as well as for the study of foreign and modern languages. Any one who has either taught or supervised a first-year algebra or English class will be able to give abundant evidence of the truth of these statements.

If we try to analyze the reasons for this deficiency in fundamental preparation we find that the first cause seems to be a lack of clearly defined objectives in the elementary and grammar schools. Some one has defined a grammar school as a school whose primary function is the teaching of formal grammar. But a cursory view of grammar-school teaching makes it clear that formal grammar has long been abandoned in favor of literature courses, etc., with the result that students finish the eighth grade of grammar school having no understanding or appreciation of literature and being unfamiliar with the simplest rules of grammar and syntax. May the day soon return when formal grammar is restored to its time-honored place in every grade of the elementary and grammar school! A second reason for lack of uniform preparation is that the grammar-school curriculum is too varied, too crowded with distracting non-essentials, with what one of the Bishops called "vagaries." The absolutely necessary three 'R's' have been given

second and even last place, while art, drawing, vocal, gymnastics, dramatics, civic projects, vocational surveys, etc. force their attention as factors of prime importance on the pupils' minds.

Then too our grammar schools, like our secondary schools and colleges, are being affected by experiments of standardizing agencies. The experience of centuries has taught us that there is no substitute for the old-time course in arithmetic and grammar, and our schools, if they must experiment, should cling fast to these essentials, and experiment in other subjects where no irreparable harm can be done to the future progress of the child.

A fourth cause, all too common, and somewhat linked with the preceding one, is the method of teaching. The new way of teaching arithmetic and grammar is adopted in preference to the old; these subjects are made easy, delightful, pleasing, in fact a game, for the child; his imagination is appealed to, and the old stern discipline that comes from hard work is forgotten. Glance through one of our modern textbooks in arithmetic or grammar; is it any wonder that the simplest problem of mental arithmetic is a stumbling block to the child, and can you blame him for not being able to apply a simple rule of syntax?

Lastly, a bewildering variety of texts, and a consequent variety in terminology, particularly in English grammar, may be a cause for lack of fundamental preparation.

These are but some of the causes or reasons why so many students begin their high-school unprepared to take up the ordinary schedule of studies, particularly mathematics and languages offered in our secondary schools. There may be, and are, no doubt, many other causes, but the question before us is, "What can be done to prepare students thus handicapped?"

Naturally and logically, our first aim should be to remove the causes, as far as we can, and probably the most effective way of bringing about a desired change and an insistence on fundamentals would be to make our grammar schools conscious of definite entrance requirements for every high-school freshman. The process may be a slow one, but eventually the schools will do their utmost to cooperate and give their pupils every opportunity to derive the greatest benefit from their high-school course.

Secondly, entrance examinations should be required of all freshmen, regardless of the fact that they present a diploma from a grammar school and regardless of the grades they received in the eighth grade. This examination should include the whole field of grammar-school arithmetic and English grammar and fundamental syntax; the grades should be sent back to the grammar schools from which the students came, and the students divided into various sections of the freshman class according to the averages they merited. This method would bring about the effect mentioned above and at the same time give the first-year teacher valuable information concerning his pupils. A third way of meeting this difficulty of inadequate preparation is to devote the first year of high school to a thorough review of grammar and syntax. While having the desired effect of giving the students a working knowledge of grammar, such a system would necessarily delay or at least hinder progress in first-year Latin or a modern language. But, I believe, if it were adopted, much greater progress would be made in the later years of high school.

The only practical solution for solving the problem of a poor foundation in arithmetic seems to be to offer a two-year course in algebra to be taught in the freshman and sophomore years, leaving geometry for the third year. The advantage of such a course is that the teacher would find time to review arithmetical functions in his teaching of algebra, and at the same time would be able to cover the matter usually assigned for a two-year course in high-school algebra.

Fourthly, and probably the most effective and most efficient way of securing the proper preparation of students would be to introduce the junior high school. This question has been ably and clearly discussed by Father Leo J. Streck, Headmaster of the Covington Latin School—a Junior High School. We need merely refer you to his paper and hope for the day when the plan he outlines will be universally adopted.

Other suggestions are, to conduct scholarship examinations late in the school year, their purpose being to inform grammar schools of entrance requirements as well as to obtain necessary information regarding prospective students. And lastly to secure the

cooperation of grammar schools in preparation of students for high school. This could be accomplished by visiting the grammar schools, giving talks and lectures to students on the importance of a thorough knowledge of arithmetic and grammar, and as said before, by reporting the high-school grades to the grammar schools.

THE OBJECTIVE VALUE OF TEACHERS' MARKS

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In this paper on the objective value of marks we shall consider:

- (1) What marks are supposed to be, objectively.
- (2) Whether this end is realized or even approximated.
- (3) Suggestions for betterment

I

The prime purpose of marks, as I understand them, is to estimate the achievement of a student. This achievement is recorded in the percentages or symbols for the information of the student, parents, teachers, and for administrative purposes.

The secondary purpose of marks is to set up standards of achievement, to stimulate pupils to better effort, to fulfill college-entrance requirements, and to form a basis for scholastic awards.

There are other incidental purposes for giving marks, but these that have been mentioned are the main ones. It is interesting to note that all these purposes are objective; that is to say, the mark is supposed to register a definite measure of achievement on a predetermined and fixed scale or standard.

II

So much for the purpose of marks. But do high-school marks possess this actual objective value? Do they definitely and accurately measure achievement? It is doubtful whether they do for there is no universal standard by which the achievement of all high-school students may be measured. Many factors enter into the determination of marks and we have not developed uniformity in their evaluation. Some of these factors are the school itself, the administrative policy, the teacher, the student, and the methods used.

If we take our Catholic high-school educational system as a whole we find that the objective value of marks presents a wide

variation between different schools and between different localities. What would be considered the highest obtainable grade in one school might be regarded only as "fair" or "medium" achievement in another school; hence, we may have two different marks for identical achievement. Moreover, the administration policy may also affect marks by limiting the number of "failures" or "honor students" and by other restrictions.

The greatest subjective factor, however, is the teacher, for the actual mark given upon a report card is determined to a large degree by the individual teacher's standards, experience, and judgment. It is this subjective factor that so greatly affects marks. This is the vulnerable feature of our whole marking system. The likes and dislikes, the standards and hobbies, the reliable or capricious judgments of a teacher do affect the validity of marks—even when the teacher is giving his or her best effort and ability to the task. These are subjective elements and they are variable elements. They differ in the same teacher from time to time.

Take the novice teacher, for instance, meeting her first classes. Almost invariably such a teacher is overgenerous with high marks. Her theory is that these first high marks will encourage and stimulate the pupil. But she is quickly disillusioned. The average student responds in an entirely different manner than she expected. He accepts the high mark nonchalantly as a true objective measure of his achievement and immediately rests on his laurels.

Some older teachers mark consistently on a high level, others mark with equal regularity on a low level. Some are reluctant to give 'A's' and some are overgenerous with "failures." Even master teachers permit a number of factors such as general attitude, spirit of cooperation, etc. to enter into the final marks and these elements are difficult to define or classify.

I am not saying that these factors do not have a place in the final mark, but what I am stressing is the fact that they are subjective elements: that they are not applied with the same constancy or to the same degree by the individual teacher. Neither are they applied equally by all the teachers in the same school, or even by all the teachers in a given subject—say, English or history.

It must be recognized, also, that much subjectivity enters into marks through the methods used in determining grades. Some of these features affecting the grades are:

- (1) The type of test given.
- (2) The preparation of the test.
- (3) The method of scoring.
- (4) The system of marking.

All of these are capable of much subjective value depending upon the individual teacher; for instance, marks depend largely upon the type of test given to the student. In the essay-type test where a composition must be written in answer to a question, such as "Discuss the French Revolution," "Write 200 words on Technocracy," there is plenty of space for the subjective attitude of the teacher to be displayed. Every teacher who has labored through a stack of such papers can testify to this fact. This type of test is easy to prepare but difficult to correct.

On the other hand where objective tests are used such as the true-false; completion; multiple choice, etc. these tests offer less possibility for subjective factors to enter into the scoring. The reason for this is due to the fact that the answers expected are definite. This type test is easy to correct but difficult to prepare. It, however, in its present development does not provide a perfect means for measuring ability in thinking, in logical presentation, and in written expression; yet, on the whole, it certainly eliminates to a large extent the subjective element when testing, for factual knowledge is the purpose of the examination.

Again, the method of scoring enters into the problem of doing justice to the student's efforts. Are there predetermined standards of essential minimum requirements that must be met? What value, if any, is to be given to correct English, logical arrangement, clear thinking? Are we influenced in our ultimate score by the neat legible writing of Mary and the horrible scrawl of John? How much of all this enters subconsciously into our final blue pencil grade?

Over and above all these subjective possibilities there is another difficulty. What system of marking are we going to use? Shall it be a percentage system, 60, 70, 80, etc. or a symbol system,

A, B, C, etc., Excellent, Fair, etc. Here again we have a fine opportunity to exercise our subjective faculties, particularly in the percentage system but less so in a symbol system.

III

This very condensed outline presents what to my mind are some of the factors that affect the validity of marks. What would I substitute for the present system? I would rejoice to see a system universally adopted where the minimum requirements in every subject have been definitely and accurately specified. Then we could adopt two marks "complete" and "incomplete" showing that these minimum requirements have been or have not been met. There would be no "failures." A boy or girl would advance by subjects, not by grades. The student would continue algebra, for example, until the minimum requirements were met, irrespective of the time element. If these requirements were met rapidly then the successful students would continue beyond the minimum towards more perfect mastery of the subject, inspired not with the expectation of an "honor" grade but with the acquiring of knowledge.

I believe such a system is practical but many obstacles have to be overcome before it can be universally adopted; for instance, parents have become accustomed to figures or letters to indicate progress; colleges insist upon definite grades and class ranking, etc. It is too much to hope, at present, for a complete revision of our present system, but in the meanwhile much can be done with the present system towards that end.

I suggest the following practices as a constructive beginning:

- (1) That very definite minimum requirement standards be adopted for each subject taught in a school, retaining for the present the accepted code of grading; for instance, in freshman English, algebra, etc. these requirement standards will definitely specify what must be done, learnt, or covered in each semester before the lowest passing grade will be given. These minimum requirements made available to the student would provide the student with a fairly accurate objective guide for plan-

ning his work and provide the teachers a standard for distributing the marks

- (2) If these minimum requirements are set up and the student realizes that they must be met before he can advance, then, the next step for the teacher is more careful preparation of daily class work according to these standards and more accurate examinations to obtain a truer index of the achievement and advancement of the student.
- (3) This more accurate testing can be aided materially by the introduction of objective tests wherever possible to replace the essay-type test. I say "wherever possible" because in some subjects writing or composition, is essential, as, for instance, in English. The objective test does not train in expression, fluency, or logical arrangement. It does not develop the imagination or encourage original thought, but it does test subject-matter and factual knowledge. The objective-type test can be used to advantage in practically all high-school subjects including even some phases of the English course, such as grammatical construction and language usage.
- (4) As these practices are adopted, there must follow more supervision of tests by the administration and more interchange of examination forms and of the results obtained between teachers who are teaching the same subject, such as general science, geometry, etc.
- (5) The accuracy of these results must be checked by a wider and more intelligent use of the normal curve both by teachers and the administration. The normal curve offers a somewhat definite measure or guide or indicator to show what degree individual classes and the school as a whole resemble average group progress. This comparison will be illuminative as to whether or not subjective elements, personality, prejudice, extraneous matters, or even poor teaching is entering into the final marks.
- (6) Another help is the setting up of definite descriptive standards of marks; that is, the defining of the qualities of an "A," "B," etc. student in terms of expectation and

achievement. These determinations should be printed or mimeographed and made available to the students so that the students may know objectively what is expected of them and what they must accomplish to secure a definite grade. This method has the advantage of giving the students a definite aim or objective and it eliminates to this extent the subjectivity of the teacher

Such descriptive standards have been developed by a number of educators and may be found in standard educational works; for instance, Edmonson in his work "Secondary-School Administration" gives these descriptive standards as worked out in certain high schools in Connecticut and Massachusetts. The one used in our own school is a modification of the plan proposed by Professor B. J. Horton of De Paul University, Chicago, Ill.

No extravagant claims are made as to the effectiveness of this descriptive system but it has at least one advantage. It does present to the student a definite objective standard of what is expected of him and what he must accomplish to secure a certain grade or mark.

I believe that through the development and use of these and other methods which might be suggested we can more accurately measure the objective achievement of students and more closely unify the general achievement standards throughout our educational system. These are ends worthy of our combined efforts. However, these ends must not be overemphasized. They have their proper place in our schools but the acquiring of factual knowledge and the accurate measuring of it are not the only or the most important parts of our Catholic educational system.

We must constantly keep our main objective in view. We are engaged in the great work of instructing, inspiring, and developing boys and girls to live their lives at present and throughout their coming years in keeping with our Catholic ideals of personal duty and of service to God, to country, and to fellow men. This is our main purpose. The objective value of the teachers' marks is important only as it helps towards that end.

THE NEED OF SCHOLASTIC STANDARDIZATION AMONG OUR CATHOLIC SCHOOLS

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Standards, standardized, and standardization are words that seem to fit particularly well into educational discourses, writings, and anything that may have a connection with educational affairs. Our meetings are no exception to this general rule. In fact a paper read here seems out of place without these familiar terms which seem to thrill us all even if we do not stop to get their signification. The subject of my paper as given on the program proves that I am orthodox to that extent at least, even if the rest should prove to be heterodox. I say this because I realize that I am entering into a hitherto unexplored region. I believe it is the first time any one has presented a paper in our Department touching on the subject of standardization. However, it has been talked of by small groups both at our conventions and elsewhere and yet I find little literature on the subject which may help upon the uncharted sea towards which I steer my prow. Brother George, F.S.C., of Brooklyn, N. Y., at our last meeting, gave us a very instructive paper on "The Value of Standard Tests." It deserves the serious study of all who are properly interested in the improvement of their students. For years the College Department of our Association had a committee working energetically on the standardization of our colleges. That Committee is now known as the Committee on the Accrediting of Colleges. The Report of the Proceedings of our Meeting in 1932 at Cincinnati shows that the members are doing excellent work along the lines for which they were appointed. To attempt any similar work in our Department seems a remote possibility to the writer of this paper.

The secondary school in any system is, as the name indicates, a subservient institution having but little autonomy. Its function is determined by the higher institutions of learning, by the State, and by other accrediting agencies. The high school has had a most remarkable growth and development since the beginning of the

present century. According to the report of the Federal Commissioner of Education for 1899-1900 there were only 6,005 public and 1,973 private, a total of 7,978 high schools in the United States. The total enrollment of all was 630,048, which was four per cent of the total school enrollment. They were located in urban communities and were attended by a homogeneous student body whose parents were in a preferred economic, vocational, or social position. The almost universal plan was a four-year high school following the completion of eight grades of elementary work. The end of the eighth grade marked a heavy mortality in the number of pupils because most of our people were convinced that the high school was intended for pupils of exceptional ability to prepare them through an academic program of studies to become leaders in the higher fields of human endeavor. Those schools were successful if they eliminated all who were not intellectually superior and gave to the select few the preparation which fitted them to reach high grades when they entered college. Extra-curricular activities had no place in the school program. Even the boys' athletics were usually carried on without school supervision.

In 1930, we find the number of high schools had increased to 22,534 public, 2,760 private, a total of 25,294 in the United States with an enrollment of 4,454,723 boys and girls, or twenty per cent of the total elementary and secondary enrollment. The secondary school is no longer exclusively urban. It is to be found in all communities. The student body is drawn from every social and economic level. The curriculum is psychologically organized offering a variety of subjects and activities. The teachers are specially trained for their profession, and the school is judged to be successful only in as far as it discovers and makes accessible to the students the particular activities which meet their present needs, making adequate provisions for their social progress. Statistics are not available to show the growth of our Catholic schools since 1900, but from the Directory of Catholic Colleges and Schools (1933) we glean that in 1915 the number of Catholic High Schools in this country was 1,267, with 2,505 teachers and 74,538 students. In 1930, the number of schools had increased to 2,123 with 14,307 teachers and 241,869 students. The increase in students in 1930 was

224 5 per cent over the number of students in 1915. The increase since 1930 is evidently greater than in the fifteen years previous.

At a meeting of the Educational Committee of the National Catholic Welfare Conference, held in Washington in December, 1922, the late Archbishop Dowling, Chairman of the Committee at the time, raised the question: "In view of the ever-increasing expense of our school system, how long can our people continue to maintain our schools?" A purely speculative discussion followed but no solution of the problem was found. However, nearly all agreed that the expense was fast approaching an almost insupportable burden and that in time there would probably be a vigorous reaction.

At the present day many public-school districts throughout the country are bankrupt and teachers have taught months without pay. In some instances there is no money in sight to guarantee future payment. Our Catholic schools are more fortunate in financial matters due to the small salaries paid to religious teachers; yet our Catholic high schools cause some expense and this expense must be met. Dr. Francis M. Crowley, while Director of the National Catholic Welfare Conference Bureau of Education, gave us a monograph on the Rapid Development of Catholic High Schools in which he states that "For central Catholic high schools the per capita cost is approximately \$40.00 per year." At that rate the cost of caring for our total high-school enrollment in 1930 would be \$9,674,760. Here again the question naturally arises, how long can we carry on? Rev. Carl J. Ryan, Ph.D., in 1927, gave us the result of a survey he made of sixteen Catholic central high schools in different cities throughout the country. He found the cost per student to be \$40.00 a year, while in the public schools of the same cities the cost per student was \$129.00. The difference he finds to be principally due to the small salaries paid to the Sisters and Brothers in Catholic schools. In all parts of the country thousands of the wage earners in our Catholic families are unable to contribute to the educational budget because of unemployment. Pastors and bishops are suffering from the heavy burden of our high schools and hoping almost against hope for some relief and still asking, how long can we carry on? It is my firm conviction that our Catholic people will never shirk their duty of giving their

children an education under religious influence as long as our schools serve the purpose for which they have been established. Let the education dispensed in our Catholic high schools equal or excel in quality that given in the best public schools and our Catholic people will have such faith in our work that they will make any sacrifice to do their part in the great work of Catholic education in all grades of schools.

Here our discussion leads us back to the subject of this paper. When I began the study of this problem preliminary to writing the paper I conferred with some persons actively engaged in our work. Usually I was asked: "What shall we standardize?" "Shall we standardize our buildings?" The remark made by Garfield concerning Mark Hopkins can be equally well applied to our schools and teachers of today. Our buildings need not be of the most artistic design with beautiful lawns and a spacious campus. Nor does the equipment need be of the most expensive type. These things with a palatial auditorium and a fully equipped gymnasium in themselves have educational values, but they may become obstacles to the work of education when we resort to the extremes. Here I will add that there is a possibility of our going too far in our gymnasium work and outdoor athletics. Sometimes students are either encouraged or compelled to remain after the regular class hours for athletics when an early return to their homes might be more profitable to the family of which they are more an integral part than they are of the school. If we are to standardize our school buildings a well-known mail-order house will be of great help to those wishing to shop with them. A building does not make the school. The teacher does.

Again I was asked: "Shall we standardize the curriculum?" In his survey of the Central Catholic high school, Doctor Ryan says: "One of the important problems with Central Catholic high schools is to determine the course to be offered. Unless the curriculum meets the need of the public it will to some extent be a failure." The statement is axiomatic to any thinking person. We must never lose sight of the fact that the school is for the student. Yet the course of study that meets the needs of the boys and girls in one city may not serve so well in another city. Again there are in all communities some students who cannot grasp

certain studies. The state laws require such to continue in school until they reach a certain age and the Catholic high school should have courses to interest them or they will become mentally nauseated with the intellectual menu served to them. It may be impossible to provide courses for each individual but an effort should be made to present such courses as will be profitable to most of the students. On their leaving the high school all of our students will not enter college but many of them will. The colleges set up certain standards or fixed requirements for admission. The State also sets up certain standards or credits for high-school work completed in course. Considering these elements which affect the courses we must admit that the standardizing of Catholic high-school curricula is not a real problem for us.

One subject in the curriculum that we can work on is the course in religion. Our schools exist for the sole purpose of giving to our students a practical knowledge of this all-important subject. We sometimes marvel at the large sums expended by our separated brethren for the dissemination of their religious beliefs forgetting that our Catholic people contribute even more lavishly for the spread of real religion among our children. In most of our Catholic secondary schools five periods a week are assigned for religious instruction. In a survey made by Notre Dame University it was found that out of seventy schools, sixteen had religion only twice a week. Some of the schools surveyed give credit towards graduation for the course in religion. From Doctor Ryan's survey we learn that he found fourteen out of thirty-six schools gave no credit, while seven schools did not reply to the question. The Board of Regents of the State of New York accepts such credits. A few of our colleges including those in the State of Indiana recognize credits given for courses in religion. This condition of giving no academic credits for religion must have an injurious effect on the minds of our high-school students. I find no information to show us how or on what they base the credits for religion. If they are based simply on a knowledge of the text used we cannot honestly count that as practical religion. Christ himself said: "Not every one that saith: Lord, Lord, shall enter the Kingdom of Heaven but he that doth the will of My father he shall enter into the Kingdom of Heaven." Here I believe is one

place where we may begin to standardize. We have no external agencies to contend with. The problem is our own and we are free as to our solution of it. At our last Convention there was appointed a standing committee of seven members to make a survey of our work in religion. I trust they will continue their work until we have arrived at some definite solution.

In many states in the Union it is now necessary that a candidate for a teaching position in the accredited secondary schools must have completed a liberal arts-college course including certain educational subjects among them practice teaching under supervision. In the Encyclical on the Christian Education of Youth—His Holiness says: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church of which these are the children of predilection; and who have therefore sincerely at heart the true good of the family and the country."

It is evident from this that the opinion of the Holy Father is in harmony with the regulations of the states in regard to teachers being prepared for their work. Rarely have we heard of any teachers, members of the clergy or of religious congregations, lacking the necessary preparation for their work. In Doctor Ryan's survey he found that in the schools which furnished information there were 507 teachers of whom fifty-six per cent held at least a bachelor's degree, and many of the other teachers were working for their degree. Now we know that a degree does not insure the success as a teacher the person who holds it. However, it is a proof that the teacher brings a certain amount of preparation to the work.

Shall we set up standards as to the qualifications demanded of our high-school teachers? Under present conditions little need be done concerning our religious teachers. Making teaching their life profession they bring to their work all the qualities mentioned in the Encyclical of His Holiness. In some schools young men or young women are engaged as teachers

while they devote the latter part of the day and evening to preparing for some other profession. Such persons may be conscientious in their work for the school, but the day is not long enough to afford them time to prepare their class work after they teach four or five periods a day and spend several hours in pursuit of a degree in law, medicine, or any other profession. For them teaching is but a stepping stone. They will lack the motives which stimulate those Religious who are devoting their lives to the teaching profession, and lacking the motive their work may not always be of such a standard as is desirable

From my serious study of this problem I am convinced that in our courses of study, our system of credits, texts used, length of periods and such, we can do little towards setting up standards of our own. We are practically compelled to use the material at hand and adjust it to our needs and to the best advantage of our students. Standardization does not always make for progress. The Pharisees of old rigidly standardized their teachings but they drew down the condemnation of the divine Teacher Who came to do the will of His Father. All of us have had experience which shows that the young man or young woman who receives the medal for Christian Doctrine in the high school is not always the best in the practice of religion.

We have come to the time when some standardization should be done among the secondary schools in our system. We must, however, proceed cautiously. Let us leave the problem of the religion course to the committee already appointed. For the rest let us bear in mind that in any system of education the vital element is quality. Let us standardize the quality of our work, because after all that is what counts. Buildings and equipment mean much, courses of study and systems of credits are of great importance, but well-trained teachers make, as it were, the vital spark in any school. Even the vital spark may fail to function and it will unless our teachers are filled with a laudable ambition to make their work superior, not because of its value in academic credits but on account of the excellence of its quality.

TRAINING BOYS AND GIRLS FOR FUTURE SOCIAL LIFE

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A room, a pupil, and a teacher do not necessarily constitute a school. In our day it should be conceived as a social laboratory in which, both formally and informally, youth may develop right and wholesome attitudes toward social life. It must afford each student an "out-of-class" activity. The classroom alone does not impart all the training necessary for worthy membership in ordered society. The individual must be given sponsorship and guidance of such type that he will learn to adjust himself to the varying situations as they arise. In other words, his training must be such that it will effect a transfer in his later years.

In the subject to be discussed I think it proper to call attention to the fact that considerably more thought is being given today to the social training of youth through activity, than in former years. This may or may not be good but it does not dispel the problem. On the contrary, it stands as a perplexing challenge to the educational program in our secondary system. To deny it would be to play the ostrich game of putting our heads in the sand to escape the enemy.

There may be some virtue in the method. At any rate it has caused us to halt on the way of consideration and to ponder the wisdom of further disregarding the problem. The coterie of alibis which we have developed does not look so well in the category of Catholic education. It appears presumptuous to waive the question aside with the trite word, "that belongs to the parish"; "we haven't time"; "it encroaches upon our order too much"; "it doesn't belong to our work."

To my mind every important school problem deserves serious thought. The administrator who believes that there is no reason to become concerned is making a sad mistake. To develop our youth and to create in them proper social attitudes is our duty. Where failure has marked us in this phase of training, may not the fault lie in our own attitude and administration? Or perhaps

in aping the extensive programs of other systems we have lost track of our own aims and purposes. But in either event, I am sure none of us is entirely satisfied with our own efforts. We know that generally we are not actually doing all that can be done.

Our work as builders of youth will be evaluated by our ability to construct manly and womanly personalities out of the raw material given into our hands. It would be a waste of time if we neglected that point. As teachers with a common Catholic purpose we are mindful continually of the import of Tennyson's words that "self-reverence, self-knowledge, and self-control—these three alone lead life to sovereign power" But we must also remember that personality is clothed in poise, address and manner, leadership and integrity.

The fact is, many students have fine characters but poor personalities. It was recently said of a ditch digger that he had a very splendid character but he lacked the personality to raise him out of the ditch. Likewise, I am sure, we have all watched with no little concern the embarrassing awkwardness of boys and girls in social groups where the absence of poise marked them as failures. But is the fault all theirs? Does it not strike you that we too may have blundered?

We may attempt to justify our indifference by placing the responsibility upon the home or parish, but in the final analysis, the school should be a leading agent in making the training effective. We hold the formative wax of adolescence within our own grasp to mould and to fashion into cultured ladies and gentlemen of society. By this I do not mean that all of our Catholic high schools should be "finishing schools." That phase of educational work is well cared for by those specializing in that particular field. Nor do I mean to minimize the excellent efforts of some of our schools today. But I do believe that we must look more definitely to the individual. From sad experience we have learned the futility of trying to mould Cardinal Newman's "gentleman" out of "Penrod or Sam" in a single day. The process must be continuous.

My own conviction is that in these times of widespread social emphasis, the element of chance is too predominant in social training. Sinister forces are continually permitted to wedge their

way into social order to the spiritual danger of our youth. It is a problem not easily solved. It demands a middle course between three great factors, the parent attitude, the student attitude, and the school attitude. We may sin by being either too lax or too rigoristic. In either event there is a direct and lasting influence upon the life of every student.

The growing slackness in the "parent attitude" has seriously complicated the problem of training our youth for future social life. It savors too much of the non-interest. Parents seem to have lost sight of their duty. In fact, a large percentage practically abandons all supervision after the freshman year. Boys and girls are allowed to come and go without question, and we know that the "selective process" of a student's social life is not always the best. There is usually something wrong with the unreported friend or social. As long as this situation prevails we must provide a remedy.

Students are quick to detect the weaknesses and faults of both parent and school. If we are to change their social attitude we must, therefore, bring about wholesome home and parent attitudes. Our boys and girls must be brought to realize that there is nothing objectionable in clean pleasures but they must be taught too that there are two standards, Catholic and pagan. It is folly to give them any other impression. And yet all too frequently this is just what is happening. They would rather go to an unsupervised public place than to one under Catholic auspices and supervision.

Now let us turn to the school. Of course the demands of the classrooms and administration are such that not much time has been devoted to social training. On the other hand, some educators have committed themselves to the ridiculous statement that it does not belong to their work. Yet in the Encyclical on the Christian Education of Youth, Our Holy Father, Pius XI tells us that "it is the inalienable right as well as the indispensable duty of the Church to watch over the entire education of her children in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in as far as religion and morality are concerned."

Every normal being wants social contacts, and he must know that the Church does not frown upon them if they are proper. Unfortunately many school administrators disapprove of social activities and yet they spend considerable time denouncing the evils of mixed marriages and of the public dance. In fact, there is often too much "wet-blanketing."

Let us give our Catholic boys and girls an opportunity to get together not only in Church but also in social life. As one administrator said: "It does more to solve the mixed-marriage problem than preaching." It is impossible for us to do this by "hit-and-miss" methods, especially if we miss more often than we hit.

I, therefore, propose as worthy of earnest consideration a distinct program of social activities in our Catholic high schools, not a top-heavy program, but one of sane-balanced moderation. In addition, I suggest that such activities be controlled by a committee of faculty advisers which may or may not include student members.

I further recommend that these functions be matinee affairs, allowing perhaps a single evening social during the year; for example, the Junior-Senior Reception. The good name of our Catholic schools is such that we cannot afford to jeopardize our standing by gambling with the odds of fate incurred through evening socials.

It is further apparent that every function should be properly chaperoned. The matinee eases the problem but it certainly does not lessen the responsibility. To my mind, not prudes, but interested and understanding parents should be invited to assist in chaperoning.

The type and frequency of social activity should be regulated by the committee. The community and general conditions naturally are determining factors to be considered.

Following these proposals we believe it necessary to make further suggestions. In this matter of social training we must keep before us the importance of social adaptability, leadership, and integrity which pertain directly to the individual personality.

It is our sacred duty to turn out boys and girls possessing social *finesse*. They must know how to adjust themselves to their surroundings so as not to appear awkward, peculiar, or eccentric.

If they lack such social adaptability and are not capable of fitting properly into their environment, then our training has failed.

I, therefore, propose that we devote some time to teach them the rudiments of etiquette, proper nomenclature, suave deportment, and courtly bearing. We must develop social poise remembering that the highest social accomplishment is to be able to detect the fine characteristics of those whom we meet and share with them the beauties and grace of our own personality. To educate them in the fundamentals of courtesy and consideration for others is worth while. These fine attributes belong to no one class or race, they are a common heritage.

In a folder which I have before me announcing scholarship to be awarded by a well-known state university one of the first requisites relate to personality. "Qualities of manhood, force of character, and leadership" are put above all else. This is particularly significant coming from a non-religious institution. It indicates that our social forces must be leaders of the highest personality. In the words of an unknown author, "The leader steps above the usual levels and sees beyond the common limits."

Mere veneer is like beauty—"skin-deep." In all phases of life society demands integrity of character. Every student must be impressed with the fact that the natural virtues are indispensable even in social contact—honesty, loyalty, reliability, faithfulness, and trustworthiness.

It may seem rather imprudent to make these suggestions, but are we actually trying to solve this problem or are we closing our eyes and ears to its importance. Of course not every one will agree with the proposed plan. However, in the training of our youth, the place of our boys and girls in future social life depends in no small measure upon the training which they will receive in our Catholic high schools. It is a problem deserving of deep study and insight and not thoughtless and blind direction. The social standards of the school are reflected definitely in the lives of the students educated there.

To determine the present status of this problem in the United States, a survey was made in May, 1933. The results of this survey, which follow, are based on data obtained from some of the representative Catholic high schools in 37 different states.

This cross section of thought may help to shed some light on the importance of this subject and it may aid us, too, in the formation of a definite social program. At least it is evident that many of our school authorities recognize its need.

Of the total number of schools replying, 63.3 per cent have a definite social-activity program, while the remaining 36.7 per cent admit no program whatsoever.

These programs are regulated in various ways. The principal has complete control in 28 per cent of the total reporting; a faculty committee in 54 per cent; the students in 18 per cent.

The number of socials permitted during the year provides a most interesting study: 9.0 per cent do not permit any social activity; 10.0 per cent only one function; 4.0 per cent, two; 4.5 per cent, three; 15.5 per cent, four; 3.0 per cent, five; 15.0 per cent, six; 4.4 per cent, seven; 1.6 per cent, eight; 5.0 per cent, nine; 5.2 per cent, ten; and finally, the remaining 32.8 per cent hold more than ten functions.

When are these socials held? According to the replies, 24.0 per cent of the schools hold them in the afternoon; 61.0 per cent in the evening; 15.0 per cent either in the afternoon or evening.

The type of social varies: 67.6 per cent feature dancing, the remaining 32.4 per cent is divided between cards and parties of different kinds.

In the matter of social adaptability, 40.0 per cent considered "the ability to make and hold friends" as most important. On the matter of leadership, 43.0 per cent indicated the "ability to inspire confidence" of greatest significance. But in the problem of integrity, the replies were most unusual: 30.0 per cent signified "trustworthiness" most essential, 31.0 per cent, "reliability," 31.0 per cent, "honesty." The remaining 8.0 per cent divided its attention between "faithfulness" and "loyalty."

To confirm our stand on this question of social training I wish to include the following statements made by school authorities. This is what they said in reply to the question, "Why are these socials worth while?"

Desire for social activities is satisfied under proper supervision.

They bring Catholic boys and girls together and train them in social usage.

They foster a homelike atmosphere and develop worthwhile friendships among their own group.

They enable the students to meet in school for social affairs. If the students do not have some socials provided for them, they will seek them elsewhere.

Because under proper supervision, many friendships are formed at these socials which are worth while later on.

Develop social qualities.

It helps solve the mixed-marriage problem better than preaching does it.

They make for social adaptability and develop qualities for leadership.

Afford opportunities for social contacts.

They give correct views on future social activities.

In answer to the question, "Do they provide any transfer in later social life," these interesting replies were made:

Good social habits may be formed.

A boy who learns how to conduct himself as a gentleman at a school dance will probably act as a gentleman in later life.

They inculcate into the adolescent mind a desire for clean and worthwhile associations.

They will be at ease when they enter the social world.

Develops reliability and loyalty.

They train for the future.

They will help form friendships with Catholics.

They will have acquired an appreciation for social affairs which do not savor of the public.

By establishing an ideal, and by proving that one may have a good time and still be good.

Many of the best Catholic marriages resulted from school-day friendships.

By development of social sense.

HIGH-SCHOOL JOURNALISM AND STUDENT PUBLICATIONS

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Any lengthy effort to comment upon the importance of journalism in our modern world would be a waste of space and time. We have long since recognized such importance; hence its place on the program of this Convention.

In the first part of this paper, I shall treat high-school journalism as a curricular activity; in the second part, as an extra-curricular activity.

PART I

In a few large high schools, journalism is offered as a course in the English department. In many more schools, there are small classes of journalism open to students working on school publications. Thus from an extra-curricular activity regarded with skepticism by school executives, journalism has progressed to one of the most valuable composition courses in the high-school curriculum.

Such a course requires an instructor trained in commercial journalism and high-school journalism. The course should be given merely as a form of composition, not as a certified path to a journalistic job after school days. Many of the thoughts recently presented by George N. Schuster on "Education and Journalism," in *The Catholic Educational Review*, could be adapted with reference to the high school. He thinks that "trying to append journalism to high-school or college instruction does no harm if the students are made to understand that they are playing a game, the ultimate purpose of which is to help cure them of addiction to 'ain't.'" Again he points out that one who thinks that high-school or college journalism is a guarantee for employment "must be labeled as a pathetic case and the teacher who encouraged him to take that view is a gigantic chump."

Where there are no full-time courses in journalism, we find

that no study of high-school English is complete unless a part of the text is given over to types of journalistic writings. In fact, even down in the elementary grades at least one lesson should be devoted to the study of newspapers and magazines.

Newspapers and magazines should be used in composition courses for purposes of illustration. Our high-school students need training in the reading of newspapers and periodicals. Secular papers and magazines should be considered, but, above all, the diocesan newspaper and Catholic periodicals should be utilized in the English courses of our high schools. If it is financially possible to have all the members of the class subscribe to a Catholic publication, do so. Perhaps it would be better to use the class funds to send in single subscriptions to several different publications. These various single copies could be placed on the bulletin board and used in English and other classes.

The April meeting of the Superintendents' Section of the N. C. E. A. brought to our attention the reciprocal relations between Catholic education and the Catholic press. Surely then, Catholic publications will fit into the educational programs of our Catholic high schools. Once a year, the Catholic high schools could conduct in the school library or elsewhere an attractive little exhibit of Catholic periodical literature. Thus shall the interests of the Catholic press and Catholic education be promoted.

Those students who evidence a slant for journalism should be trained for and then fitted into the service of the secular papers and magazines. The many Catholics in the Fourth Estate of the passing years have done much good; their places must be filled; their number, augmented.

Of greater importance, however, is the work of steering our young Catholic writers toward the field of the Catholic newspaper and magazine. Let them understand that the Catholic press can place them as successful writers, and that they have a mission to place the Catholic press ever forward on the road of progress. The teachers of English should assist the promising writers in making the necessary contacts with the diocesan paper and the Catholic periodicals. In the past, much talent has gone astray because there was no helpful guide to direct it into the noble fraternity of Catholic writers.

PART II

In this part, I will consider the works of high-school journalism that are generally listed as extra-curricular activities. They embrace the four types of high-school publications: the newspaper, the magazine, the handbook, and the yearbook.

Rather than rewrite the printed material that already fully covers this field, let us merely direct our attention to it. The many books on extra-curricular activities contain several chapters on school publications. There, the facts and problems concerning their organization, material, make-up, financing, and distribution are treated in an exhaustive manner. This information should be brought up to date by periodical reading on the subject, guided, of course, by the many entries in the *Education Index*. No faculty adviser should undertake the direction of a school publication without doing this reading and subscribing to *The Scholastic Editor*, *School Press Review*, or *Catholic School Editor*. Those faculty advisers who have not yet read such material should interrupt their activities, do this reading, and then proceed. No amount of enthusiasm can be a substitute for such knowledge.

According to the specimens we may examine, we find that the distinct functions of school publications are considerably obscured in the minds of staff, advisers, and contributors. Often the newspaper carries magazine material; the magazine handles news; the yearbook is padded with both. The function of the newspaper is to publish news; the yearbook, to record history; the handbook, to supply information; the magazine, to present literary efforts.

The larger high schools will have the four publications. Others will find it possible to handle only one or two. Where there is an alternative between a newspaper and a magazine, the newspaper is usually the choice. Unfortunately, some high schools have not one publication; this is negligence. The newspaper may be but a typewritten page placed on the bulletin board; the magazine, a story and an essay. It should be a good page or a good story. Where there is desire and interest, ways and means will be found.

Satisfactory arrangements should be made by the school authorities with Catholic and secular papers for the insertion of

news items covering school events. Under the supervision of a faculty adviser, students may be trained to prepare such write-ups. The use of these valuable news channels should not be neglected.

Many teachers of English have found the typed or mimeographed class paper or magazine very effective in their work. By such projects, many writers are discovered and trained for service on the school newspaper and magazine.

In many schools there is need for a handbook. Such a publication is very useful for first-year students. It hastens their incorporation into the student body. As the years pass on, it must ever be the work of reference even until the day of graduation.

At this time, when economy and retrenchment are pass-words, we feel that there is some cause for censure of those publications that are too ornate. If the financial possibilities are exceptional and no student is unduly embarrassed, then, by all means, let the school produce the best work of the printing craft. But some yearbooks involve financial risks. It is suggested not to place emphasis on elaborate schemes, but insist on simple and dignified forms of publication.

It is altogether proper to stress the fact that Catholic and non-Catholic readers expect Catholic scholastic publications to give evidence of their Catholicity. The Catholic-school press should be a vital sector of Catholic Action. The newspaper must carry news of the religious events in the school. The magazine should feature Catholic subjects and treat of other topics in the Catholic spirit. The handbook should give information about the religious life of the school. The yearbook can chronicle religious affairs and note those students who have entered the priesthood or the religious life.

Anything contrary to Catholic standards should be rejected from Catholic high-school publications. Like every Catholic journal, these publications are thus limited in scope. Many stories, jokes, essays, and articles are utterly out of place here. On the other hand, senseless Puritanical prudishness will cause harmful reactions. Some think that in many cases the lines have been drawn too tight. Of course, it does not mean that a Catholic high-school magazine should be made into a prayerbook.

Finally, I believe the membership of the Catholic School Press Association should be increased. The advantages of membership need no mention. Perhaps, regional divisions would arouse more interest and make it possible to hold annual meetings and contests. It is hoped that ten years hence we may marvel at the growth and fruits of the Catholic School Press Association.

CATHOLIC VOCATIONAL- COUNSEL CONFERENCE

PAPERS

EDUCATION, LIFE GUIDANCE, AND SOCIAL JUSTICE

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The three divisions of this topic contain much in common; in fact, in the Catholic concept, they are intimately related and in a measure by the relationship of cause and effect. The inspired writer gave to these a common purpose, when he transcribed the words of Jesus: "Seek ye first the Kingdom of God and His justice, and all things else will be added unto you."

In the divine plan, justice is so supreme that Jesus makes its observance synonymous with the attainment of His Kingdom itself, so that the seekers after His kingdom must, at the same time, be observers of the laws of His justice. No man is prepared to give every one else his due, who is not disposed to give God His due, no more than in charity can the creature love his neighbor as himself, who does not love God above all things. Every disorder in life has a religious origin, and unless there is a revival of the spirit through religion, continued and worse disorder is bound to ensue.

Justice as well as charity in God's plan are the giving of self in the union of the mystical body of Christ, which is His Kingdom on earth, and which, glorified, will be His Kingdom in heaven. Even justice to God is thus a social entity and process. In its being, it is union, and in its process, it is a becoming more united. Social justice has for its objective such thought and conduct in all the affairs of men, as will guide and lead them in the affairs of life and in death unto the consummate union of the mystical body. It is the pattern of all life and living.

Life guidance in its ultimate end and purpose is related to justice, because its aim is to direct and aid in the true realization of all other efforts and purposes in life. If justice is not attained, then life itself has failed, no matter what the material and worldly successes may have been

Education in its broader aspects makes the creature responsive to such guidance and such justice. It develops the power in him to look ahead and to discern the consequences of his acts. This concept of the nature of guidance should free its antagonists of the notion that it is a mechanical process. If a program of guidance could only make one generation of children conscious of their need of continuous help in fashioning the cultural and moral patterns of behavior, civilization itself would take on a different type and a more wholesome one, of religious culture. Even the sacraments would then be received and administered with a motivation and process, which would remove the undue emphasis on the negative and canonical aspects, and would again make them truly and effectively the constructive instruments of positive sanctification and progress towards the realization of a happy destiny.

Without the right kind of education, the creature would have only an obscured and confused notion of the way in life, and a blurred conception of the end purpose of any way. Children would go into the world without the necessary disciplines to use their freedom with benefit to themselves and society, and to safeguard themselves against the weaknesses of human nature. No matter how excellent the education may be in other respects, if it does not contain those elements of right and positive guidance, which will incline and direct the creature to certain justice, it is weak, fallible, and imperfect, at best in those respects.

God is thus the efficient, His justice and glory the final, the creature the material, and Christian education and guidance the formal causes in the problem and process of the larger fulfillments of the creature. Teachers may be conceived as the instrumental causes and agents, through whom God works to secure the best results through the harmonious concurrence of all these causes. In this concept of education, parents, priests, Sisters, and enviroinal forces are thought of as the teachers.

In a very human way, education, guidance, and justice have been narrowed down, so that too generally they all mean less to the teacher and the creature, than has been here outlined. Education in this narrowed form means the training, under modern circumstances, of the ability to acquire the mere human needs, which are usually listed as food, clothing, fuel, shelter, tools, playthings, with the luxuries that may be added to these. While these must always be in the primary interests of educators and their charges, still the fuller meaning of education comprehends besides the making of a living, living itself, its ends and purposes, and all of its many qualifications and modifications.

Even in the process of equipping each generation with those skills and cultivated abilities to make a living, is the child thought of as an abstract entity or a mental fiction. The stern realities of life do not reveal the school child as the average child, who, indeed, is capable of a free choice, but really has not the opportunity to make one, as to his occupation in life. Guidance as a matter of guiding life or of directing it in the vocations and avocations of life, is itself likely to be a happy dream, because the vast majority find a world in which the realizations of guidance is well-nigh impossible. To develop that strength of character, clarity of outlook, and strong convictions that the young may go into a competitive society, without responding in their adjustments to the world's principles is an intensely interesting problem.

The proletariat's children, who constitute five-sixths of all the children of the world, own nothing but their power to labor and to reproduce themselves, and thus to supply the market with a continuous output of labor, for an enslaving industrial system. Of the forty million wage-earners in the United States, fifteen million are under the age of twenty-one, and two-thirds of those under twenty-one, do not go to school. The children of the poor are two-thirds of the children in the United States. Three million children work in the United States and of these, some work seven days a week from sunrise to sunset. The laws of some states and the unenforced laws in others allow the exploitation of children that calls up to God for vengeance.

As educators in so many instances of the children of the poor, we are dealing with those human beings, who ultimately will be

brought face to face with the industrial realities of our times. Is the modern school thus related to modern society, that programs of guidance can offer the young a free choice? Does the school hold out leads to the young of what they may become, and then see the vast majority fall into the machinery of the working class and the environment of corruption and of poverty?

What can the school do with the real child—the child that is reared in poverty, and who in the number of cases, cited above, is forced by the sheer circumstances of life to go back as a laborer in our industrial civilization, and often become the sole support of incapacitated parents amidst family destitution? If one conceives the conditionings of such children with such outlooks, he gets a near approach to the concept of the real child, as against the learner of books. A child, reared under the compulsions of poverty amidst the striving, worrying, and struggling, of the proletariat home, with parents broken in mind and body, looks upon poverty and labor as a necessity, because it alone, as in the case of his parents, saves from starving, because the curse of work is to rest on the shoulders of the poor. The choice is only a natural one, forced by the very circumstances of life, as these children experience it, as against the fictitious imaginings of school vocational and life guidance.

What can the schools do with this vast majority of children before they help our civilization change the personal and human environment? The school has them for but a short time, whilst they come and go into an environment of fear, despair, hunger, want of sleep, squalor, degradation, bestiality, crowded living, unemployment, ignorance, superstition, antisocial conduct, and desperation. How can such children keep up interest in school work, grow with a healthy zest in their outlooks upon life, when they observe their parents in a life-and-death struggle, frequently lowered by physical maladies, and whose very energy drives them to ruthless and desperate acts?

In his encyclical *Rerum Novarum* on the Condition of Labor of May 18, 1891, Pope Leo XIII wrote of capital as "putting a yoke on labor a little less than that of slavery," and proclaimed the immortal charter of the worker. "At the time being," he writes, "the condition of the working classes is the pressing condition of

the hour; and nothing can be of higher interest to all the classes of the state than that it should be rightly and reasonably adjusted."

Since then, labor has struggled through trade-union and labor-federation reforms to better its condition, only to find itself today in a situation and a condition far worse than has been faced in any previous era in modern history. In these circumstances, Pope Pius XI, forty years after the issuance of the great document of Pope Leo XIII, which was reinforced by Benedict XV, proclaims in his *Quadragesimo Anno*, the Charter of Social Reconstruction. These holy Pontiffs have striven to guide the world into a divine discontent with the existing order and the terrible plight of the poor. The problem, as a result, is no longer one of the relations between capital and labor; it has risen higher or gone deeper, and is now one, as the changes in the times have convinced most thinkers, of the very basic elements in the modern social structure itself.

The Holy Father proposes for Social Reconstruction, as a fundamental principle to guide those working in the field, the nature and characteristic projections of social justice and charity. This was in the vision of Pope Leo XIII, but the absolute needs of it, in modern society, social and civic, has led Pope Pius XI to outline the program for the reconstruction of society with the basis in social, rather than mere economic or legal justice, because capital and labor no longer make up the entire content of the problem. The Church is interested in the ethical character of all society, though she is interested more in making saints than captains of industry. She is basically and primarily concerned with the salvation of the individual soul, because as the *Pseudo Areopagite* writes, *Nihil tam divinum quam cooperari Deo in salvandis animis*, still she is also aware that the environment and technique of the social structure and human relations are terribly influential in determining the individual's weal or woe, and the provisions made for his moving onward to eternal justice.

Education and guidance must thus be consistently interested in the world and its social forms, because both prepare the young for adequate living and the use of the tools for making a living. Making a living and making a life are processes that tie up at every step and turn with the social and the civic structure and

conditions, because of their control of economic, industrial, business, commerce, and financial relations. While the school prepares the young, it must think of preparing them for life in a real world, and now especially with the view of preparing them with intelligent understanding, insights, and interpretations, which will help them to articulate later on in the processes of changing that which is wrong with the world in its various phases, and through them reclaim politics as the art of a righteous citizenry. The schools alone can prepare the coming generation for public interest, strong and educated public opinion. When changes are wrought by the uncontrollable masses, who follow unworthy leaders blindly, the processes of change become undirected revolutions, instead of peaceful evolutions into planned forms and institutions. Education must, therefore, prepare each coming generation with the ability to think calmly and with vision of what changes are to be gradually wrought in the existing order.

The harm done to religion and the masses, through the extremes of rapid and sudden upheavals, should cause religious educators to reflect seriously on the stabilizing of the thought of the young on social questions, by forming it in the way of the sound principles and disciplines of religion in all, that can be related to the present social structure. Educative processes, on the contrary, are only too often likely to be remiss in integrating the interests of the young with reality and with the needs of betterment of the social order in the large. The restrictions to mere book knowledge and individual sacramentalizations often lead to the total neglect of the cultivation of social interests in others.

In the crusade for social justice, the schools will have to lead by developing, in the mass of the coming generation, new and more constructive social outlooks. Educators should be the first to become cognizant of the need of this, because guidance problems reveal most clearly to them the facts that guidance, as educators think of it, is entirely impossible in the present social and industrial conditions, because these force the young to avocations and modes of living, in which there is little or no free choice, or generous acceptance, but often as taking something a little better than the worst.

In this regard, Pope Pius XI writes in *Quadragesimo Anno*:

"Apostles of the working men must themselves be working men, while the apostles of the industrial and commercial world should themselves be employers and workers." . . . "Candidates for the sacred priesthood must be adequately prepared to meet it (social justice and charity problems) by mature study of social matters." . . . "Farther we earnestly exhort in the Lord the beloved sons who are chosen for the task to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines."

Social justice is rooted in the rights that religion has to help realize human welfare, and in the duty that society and the individual have to make it possible that both fulfill their primary obligations to God first. The rights and duties are based on the creatorship, preservation, and supreme dominion of God over His spiritual, rational creatures, and through them of all visible creation, and of their bounden duty to give back their divine inheritance to Him, Who is their sole and absolute owner.

Their spiritual rational nature gives creatures the moral social powers and forces of thought, will, and action to attain the ample expression and realization of their whole nature, from their food instincts to their high yearnings and need for eternal life. Pagan and socialist ethics are bound to differ from Christian, because their whole concept of the creature is different. Man is not a pure spirit, however, and consequently in his present state has needs of a body, which he must supply both for himself and family by lawful and moral means. Such acquisitions bring him and his family into relationships, that involve not only natural, but also economic obligations, duties, and rights. There are several phases of justice on the basis of relationships and interpretations on the several levels and planes.

If justice does not attain the ends of these relationships, then charity is to supplement the works of justice. Pope Pius XI in *Quadragesimo Anno* states: "Justice and charity, give each man his due, and to succor our brethren as Christ our Lord." Man has inalienable natural rights to life, liberty, and the pursuit of

happiness, which means temporal and material happiness as means and inducements to eternal happiness "The heaven of heavens is the Lord's: but the earth, He hath given to the sons of men." (Psalms.)

In the attainment of his rights and the fulfillment of his obligations, there enters the concept of ownership. The right to ownership, because it is not so intimately involved in personal dignity and responsibility, and the attainment of eternal ends, is not so absolute as the right to life and liberty, but still it is obviously necessary for individual and social welfare. Through these the individual is to realize the challenges made to his nature and talents and potential contributions to the whole social structure. Ownership is a divine gift and right in the sense that it is natural, but not as a positive prescription of New-Testament morals. Private ownership has not a direct divine sanction, and is not necessarily an absolute but only a conditional right, and hence it may be resigned by individuals and communities for something that for such may work a higher individual and group good. The fact, however, that the Church allows public and common ownership of property, does not lessen her interest in the necessity of some private ownership.

The general destruction of private ownership of the means of production in land and capital would be tantamount to the basic tenets of socialism. In Christian times, the movement from agrarian ownership and its ideal social practices came with the fierce individualism of the late nineteenth and early eighteenth centuries. The principles and ideals of a new religion, which broke the unity in the mystical body and the unity of the Christian family of Christ, were presented to the world in Puritanism. Its religious and social tenets aimed to register validities and values in terms of individual success and natural mercenary tendencies towards self and a devotion to profit-making and aggrandizement were set loose in increasing releases. Interest and success in business, as foretokens of predestination, became an integral part of religion in their lives, as against the welfare of the whole social, and economic order and polity. The balance and equilibrium in the social order were destroyed, and the glorification of private greed and gain as against the public good began.

Class distinctions and consequent antagonisms were the necessary consequences, and the landowning and trading became the upper classes, and the capitalistic system converged the economic and social advantage into their selfishness and greed for wealth and power. Land owning gave way to landlordism and exploitation of natural resources, and free citizens became dependent subjects, trust deeds became property deeds, and mammon again became the virulent prince of this world; from contented lives in the rural areas, increasing populations centered in congested cities, with the curse, of labor burdening oppressively the shoulders of a decreasing number, with the consequent cost in child life and the toll in youthful delinquency.

Amidst these economic and social innovations, there soon appeared on the life scene of the nations, the manual-job men of lead—the proletariat, and the white-collar men of gold—the bourgeoisie, of Plato's Republic. With these appeared also the governing class—bankers, merchants, and manufacturers in the economic order, and the customer, consumer, and general public in the social.

The sale of land and of natural resources on a large scale allowed capital to become the basis of the capitalistic system, and economists like Adam Smith accepted it and the unregulated law of supply and demand, as an essential part of the modern progress. The common-law code of Blackstone added to the tolerations of the new civil law and of human conventions for the acquisition of riches, and the subordination of human to property rights. The capitalistic state with the power of wealth became the autocratic and plutocratic state.

Capitalism thus set free from ethics and morals begot a system of unrestricted competition, which superseded the cooperative society, and the unnatural classification of employer and employee entered the records of economic history. Credit and interest with all of their intricacies became a part of the operations of finance. The growing industries put an end to the guild system, and working-men's unions became the social-economic instrument of the *sodala artificium*, or the guilds. Governments gradually forgot the problems of common welfare because they became more and more the manipulators of capitalistic states.

This all raises the essential questions now as to whether any state can make its own laws, without regard for the laws of God and nature, but according to its own prejudiced conception of truth and morals. The economics of such states were based on unlimited competition, because economics themselves were to be divorced from religion, as politics had been before, and all spiritual control was nullified or discarded. Industrialism and capitalism were the social achievement of the reformation.

With capitalistic society and governments came capitalistic ideology, which refuses to think in terms of an economics, that will allow equal opportunities for men, women, and children, according to their nature—religious, spiritual, cultural duties in life and needs. The wage system with all of its abuses evolved, and the tendency to keep men wage-earners and nothing more. The increase of mere wage-earners and the accumulation of wealth led to the concentration and segregation of industries in large urban centers, the factory system, high and international finance, the international, and standardized education. In the guild associations, these interests were all protected both by the guilds and the governments.

The laborer now has little choice in regard to the character, condition, and duration of his work, which so frequently demand long hours, low wages, and unsanitary working conditions. The human personality and labor have their dignity, however. While it is not of itself evil and immoral for one man to work for another, for the wage system has operated for centuries, in which money was accepted as the equivalent for services rendered, still the relationships and implications usually became so involved, that it was and is almost impossible to make them at all times morally right. In the large, the worker has lost his independence and security, and his interests are no longer identified with his work and his self-realization as nature intended. He has been degraded by the exploitation of wealth and has become a member of a servile class.

The solution of such problems has led to two extremes with many intermediate theories, but generally with a view to the economic concepts of syndicalism, nationalization, and guild socialism, which destroy rather than moderate, and guide human

instincts, as against the Christian concepts of human welfare and individual and group activities and operations without injustice. At one extreme are the communistic, which propose the absolute state with absolute control and direction of the subjects, with vagaries of a sort of public ownership of all things, even the morals of the people. At the other extreme is capitalism and an industrial Samurai. Convergence towards the first extreme is ethically typed radicalism, and towards the other, liberalism; the one purports to protect labor and the other capitalism.

The attempts to solve problems that have arisen from the present situations are proposed and attempted in many ways, and generally with a view of saving the present system itself. On the one hand, there are those, who propose a planned industry, and trade agreements to regulate anarchy in production, trust legislation to control cut-throat competition and smart deals, control of production and distribution, restrictions on economic nationalism, stabilization of national and international currencies and government regulation of loans and credits, legal sanction for trade agreements to avoid unfair and excessive gains, establishment of price standards, which will make wage standards possible.

On the other hand, there are those, who find the solution for labor in democracy in industry, confiscation through taxation of increased, heaped-up and uncontrollable increment values, worthy expenditure of superfluous wealth as a relief from the corruptions of wealth and power, increased taxation on inherited fortunes, regulation of child labor, profit sharing, cooperatives and copartnership to overcome the weakness of trade unions, an equitable wage system, which would give labor a just share of profits, expansion of credit facilities so that other classes of society, besides the excessively rich may be benefitted by it, old-age pensions, and unemployment insurance. The more recent and active trends are for the reform of the existing system by applying moral and social principles to the honest wage and just-price questions, and by making big business observe the standards of social justice, by the formation of trade associations to eliminate destructive competition and to raise wages, all of which are to be applied first to agriculture and then to industry.

Between these extremes is the Catholic ethic and sociology of the dignity of the human personality and labor of Pope Leo XIII, and the social reconstruction polity of Pius XI on the basis of Christian solidarism and statecraft of Father Pesch, S.J. It is a Catholic philosophy and sociology, which holds basically that the exploitation of the human personality and his individuality is ungodly, unreasonable, immoral, unsocial, and unnatural. It is a system of cooperation and working together by a process of restoring the holiness and joy of work, on the basis of a Christian philosophy of brotherhood, fellowship, material aid with the central idea of the unity of the Christian family in origin and destiny, rather than of an evolutionary ethics, animal psychology and materialistic philosophy of liberty, equality, and fraternity. The Church in that way exercises her efforts in drawing together the sundered and embittered classes into unity.

This philosophy holds that man by nature and not alone by social conventions and economic laws has a right to the fruits of his labor for himself and his family, and the goods of the earth and its products in equitable shares. In the interest and cause of the family, as the unit of all well-being, the Church, for the right development of the individual and the wholesome ordering of family life, proposes security of livelihood, decent accommodations and means of maintaining the family in reasonable comfort, leisure for self-development as the workers' share in machine efficiency, a choice concerning the workers' condition, a share in the amenities of life, freedom from systematic oppression, and accident, infirmities and misfortunes of old age, protection in illness and against the fluctuations of trade and the whims of employers and mismanagement.

The Catholic concept of the reconstruction of the social order is on the basis of justice and charity for a new order in a new state, in which man and God are to be the great concern, with the higher social, spiritual, and religious forms controlling the lower. Rights and duties on the several planes determine the aspects of justice on those planes. To give every one what is his due is not to be substituted for by charity. Until every claim of justice is met, there is no room for charity, because it gives more than justice for love of God.

In its social phases, the factor of equivalence as between rights and duties cannot be stated in absolutely definite terms because it often depends upon the social needs, and the will of the contracting parties. No contract that involves individual, family, and group welfare can be purely and absolutely impersonal and economic. This justice calls for a recognition of God, not as the prejudiced mind may be pleased to conceive Him, but as He has revealed Himself to His creatures. When justice on a certain plane is recognized, then not a jot beyond one's right may be exacted, not a jot of one's duty may be withheld, because the sanction is in the eternal decrees of restitution.

There is a hierarchy in nature as well as in life. There are degrees of excellence in rights and duties, and the higher determine the lower; the good of God is above the good of man and the demands of nature in the material world about. In the conflict of rights, those to life and liberty excel those to property. The artificial contrivances of men and society are valuable and have rights only as means and as tools for the greater good of individuals and society. This necessarily implies, that there is not only an economic wage, a legal rate of interest, and a competitive selling price, but a just wage, a just rate of interest, and a just selling price.

In the Church's consideration, human welfare on the several levels is the matter of supreme importance, because the members of society are not for the structure, but the structure for them. Wealth, riches, property, credit, interest, land increment values, taxation, speculation, advertising have a fiduciary character, and because they have value only in relation to human beings, they have a moral and social character in that regard. These in modern history have been increasingly regarded as either the possession of the few or of the state, and these concepts have evolved themselves into wrong social relationships, which now need a moral regeneration both in the individual and in the social structure itself. In the individual as well as in the group, justice becomes the moral demand to be honest and to pay equitably contracted debts.

Land and agrarian problems, natural resources, wealth, capital, and labor, wages and prices, trade relations, have more than eco-

nomic content and implications. Business and commerce are more than the servants of agriculture and industry. The state is more than a legal and conventional institution of society; it is a social moral entity with obligations towards citizens, with rights from and obligations before God. All of these have a mutual dependence on higher spiritual and religious values and orders, which can produce trust and confidence instead of suspicions and discontent, union instead of balance of power. This relationship calls for service of higher by the lower, instead of exploitation.

Poverty, ignorance, sickness, vice, and greed, selfishness, mutual distrust, envy, whilst they effect the individual and society in different ways, are nevertheless social evils, and their control depends more upon moral improvement than upon increasing wealth. Only through moral reform is that social reform possible, which will bring that control of poverty, which will permit the worker and his children to live the kind of life that God wants them to live.

The recognition of right and wrong is impossible in a social structure that is suffering from moral deterioration. Reform of social morals must be concurrent with, if not antecedent to reform by legislation. The evasion of even the most just code of social legislation is very possible, where the moral rights and duties to society, on account of moral callousness, are poorly or not at all sensed, and the spiritual and religious sanctions are wanting to influence conscience in their observance.

Many theories are advanced and plans devised for the care of present-day economic, industrial ills, all of which will sustain capital in its present prerogatives and affluence; they purport a correction of industrial wrongs, with little vision of redress of social evils. The Church is neither radical nor liberal except in matters of justice and mercy. Through her pontiffs, she proposes reform, not by concessions to the absolute state nor to capitalism, but by social reconstruction, through which both are to find their proper places in a Christian concept of life for the individual, the family, and social and civil society. Catholic educators have the obligations of justice and the promptings of charity to bring to a holy reality the tenor of the decrees on social justice and charity. It is obvious from the decrees that social justice demands the betterment of individual and family life, through the righteous practices of society as a whole.

It is equally obvious that educational processes should prepare the coming generation to think of themselves and to plan their lives as members of human society and as cooperators in personal-interest groups—membership in which involves right attitudes, a critical and constructive outlook of social conditions, efficiency of service, through equitable and honest conduct of affairs—the trained intelligence to promote social well-being by participating effectively and with responsibilities as a member, not with personal and selfish interests, but with sufficient knowledge and appreciation that the individual's welfare depends upon the observance of the laws of social life and growth.

It is no doubt difficult to train the young, who come from an order of competitive industrialism and greedy financialism to recognize that a better order calls for the recognition of wealth for use and not for profit, and of production for welfare and not for wealth. Still the economic principle of the Gospel, that guides the Church must ultimately guide all society. Possession as well as ownership involves the responsibility of stewardship, and the just steward must use his property according to the teachings of the Gospel, not for personal interests without due regard for the rights of and charity towards the neighbor, because basic in the social precepts of the Gospels and in natural social justice is a living righteously with others—to see God and His justice in all creatures and the uses of things, and to recognize that to whom much has been given, much will be expected.

Catholic educational institutions and processes will need to develop a high and excellent type and quality of social religious outlooks, if they are to prepare society for right changes in present individualism, industrialism, and competition. Their best guide is to follow the divinely given leadership in the Church, and in the language of *Quadragesimo Anno*, "endeavor to reform society according to the mind of the Church on a firm basis of social justice and charity" . . . and prepare the coming generation to care for the "needs and sufferings of the disinherited" whilst the transformations, which will lessen and thereafter prevent these are being worked out, with prayer, Catholic vision and world view, and the union that is the fruit of communion with the Master Educator, supreme guide, and the first-born into the new brotherhood.

GUIDANCE IN RELATION TO OCCUPATIONAL CHANGES AND LEISURE TIME AND RECREATION OF THE NEXT DECADE OF HIGH-SCHOOL GRADUATES

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The meaning of leisure. We Americans are often accused of being careless about our terminology; we are accused of using the same word in a number of different ways. In the field of education this accusation is undoubtedly justifiable. If any one doubts the truthfulness of this statement, it may be of interest to him that the writer has in his possession sixty-eight pages of definitions of the word "education" itself.¹

It may be well to state the meanings attached to "leisure" and "recreation" as used in this paper. The writer thinks of leisure as that time free from regular occupation; as that time during which one may do the things he wants to do rather than the things he has to do; as that time during which one may give his life a chance to integrate rather than to disintegrate. "Recreation" connotes an active use of leisure time for the refreshment of strength and spirits.²

Leisure, past and present. Modern educators are not the first to recognize the importance of leisure. Some twenty-three hundred years ago Aristotle wrote:

"The endeavour of Nature is that men may be able not only to engage in business rightly, but also to spend their leisure nobly."³

To Aristotle some of the better things in life (meditation, rational enjoyment, speculation) were impossible without leisure time, properly used.

¹Collected by graduate students at Marquette University.

²These interpretations are modifications of those given by JOHN M. BREWER in *Education as Guidance*, Chapter XII.

³J. E. C. WELLDON, *The Politics of Aristotle*, p. 225.

Let us now come from Aristotle's time to modern times. Spencer,¹ in his formulation of the activities for which people should be educated, lists leisure as one of the five. In 1918, we find "Worthy use of leisure" listed as one of the "Seven Cardinal Principles of Secondary Education."² Now one scarcely ever finds a comprehensive statement of educational objectives in which training in the proper use of leisure time is not given a prominent place.

The problem of leisure has changed somewhat during the ages. In Aristotle's time, leisure was the privilege of the few, of the wealthy. Aristotle never intended that his statements mentioned above should apply to the masses; leisure was the exclusive right of the one-tenth who could call themselves citizens. In America, leisure is the birthright of every one, and in every civilized country the democratization of leisure is a noticeable trend.

For many American pioneers leisure time was only a hope, because of the strenuous struggles for existence. The closest many pioneers came to having leisure time was the lull in the day's work brought about by inclement weather, and many so-called efficient farmers saw to it that even the rainy days were not "wasted." Could you blame the farmers' sons for watching eagerly the gathering of clouds in the western skies? Could you blame them for rejoicing when something went wrong with the the farm machinery, or for being tempted to throw in the proverbial monkey wrench? The danger was that the infrequency of unoccupied time caused many to look upon leisure as an opportunity to do nothing, rather than as a chance to do something constructive.

The importance of leisure. The recognition of leisure by ancients and moderns indicates that the problem must be an important one. It is. Brewer put it well when he wrote:

"Leisure offers opportunity for the integration of a person's life into a harmonious, unified whole. Many of the other activities are insistent, compelling; leisure is free, autonomous. Whether or not the author of the

¹HERBERT SPENCER, *Education, Intellectual, Moral, and Physical*.

²United States Bureau of Education, Bulletin No. 35, 1918.

statement that God rested on the seventh day was proposing an example for man, and whether or not the same fraction be adhered to, the plan is unquestionably valuable. Man needs leisure if he is to avoid living a hand-to-mouth life and if he is to accomplish the building up of an individuality. School, home duties, job, good and necessary as they are, have a way of absorbing the attention and filling the time, forcing us to live in a way which sometimes be described as 'breathless.' Man needs leisure if he is to avoid living a life which is broken up into fragments, with small possibility of coordinating the several activities. It is no accident that the derivation of the word 'integration' relates to restoring, renewing, making whole. Restoring the equilibrium, renewing the zest for life; restoring the sanity of living, renewing one's purposes to make the life worth living."¹

Another writer says:

"Leisure is time, and time is life. Leisure means liberty, freedom for the assertion of self; leisure is the first requisite for making possible for us the pursuit of happiness. Give a poor man time and you enrich him. . . . With leisure a man can recover himself and find his right place in society which should dignify him and he it. He can grow in understanding and grow in wisdom, with leisure. He has the time in which to be a father, a lover, a friend, and a comrade. Give a man leisure and you recreate him. . . . Work will be no longer the hateful necessity it is now; it will be acceptable, and accomplished as the expression of the worker's sincerity."²

The writer was reminded recently by his family physician that it is possible for a man to do twelve month's work in eleven months, but that it is not possible for a man to do twelve month's work in twelve months.

Not only is it important that we have time for leisure; it is even more important that this time be properly used. The old saying, "An idle mind is the devil's workshop," does not persist entirely because of the popular words of which it composed. Some one has said the ultimate success of any society or individual

¹JOHN BREWER, *Ibid*, p. 382

²TEMPLE SCOTT, *The Use of Leisure*, p. 37.

can be estimated largely by the use which is made of spare time. And it is a truism among physicians, mental hygienists, social workers, and religious workers that it isn't the working time, but the leisure time that is most dangerous. Pangburn expresses much in a few words when he says, "During working hours man makes a living, during hours of leisure he makes a life." And there is food for thought in Kahn's words, "The soul is dyed the color of its leisure thought"

The present use of leisure time. If leisure time and its use are so important individually and socially, might it not be well for us to take stock of the present status of the problem? Might it not be well to "stand aside and watch ourselves go by," as Gilliland says? For example:

(1) Do typical Americans maintain a nice balance between mere amusement and the more fundamental uses of leisure? Or does leisure mean simply an opportunity for amusements? Do Americans follow the advice of Aristotle when he says that leisure should not be spent in amusement, for amusement, far from being the end of human life, is only a resource by which a busy man is enabled to do a greater amount of business. Amusement is a temporary relaxation of the soul; leisure on the other hand implies happiness, which is an end or final state.¹

(2) Do the reading habits of typical Americans reflect careful guidance? Do they know how to read a newspaper judiciously, or are there still a great number who spend two hours on the Sunday edition when twenty minutes would be better? Are the magazines which we find in the school desks of adolescents those which are recommended by the American Library Association? How about the devourer of novels who can read two in one evening, and who never reads anything but novels? Do those twenty or more cartoonists who earn over \$1,000.00 each per week really earn their money, educationally speaking? How many adolescents have access to adequate juvenile magazines?

(3) Are Americans intelligent travelers, on a small scale or on a large scale? Is it justifiable, educationally, to rush across the state at the rate of sixty miles per hour, just to prove that the

¹J. E. C. WELLDON, *Ibid.*, p. 227.

old bus is hitting on all six, when the probability is that the occupants will be bored for something to do when they reach their destination. How many Americans are there who really think they have seen Europe when returning after a prolonged stay of six weeks, during which time they followed religiously the schedule of the Travel Bureau. How many have the insight of Irvin S Cobb¹ when he says:

"Staying away from them (the places recommended by guides) gives you time for observing the people of a strange land, their customs and manners, habits and deportment, what they eat and when they eat, what they wear and how they wear it, where they go and why they go there—give you a picture of a race rather than impressions which frequently offer nothing symptomatic of the color and temper of that race."

(4) How about the use of the radio? (Reading, riding, and radio are sometimes referred to as the three R's of American leisure) Do Americans examine the paper for worthwhile programs, or do they say, "Let's see what is on," and act accordingly? When they do get a good program, do they give two ears to it, or just half an ear? In finding the answer to the first part of this question, I suggest that you open your windows any quiet evening.

(5) Do young Americans possess that gentle art of conversation? Or, is Nock right when he says, "The most significant thing about conversation in America is that there is so little of it."²

(6) Do Americans take advantage of those pleasures which come only in solitude: reflection, meditation, speculation? Or are typical Americans ill at ease unless they are in the company of others?

(7) Are not Americans the unconscious victims of commercialized amusements? Over eight hundred boys in the City of

¹IRVIN S COBB in *Cosmopolitan*, quoted in *Readers' Digest* for June, 1933, p 78.

²ALBERT J. NOCK, "The Decline of Conversation," *Harpers Magazine*, 42: 695-702, May, 1926.

Milwaukee were asked what kind of pictures they preferred. The four most popular types were, in order: mystery-murder, Western, comedy, war; the model frequency of attendance among these boys was one per week. How much education is there in this situation?

By way of summary, let us examine the statements of an educator and of an economist. John Brewer states:

"We see on every hand men, women, and children who have scarcely a hint of the intrinsic good of leisure. We see people who fill leisure with nothing but mental and physical futility, some who merely serve enslaving habits, and still others who crowd it out of life by merely extending the time of an already sordid job. Many persons avoid leisure, others never recognize it when it appears, hosts of people require others to manage it for them, and some use it for the deadly monotony of oceans of soul-killing noise, unceasing devotion to triviality, or mere useless physical, mental, and spiritual loafing. Worst of all, in justification of the proverb as to idle hands, many use leisure time for the concoction of evil. Neglect of the teaching of wise uses of leisure leads not merely to stagnation but to mental and spiritual starvation and frequently to crime."¹

Stuart Chase gives us a quantitative statement:

"We have here in the whole United States, something on the order of thirty million radio listeners a night. Fifty million people pass weekly through the gaudy doors of our moving-picture palaces; thirty-five million copies of tabloids and newspapers are distributed every day and fifteen million copies of the popular magazines make their rounds every month. Our pleasure-motoring bill runs to the astounding total of five billion dollars a year. Our whole bill for recreation (play, very broadly defined) I have calculated at twenty-one billion dollars, which is about one-quarter of the national income."²

Every one will have to answer these questions and examine these situations for himself. We do not want to be accused of

¹JOHN BREWER, *Ibid*, p 383.

²STUART CHASE, "American and Leisure," *N. E. A. Journal*, p. 21 99, March, 1932.

seeing mud when we might see stars, but the most optimistic will have to admit that there is still room for some improvement, even with conditions as they now are

Leisure in the future If we have problems of leisure now—and who will say that we have not—how much greater will be the problems of the future. We have changed from a twelve-hour day to a ten-hour day, then to an eight-hour day, and now, in many cases, to a six-hour day, to say nothing of the millions who have no work at all. Occasionally we hear faint murmurings of four-hour days and twenty-hour weeks. That this tendency will probably continue is indicated by Cooper's statement:

"In the Report of Recent Economic Changes which appeared in April or May, 1929, we find a summary of men employed. It tells us that in the twenty-year period from 1899 to 1919 our factories increased their output 112 per cent and the number of employees by 103 per cent—not quite keeping up. But from 1919 to 1927 the close of the period studied, our factories again increased their output 46 per cent and actually decreased the number of men and women employed by approximately 4 per cent. But the net result of these for us is that every one of them means less men employed to do a particular piece of work."¹

Less hours of work mean more hours for leisure; every problem mentioned heretofore will be intensified in proportion to the reduction in the average length of the working day. Will our present high-school students be prepared to meet this problem?

The problem of leisure applies to the women of the future as well as to the men. There is an old rural saying that a man's work is from sun to sun, but a woman's work is never done. That is not true any more, in this day of kitchenettes, electrical devices, and the like. If a woman's work is never done, there is usually something wrong with the woman's efficiency.

General provisions for leisure-time education. If students are to be properly educated in the use of their leisure time, it is necessary that guidance workers secure the cooperation of agencies

¹WILLIAM JOHN COOPER, "Our Age. Some Implications for Education," *Phi Delta Kappan*, 15: 161-164, April, 1933.

and functionaries. The school has limited possibilities when working alone, and guidance workers are practically helpless without the cooperation of other persons, both in and out of the school.

If leisure-time guidance is to be effective, the whole school program (aims, curriculum, methods, community relations) must be shot through with a recognition of leisure problems. Worthy use of leisure must be recognized as an important *aim* of education by teachers, administrators, and supervisors, and must not be given attention only after all the other aims of education have been attended to. The worthy use of leisure is vitally important; it must be recognized as such.

A *curriculum* may facilitate or hinder effective leisure-time guidance. Teachers of various subjects are now asked to point out the vocational aspects of the topics which they teach; why should they not also point out the recreational aspects? Why is it not as important to have students know that there are interesting mathematical games as it is for them to know that mathematics is one of the essentials for engineering? An adequate curriculum should contain those subjects which have distinctive cultural possibilities, such as art, music, and literature. Extra-curricular activities offer many opportunities for the development of hobbies and life-long interests. Literary clubs, musical organizations, and hobby clubs of various kinds open up sources of abiding interests—interests which will increase and expand in geometric ratio as the years go on. Why should not credit toward graduation be given for such extra-curricular activities as really contribute to the attainment of one of life's basic aims?

The *method* by which a subject is taught often determines whether or not a student will care ever to continue a study of that subject on his own initiative. How many high-school graduates detest "Hamlet" or the "Merchant of Venice" because of the minute dissection to which these plays were subjected in English classes? On the other hand, such supposedly dry subjects as biology and botany have been responsible for many pleasant hours in the after-school days of students, just because some human teacher took time occasionally to show that he had an imagination.

Probably no one force is more important than the example of the teacher's own life. It is futile for a teacher to preach recreation to her students if she herself uses her evenings and Sunday afternoons to dot the i's and cross the t's left unfinished on papers handed in by members of her classes. In the last analysis her incidental remarks and her unconscious habits may be more significant than the formal teaching which she does.

Another paper to be read at this meeting has to do with securing the cooperation of agencies other than the school. I feel certain that the person responsible for this paper will impress us with the fact that the school is only one educational agency among many, and that the assistance of these other agencies is needed for any effective program; for example, why should not some parent-teacher programs be given over to the analysis of the problem of leisure?

Guidance workers and the use of leisure. A number of tasks for guidance workers are suggested by the conditions and problems so far discussed. In any comprehensive program of leisure-time guidance the limitations of guidance workers, working alone, is obvious. The first step should be to secure the cooperation of agencies and persons in and out of the school, in order that a really integrated program may be initiated. The securing of this coordination and cooperation should be a conscious aim of counselors.

It is the nature of guidance to culminate in the individual. How may a guidance program reach the lives of individual students?

As in all types of guidance, students must be led to recognize the problems confronting them, and to have a desire to overcome these problems. There are no infallible methods by which this can be done; it is largely a matter of education in relative values, which must grow on students gradually. However, a frank discussion, individually or in groups, of the facts regarding the typical contemporary American customs and practices, together with an analysis of how students might meet these problems should be in line with the better methods of dealing with adolescent youth.

Leisure-time activities must be individualized, just as is true

with regular school work. One student's play is another's work. Students should be encouraged to analyze their interests and abilities through actual experience in a great many types of school activities. Here we have one function of a comprehensive program of extra-curricular activities. While students are thus analyzing themselves they are also analyzing the opportunities for leisure available to them.

Roger W. Babson has said that a man who fails properly to budget his time ultimately loses his money or his health or his friends or his soul; he might also have added "his joy of living." Counselors can do much through having students keep diaries of their time, to prove just how much is wasted, and how much could be saved for recreation through proper planning.

Probably the most difficult task in leisure-time guidance is helping students to choose wisely the types of activities in which to engage. There must be a balance between active and passive activities—a balance sadly lacking among contemporaries, many of whom do not know what creative activity is. Care must be taken to select at least some types of activities which can be followed into adult life; here we have an argument for such sports as golf and tennis, rather than football and track. To quote Suzzalo:

"Let play opportunities be of every good kind. Body, mind, and soul are inseparable partners for life. This is merely a way of saying that in our plan for the use of leisure and in the educational program which trains for leisure, we must be all inclusive and quite tolerant of every wholesome, natural demand, whatever its emphasis. Each way of change, rest, play, or recreation has its place—walking, dancing, games of skill, the sports of the country side, workmanship in the shop, lectures, sociability, drama, music, the movies and the talkies, the radio, reading good books, drawing, painting, singing, conversation, comradeship, because one man's work may be another's play."¹

Assuming now that a student is interested in solving his leisure

¹SUZZALLO, DR., "The Use of Leisure," *The Journal of the N. E. A.*, 19: 123-126, April, 1930.

problems, that he has analyzed himself and his opportunities, that he has budgeted his time properly, and has outlined a program of leisure-time activities—there are still guidance problems to be met. As in the vocational field, there will be adjustments to be made, and new choices confronting the student. It is possible that all the good work done thus far will go for naught if we do not continue to help the student to make these necessary adjustments. There is no force of compulsion to make him persevere, as there is in other types of activities; there is a danger that the love for novelty will cause a futile dissipation of energy, reaching nowhere. Those who have had experience with boys' and girls' clubs have experienced this fickle exuberance of youth.

Some schools are not prepared, with equipment or with personnel, to initiate a vigorous program of leisure-time guidance. But there are some things all teachers can do: they can face the facts that use of leisure is important; that at present we have not much evidence of intelligent leisure-time habits among our people; that the problems will increase with the continued shortening of the working day; and that we *must* begin to make plans for meeting these problems in the schools.

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GUIDANCE AND COOPERATION WITH AGENCIES OTHER THAN THE SCHOOLS

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The imperative need for developing a comprehensive program of guidance in Catholic schools is recognized by Catholic educators. Accompanying that recognition is the determination to labor zealously for its construction; yet such determination, if it is to be fruitful and genuinely constructive, must be balanced by candid advertence to conditions which now prevail in the schools and which will continue to prevail for some years. The report of the Vocational-Guidance Committee of the White-House Conference on Child Health indicated clearly that, while the school systems of some of the largest cities had developed elaborate programs employing guidance supervisors and others engaged in occupational studies, in many of the medium and smaller-sized cities the actual programs were modest, restricted, and, indeed, suggestive of make-shift arrangements. Of the 885 counselors questioned, 639 devoted only part of their time to guidance. The elaborate programs outlined in texts on guidance represent an ideal rather than a description of the situation existing in many American cities. The realization of the ideal unfortunately has been thwarted by the drastic shrinkage of school finances.

Actual and detailed statistics on the present status of the guidance work in Catholic schools are not available; yet it is above the peradventure of doubt that many Catholic schools have been able to inaugurate only modest and restricted programs. And if we candidly, frankly, and courageously face the financial conditions of the Catholic school we must recognize some years will elapse before many Catholic secondary schools can organize programs comparable to those which exist in the public-school systems of the larger cities. For some years many Catholic schools will be unable to employ that number of full-time counselors which is adequate to give effective supervision to room

teachers. For some years the burden for developing the guidance work will rest upon part-time counselors and principals already burdened with class work and administrative duties. Largely, guidance will be done by room teachers receiving little help from supervisors and lacking familiarity with commercial and industrial conditions.

Truly such conditions will not prevent the Catholic school from giving, successfully, educational guidance. But it does qualify drastically the effectiveness of the school for vocational guidance, unless some adjustment is made. Counselors must be acquainted both with scientific methods for judging the aptitudes of the student and also with the commercial and industrial occupations available in the locality. The first of these two requisites the room teacher, of course, may possess, but obviously the work would be done more effectively if supervised by a person exclusively interested in such problems. The second requisite the average room teacher does not possess.

Fortunately, however, the actual guidance program of the Catholic school though restricted by financial conditions may be so adjusted that compensation may be made for those weaknesses. The adjustment is to be made effective through cooperation with non-school agencies already engaged in guidance activities. By developing a wise and controlled system of cooperation with such agencies the school can open to itself an incredible wealth of resources for every phase of guidance work. The Catholic school, indeed, by using such a plan may come into possession of methods for detecting vocational aptitudes and occupational studies which surpass those used by the larger public-school systems. It is our purpose to indicate some of the agencies with which the school might cooperate. But first it seems proper that some attempt might be made to formulate, or at least to suggest, a few general principles which should control such cooperation.

I

The propriety of cooperating with non-sectarian agencies in the work of guidance is above question. Pope Leo XIII wrote: "While firm in the affirmation of dogma and refusing all compromise with error it is Christian prudence not to repel but rather

to be able to enlist the help of all honest men in the pursuit of good whether individual or above all social." Though the propriety of such cooperation is above question we should, however, constantly and earnestly caution ourselves about the necessity of interpreting in the light of Catholic principles the information and the methods of the agencies which we utilize. Only too keenly do Catholic educators realize that in the past, in subtle and elusive ways, they unconsciously at times have neglected Catholic principles and fostered attitudes which logically were alien to Christianity. If that tendency has pervaded the educative process it is very likely that it will appear again in the guidance program. There is need then for a Catholic philosophy of guidance worked out in detail for American conditions. But until that study has been published, educators must constantly advert to Catholic principles and interpret the information appropriated from other sources in the light of those principles.

Pope Leo XIII and more recently Pope Pius XI in his encyclical, *Quadragesimo Anno* have formulated with explicit reference to modern conditions the Catholic position on social problems; the social character of the employer's position, the necessity of organization among the employees. This teaching on social questions is an integral part of Catholic doctrine. As Catholic educators we are both bound to accept it and also to impart it to the student. Such teaching should have a recognized place in the formal classes in religion; yet logically it should also be developed by classes in vocational civics and in other sections of the guidance program. All occupational data appropriated from other agencies should be interpreted in the light of the Catholic teaching about the relations of the worker to society, to his employer, and to his fellow-workmen. This is imperative since much guidance material is arranged by those wedded to an entirely different social philosophy.

Proportionately few Catholics have entered the field of public service and occupied positions with municipal, state, or federal governments. Catholic counselors could profitably revive an old Christian tradition and stress the excellence of properly qualified citizens, especially those who enjoy financial independence, devoting themselves to such service; yet in giving guidance about citizenship it is essential that the student be instructed as regards

the Christian teaching about the nature and function of the state and the duties of the citizen. In the general educational literature and in the literature on guidance much mention is made of citizenship. Such discussions are confessedly vague. Unfortunately, our schools have appropriated such phrases and neglected in considerable measure the very definite teaching about the function of the state which the Church has developed. Invariably, those who assume leadership are those entertaining strong convictions. If Catholics have failed to achieve civil distinction in the United States, it may be because our schools have neglected to convey with proper emphasis the Catholic convictions on this matter.

During the Middle Ages the theologians arranged the various occupations in a hierarchy of dignity and worth. That arrangement received a definite place in the Catholic thought of the time. Though that gradation of occupations would be impractical today it does suggest that to the Catholic mind, some occupations are more wholesome than others. Such a gradation suggests that although all occupations may seem to possess the same moral worth to non-Christians, to the Catholic by an inexorable logic some occupations are preferable to others. In addition to taste and aptitudes there is another consideration for the Catholic counselor to stress. It is that some occupations are to be preferred to others because they are less materializing, because they offer greater opportunities for unselfish service to fellow-men, because they offer greater occasion for spiritual development.

There is still another principle of which the educator should be constantly mindful; namely, that in this cooperation the school must assume an articulate and vigorous dominance. All important decisions should be made by the school. If speakers are to address the students the selection of the themes and even the preparation of outlines must be done by the school. Final decisions about the aptitudes of the student should be made only by the teacher. The teacher because of the school records extending over years and because of knowledge derived from prolonged and intimate personal contacts is in the pivotal position for passing such judgments. This dominance and sense of confidence is further justified by the realization that Catholic teachers by insisting upon a sound theory of discipline and by minute attention

to the work of character formation are engaged in the most indispensable and vital part of the guidance program. Intimate associations with employers gives refreshing assurance that honesty, truthfulness, moral restraint, and willingness to work are still vital considerations in the business world.

II

The greatest divergency exists between communities as regards the number and the worth of the agencies with which the Catholic school might profitably cooperate in developing a guidance program. An accurate and helpful knowledge can be secured only when the educator personally canvasses the local situation. Here rather than attempting to present an exhaustive list it seemed wiser to describe or suggest a few agencies which may be regarded as typical.

In these Twin Cities there exists an agency which was organized for research purposes, prior to the depression. It is known as the Employment Stabilization Research Institute. It has been financed, during the past two years, in part by the Rockefeller Foundation, the Spelman Foundation, and by the Industrial Commission of the State of Minnesota. A fairly large staff of industrial psychologists, vocational interviewers, and social workers are employed. The work of this Institute should be of interest to all since it is very probable that agencies patterned rather closely upon it will be organized in many American cities during the coming year. The Wagner-Peyser Bill, which was recently enacted into law, provided for the establishment of a national employment system and for cooperation with the states in the promotion of such a system. Officials of the Federal Government impressed by the work done by this Institute have intimated that the federal employment bureaus will be organized on similar lines.

The work of this Employment Stabilization Research Institute is probably best suggested by a description of two of the three projects upon which it has been engaged. The first project is to study the economic aspects of unemployment and to ascertain how industrial changes are affecting the volume and the character of employment in this region. Elaborate information is con-

stantly being collected and analyzed by the staff with the view to revealing the types of vocational training needed under modern conditions. A daily office-report is prepared and the findings are summarized each month in the *Minnesota Employment Review*. The Institute possesses accurate information about the number of persons employed locally in the various occupations and the average wage scale. Special attention is given to the industrial changes and the requirements for the new occupations which are developing.

The second of the projects is to test the various methods of diagnosing vocational aptitudes. During the past year thousands of unemployed have been tested as regards their vocational aptitudes and an effort has been made to check the worth of these tests by studies of the work of those individuals in the employment which was secured for them by the placement department of the Institute.

The directors of the Employment Stabilization Research Institute have manifested their willingness to cooperate with Catholic schools both by furnishing occupational information and by consultations. The advantages derived by cooperation with such an agency are obvious. The Institute possesses occupational information which the Catholic school could not secure by its own efforts. The judgment of the Institute as regards the worth of various aptitude tests and the requirements for certain occupations cannot be completely disregarded.

In many communities there are agencies similar to the Institute elaborately equipped for guidance work; yet the schools are frequently unaware of their existence, probably because such agencies are largely social. There is, however, one source to which the Catholic school might confidently turn for trustworthy information about the existence and worth of such agencies. It is the Catholic Charities Bureau. The Catholic Charities Bureau may not be engaged actively in guidance work but it is invariably thoroughly acquainted with the social agencies active in that field. The Catholic school and the Catholic Charities Bureau might cooperate without giving scandal.

In some localities the Kiwanis Clubs and the Business and Professional Women's Clubs have manifested a willingness to

supply the school with speakers conversant with opportunities in various types of employment. Cooperation with such organizations is genuinely successful only if the lectures are systematically arranged and if the school does preparatory work for the lecture. Distinctively Catholic Societies, such as the Knights of Columbus, might properly be encouraged to organize a similar service.

The Catholic school, also, can effectively draw into its guidance work the directors of the employment and personnel departments of large department stores, public utilities, and industries. Invariably the school will find those directors rather willing to cooperate since it offers the promise of lightening their burden of training and appraising the applicants. The stimulus which a student received from contact with such officials is considerable. And if given an opportunity the directors are often articulate in expressing their opinions of the traits which the school should aim to develop. There appears to be a growing opinion among them that many high-school students entertaining a false concept of education are manifesting an unwillingness to cooperate with the more experienced but less privileged employees.

Trade unions have been rather consistently ignored by vocational-guidance counselors. The fear of appearing partisan in industrial questions may account for such a condition. The Catholic school, on the contrary, could easily inaugurate a plan of cooperation with such agencies since the Church in principle has recognized them. And the guidance work would profit by the contact. All boys in Catholic high schools will not enter the professions. Many will and must seek employment in the more highly skilled trades, and those trades are controlled in large part by the unions. The officials and agents of those unions are thoroughly familiar with the requirements and opportunities. Contrary to the popular opinion many of those representatives are experienced craftsmen; and they are also accustomed to public speaking and to conferences. They could be drawn very successfully into guidance work of the school. And counselors through conferences with them would be awakened to the false opinions which are being circulated about the superfluousness of skill in building trades. Such opinions are due to the propaganda carried on by chain stores and manufacturers who attempting to sell

building materials directly to the consumer convey the impression that building is now largely the work of assembling material. There is some evidence to indicate that there is greater need for skilled craftsmen.

In addition to cooperating with such social agencies the Catholic school could profitably give encouragement to organizations which serve young people and which are attempting to develop vocational interests. One such organization is the Boy Scouts.

It is undoubtedly true that scouting does not solve the boy problem since it fails to reach the under-privileged boy. Studies made by a local director of Catholic recreational activities would suggest that scouting interests are too limited; yet, through its merit-badge system, boy scouting does arouse in the boy an interest in vocations, and provides excellent opportunities for exploration.

One of the conditions for advancement from one scout rank to another is the possession of a determined number of merit badges. There are about ninety badges and they are given for proficiency of knowledge in such fields as printing, taxidermy, radio, carpentering, surveying, journalism, masonry. For each occupation a special pamphlet has been prepared by some outstanding authority in the field. The pamphlet contains material about the requirements and the opportunities of the occupation and also a very helpful description of the nature of the work. The candidate for the badge is expected to be familiar with the information presented in the pamphlet and to acquire proficiency in specific manual arts and to visit workers engaged in that occupation. The examination for the merit badge is conducted by some expert who has consented to act as merit-badge counselor. A candidate for the merit badge in printing, for example, must be able to explain the point system, set and space type, set up and print an advertising bill, and print copies of the bill. The examination is conducted by an expert printer. The extensiveness of this phase of scout work is indicated by the fact that during the year 1931 a total of 625,409 merit badges was awarded.

The merit-badge plan is not a complete or perfect substitute for guidance; yet it is an activity of scouting which is growing rapidly. The literature is elaborate and the machinery is being constantly perfected. It arouses interests, gives experiences in

skill, provides a knowledge of the requirements and opportunities in an occupation and gives the boy contacts with men engaged in the occupation. It is doing a work which many Catholic schools cannot perform at the present time. Consequently since the Church has permitted the formation of Catholic-scout troupes the Catholic school in some circumstances might very well encourage the formation of Catholic-scout troupes, and foster the merit-badge program.

In this paper an effort has been made to direct attention to a few Catholic principles which should dominate any policy of cooperation and also to indicate a few typical agencies with which the school might profitably cooperate. Its function has been dominantly suggestive. The hope is entertained that these paragraphs may awaken some realization of the great mines of material for vocational guidance which the Catholic school could open for itself by inaugurating a tactful and controlled policy of cooperation. Thus the guidance program of the school could be strengthened without increasing the financial burden; the paralleling activities by different agencies reduced; and possibly the Catholic school might assume a leadership by indicating in one phase of the educative process a method for untangling the complexity of modern educational activity.

GUIDANCE AND PLACEMENT BUREAUS

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INTRODUCTION

My discussion in this program is that of placement bureaus, connected with educational institutions. I shall confine my discourse to this type of placement and shall be as brief as possible for a practical understanding on the part of my auditors

The early interest in vocational guidance was directed toward "finding jobs for students." Little attention was given to the more significant phase: guidance through placement. Recent thought is concerned with effective placement and not mere "job getting." This tendency is based on the assumption that training for a vocation includes entering into it, and that such training is not complete without counsel and supervision in beginning the vocation.

Placement bureaus are a part of organized vocational guidance and training. They should be concerned with the pupil's ability and how he is to use it. They ought to adjust the student to activities which will result in success for him.

It is the purpose of this discourse to present, briefly, the nature and the function of placement bureaus, typical examples of plans, and suggestions which our Catholic schools can use to make more effective their vocational training.

The subject-matter presented is a summary of my research to obtain practical facts.

NATURE AND FUNCTION OF PLACEMENT

To train for a vocation and not to assume the responsibility of aiding in the right placement and success in the work is to avoid completing an important service. If concern in the pupil goes no further than the required class work the interest in his welfare is not wholehearted. Responsibility must accompany him in his attempts to achieve success in the vocation.

Placement bureaus should be connected with all schools in which there are pupils who need any kind of placement. Bureaus connected with educational institutions can do more effective work for students than commercial placement bureaus for the following reasons: School bureaus are run solely for the present and future welfare of the pupils, while commercial ones must be run for profit. Further, the school will be more concerned that the pupil get, not only a job, but the right job for him. The school has had the student for a number of years and knows his personal qualities and abilities. It can give the employer exact information.

The general functions of a school-placement bureau, in the light of practice and need, are as follows:

(1) *To organize to give the greatest amount and the most convenient service to the pupils.*

In a city system of schools, such as in our Archdiocese, there could be a central bureau. This type of organization is economical and may be very effective if it is closely affiliated with the different schools by way of branch offices or a close contact with the advisers of the pupils in each school. The service that a central office which is not unified can perform will be mechanical. A placement work which is removed from contact with the student and with the teachers who know him can never be effective. The secret of real effective service to the pupil is to know him intimately. This cannot be accomplished through a central office which is not in some way personally associated with the pupil desiring placement.

If a central office is not preferable each school in the diocese must assume the responsibility of maintaining a placement bureau. Whatever plan is used, it is highly significant that those in charge of the work be well trained and fully aware of the opportunity to start the pupil right in his vocation. They should be vitally interested in the welfare of the students.

Our Catholic colleges and universities ought to be most concerned with organizing placement bureaus for the students desiring placement. None of them should be without service of some kind. This function is being generally recognized as a service the edu-

cational institution owes to its students. Such a bureau should be located where the pupils can have easy access to it and must radiate an atmosphere of friendly helpfulness to them

The most advantageous plan for a university is that of maintaining a central office for the different colleges. It ought to be under the direction of some competent member of the faculty: one who is well informed in the psychology of guidance. Each college and department should have advisers concerned with guiding the placement of its students. These are usually the deans and the heads of departments or regular members of the faculty appointed for this purpose. These advisers must cooperate with members of the faculty who may know the students more intimately.

If it is not possible for a school to maintain any kind of a bureau for its pupils who need and desire placement, the administrators and teachers can assume an individual responsibility of aiding pupils in effective placement. The De La Salle High School of Chicago has since 1900 assumed, in an informal way, an interest in placing pupils who do not enter college and desire to work. Brother Lawrence, F.S.C., and his faculty have done effective placement work. In a general way they keep in touch with pupils placed and replace them when a better position can be obtained. The following is an indication of the interest these Brothers have in their pupils: A certain boy was placed. Some time afterwards the principal learned that his salary had not been raised. He told the employer that he could replace the boy for more salary than he was getting. As a result the boy's present employer doubled his salary. This is an excellent example of a real human interest an educational institution can have in the welfare of its students.

(2) *To determine the students who need and desire placement.*

Pupils who want placement should register; that is, fill out cards, giving such information as, name in full, address, phone number, achievements and training, experience in the field of work. The file of registration cards begins the process of accumulating about each registrant facts which will guide in placement.

(3) *To assemble opportunities for placement.*

An outstanding function of the bureau is that of preparing for

placement. This involves locating opportunities for employment according to the talent and ability of the pupils; contacting employers to establish avenues of information for present and future reference; securing the cooperation of employers who will keep the school informed about needs and vacancies as they occur; investigating the health and moral conditions of the working situation; listing clearly the requirements for the job, the salary, and the chance for advancement.

Placement opportunities and the facts relative to them should be classified and kept in a file for convenient use

(4) *To counsel and interview students who desire and need placement.*

Counseling the registrant is a means of obtaining information which cannot be secured in any other way. The counsel should be conducted privately when the pupil registers, when a chance rises for placement, and after he is placed.

(5) *To cooperate with teachers in obtaining information, concerning the pupils.*

The director of placement must obtain from the teachers information regarding the pupil's ability, character traits, interests, potentiality. The essentials of such information must be recorded in the case file. It makes guidance through the bureau more effective for each student

(6) *To keep systematic records.*

A fund of information systematically filed is essential to guiding effective placement. It is not only essential but economical and expedient. The following items are generally recognized as aids to appropriate adjustment: Achievement in school work and activities; traits as revealed through activities; teachers' estimates and observations; generalizations of interviews and counsels; experience and training; health and physical conditions; probable abilities.

(7) *To place pupils either full or part time.*

A bureau cannot guarantee to place students. It can only assist and guide. A function of this kind, for full-time placement, involves the following procedure: A careful and earnest consideration of a pupil's possibility for success; the chances the position has to utilize his abilities; a counsel prior to a personal or written

application. Some bureaus make an effort to determine from the employer why the applicant was not accepted.

(8) *To train the pupil how to secure and hold a job.*

This function is a part of the class work in *Vocational Civics*, but the bureau must aid in this training. Many a job possibility has been lost by not knowing how to secure it. Many of those secured have been failures by not knowing even the simplest means of holding them.

The textbooks recommended for courses in vocational civics have chapters of excellent information; such as, *Studies in Vocational Civics* by W. G. Bate and Eliza A. Wilson, Chapter ten.

Some bureaus publish folders presenting detailed suggestions concerning the significance of such items as, personal appearance, making a favorable impression, holding the job.

(9) *To follow-up.*

The school should be concerned not only with ways and means of right placement but also with a follow-up of those placed; that is, the bureau should assume a vital interest and responsibility in helping the pupil adjust himself to the new job and in assisting him to get better jobs.

Many problems do not arise until the actual work begins. So the institution that trains the individual ought to feel an interest in his success; a double interest because he represents the school. The directors of the bureau and the members of the teaching force should convince the pupils that the school from which he has graduated has a real interest in his success and that he can return for counsel.

The young and inexperienced worker needs special encouragement and stimulation. This means continued guidance and supervision in an informal way after the actual work begins. The school can help him to keep the right attitude toward his employer and his associates; to acquire personal traits which the job requires; to properly appraise his problems; to obtain further information; to safeguard his health and moral status; to develop habits of thrift; to exercise his initiative; to be self-reliant. Investigations reveal that personal inadequacies are more often causes of failure than vocational skills.

The bureau ought to get information from the employer as to

the progress the student it placed is making. If he is failing, ascertain the cause. Some bureaus arrange evening office hours for students to return for counsel.

Many schools have systematic follow-up after placement. New Orleans High School bureau begins to follow-up a month after placement. It also makes studies of its graduates over five-year periods to determine the success and salaries achieved. The Boston School bureau makes visits to the employer after placement.

The spirit of kindness and Christian service which pervades our Catholic institutions enhances their opportunity to become superior in this function.

(10) *To record information, concerning those placed.*

Add to the case records of each pupil placed, the location of the job, the employer's statement concerning the quality of work, and the advancement. Such information is valuable in estimating the efficiency of the school's training.

(11) *To cooperate with parents*

In the case of a junior or high-school pupil the bureau should cooperate with the parents or guardian. This will tend to foster a harmonious spirit between the school, home, and employer. It will also direct the attention of parents to the significance of effective placement.

(12) *To secure work permits if pupils under age must work.*

This function ought not be necessary and should be discouraged. But if home conditions make it necessary for a child to work, prior to the age permitted by law, the bureau must secure the work permit for him.

The employment bureau ought in every case to investigate thoroughly the conditions under which the child is to work.

The above twelve functions are brief, but they cover, in a general way, current practices.

If the school does not or cannot maintain a placement bureau each administrator and instructor ought to assume the responsibility of aiding the pupil.

Our Catholic schools can develop the most effective system of guidance and placement in the United States because the majority of the faculty are priests, Brothers, and Sisters who devote their

lives to the education and training of the youth. The principle underlying the functions of effective guidance and placement is the intense desire to see each pupil use his abilities to the best advantage. I am sure our Catholic teachers have this motive.

TYPICAL EXAMPLES

Neither time nor space will permit me to present more than a very brief sketch of a few typical examples of placement-bureau work; and of these, nothing more than the outstanding features of organization and activity. Those chosen are the Chicago Public Schools, the University of Chicago, De Paul University, and North Western University. The information regarding the guidance and placement division of the Chicago Public Schools is an excerpt from "*Vocational Guidance in Selected Cities*," U. S. Children's Bureau, 1929, which was prepared for publication, but has not been published, due to lack of funds. The work for Chicago was prepared by Miss Mary Stone of the Vocational Guidance Bureau.

The Chicago Bureau: The Work of the Placement Division.

"The placement division of the bureau has a staff of three vocational counselors, one for boys and one for girls, and one specializing in the placement of the physically handicapped.

The cutting down of the central office staff in September, 1924, to barest essentials in order to put as many advisers as possible in the schools, reduced the placement staff from five to three advisers. Since September, 1928, each adviser is allowed twelve weeks of vacation during the year to fall during the dull periods as far as possible. This plan precludes the possibility of the advisers doing anything other than placement interviewing. Visits to employers and consistent follow-up of applicants placed, are eliminated for the two advisers handling the boys and girls. The placement service must likewise be limited to three general classifications:

- (1) Continuation-school pupils.
- (2) High-school graduates and drop-outs for the first year of their working experience.
- (3) Handicapped young people below the age of twenty-one, especially as they come out of school.

The continuation-school group consists of children fourteen to seventeen enrolled in continuation school, those between fourteen and sixteen having obtained employment certificates under the child-labor law and having very largely found their own initial jobs. Applicants past sixteen and under seventeen, though not required to obtain certificates, are required, unless they are graduates of a four-year high-school course, to enroll in continuation school in order to become eligible to placement. Advisers in the schools and social agencies refer for placement a small number of children between the ages of fourteen and sixteen. The adviser in the certificating division may also refer cases where dire need seems to demand the employment of a child. Otherwise original placement of the child under sixteen is seldom undertaken. Although it may seem an unusual policy thus to force the child under sixteen to find his own job before leaving school, the placement office has adopted, as the most useful one, the policy of keeping employed the children already out of school. Indirectly it operates to keep in regular full-time school children who might otherwise be drawn out into positions often temporary, eventually but to swell the reservoir of the unemployed. It likewise evades the danger of being considered by the schools as a door out.

To cooperate fully with the continuation schools in securing attendance, a rule is in force that a child may not be placed unless his attendance is regular. Days missed must be made up before placement is undertaken. Some one in each continuation school is appointed to keep in daily touch with the placement office reporting the attendance of the out-of-work pupils and seeing to it that they register with placement. The information which the continuation school acquires concerning pupils is valuable to the placement office, enabling it to do more intelligent work, and is especially helpful in cases of pupils who are working in unsatisfactory positions. These are referred for change, which in the course of time can be beneficially effected without unemployment. Pupils approaching seventeen who have shown aptitude and desire for certain types of work not ordinarily open to the pupil of continuation-school age, are often assisted at this transition period, the facilities of the placement office for the older group being then available to them.

Children under sixteen are not referred to positions in shops or factories until after the industrial-studies division of the bureau has visited these and recommended placement. If there is any doubt as to fitness of work or industrial conditions in shops and factories asking for workers over sixteen, the industrial-studies division is asked to visit them. Temporary placement of a child over sixteen may be undertaken if the visit must be deferred a few days. Permanent employer-record cards are kept and notes of investigations made or of points to cover on reinvestigation are included as well as record of calls, of applicants referred, and applicants placed. If, for example, a child who has left a job reports having worked more than eight hours when under sixteen, this is recorded and the matter is checked with the employer before another child is referred.

Placement of the high-school graduate and of the drop-out over seventeen years of age proceeds upon a different basis. These applicants are interviewed by the school adviser and fill out "application-for-employment" forms (see Form No. 9) at the school. The adviser secures recommendations (see Graphic Rating Card, Form No. 10) from individual teachers and forwards the application cards to the central-office placement division. These come in in large numbers previous to the graduation periods in June and January.

As these applicants present themselves, they are interviewed, advised, and placed as carefully as possible in harmony with the recommendations, the plans and desires of the applicants, or in certain cases, applications may be selected from the file and applicants called in before they present themselves.

Applicants are asked to present themselves at stated periods, this being the simplest way the adviser has of keeping in touch with the active group. As suitable positions come to hand, applicants are called in or are sent out when they present themselves. A simple form of advertising postcard has proved the best method of getting knowledge of the service to employers. From two to five thousand of these are sent out at each graduating period to employers who have called the bureau and to lists selected from the classified directory to provide certain desired types of employ-

ment. Very little solicitation for individuals can be attempted, especially during the rush periods attending graduation.

The placement advisers have found membership in the employment committee of the Chicago Industrial Relations Association very helpful in making contacts of value in their work.

Each interviewer has a small office equipped with telephone. Calls are for the most part received by telephone. Calls for after-school workers are relayed to advisers in the schools, on the basis of locality or training desired.

The clerk assigned to the placement division sits at a desk in the aisle which gives access to the adviser's room. She sends in to each adviser the applicants of her group in the order of registration. If the applicant's record is not in the adviser's active file, the clerk gets out the record from the general file. The clerk does all filing and keeps up certain cross files for the adviser's use. One of these enables the division to tell how many firms have called upon it during any year.

A cross file of employers' calls by type of work is maintained and is useful for any special solicitation. Another file of high-school graduates placed is kept, from which reports may be made to the various schools cooperating. A rather unusual system of report-keeping enables the division to know not only the number of interviews but also the number of individuals interviewed in the course of one year, and similarly both the number of placements and the number of individuals placed. All placements reported are checked. Children under sixteen must return to the office to complete certificating procedure. Children over sixteen are referred with a return postcard. If these cards are not returned, the adviser or clerk checks by telephone.

The adviser for the handicapped attempts to adjust to industry the children vocationally handicapped, either physically or mentally. The aim is to limit the placement efforts to the group that can hope to compete successfully if properly placed. It has included those with orthopedic disabilities, cardiac condition, tubercular condition, the blind or partially sighted, the deaf, and the high-grade mental defective. The first step is a complete medical examination by the medical examiners of the vocational-guidance bureau. This is followed by any special examinations the doctor

may suggest and by whatever corrective work is necessary. In a case of a subnormal child, mental examination is first arranged for. The next step is the determination of the placement aim, and in working towards this, specialized training is often arranged to fit the handicapped child for a suitable vocation. Placement is the last step, and the calls from employers received by the regular placement desk are open to the adviser. In addition to this source of placement possibilities, she has her own file of employers with whom she has had contact and the roster of the Rotarians and the Kiwanians, both of whom have been interested in the problem of the crippled child. The University of Chicago and a Rotarian group have paid the salaries of part-time vocational counselors in the schools for crippled children who have done the initial vocational counseling there under the supervision of the adviser for the handicapped.

Case records are kept of all children handled. These consist of the medical card and a brief running history. Placements are ordinarily followed up through the child within a month's time and after that as the individual situation may require."*

The University of Chicago Bureau.

The University of Chicago has a very effective bureau. It is called the Board of *Vocational Guidance and Placement*. The board comprises the executive secretary, Robert C. Woellner, who is a member of the faculty; the deans of the different colleges; the deans of women; the deans of men; the student advisers of each college and each department. The deans, the advisers, and the faculty members of the different colleges cooperate with the Executive Secretary. They aid him and his office staff to do effective placement service for the students desiring placement.

When a student registers a statement is sent to his advisers and to the faculty members with whom he has had a number of courses, requesting information which will aid the Executive Secretary in estimating his abilities. Thus the bureau cooperates with those who are intimately associated with the student; for example, a student from the Department of Education, wanting

*Excerpt from "Vocational Guidance in Selected Cities," U S Children's Bureau, 1929.

a teaching position is counseled by the Executive Secretary prior to registering. He is also counseled by the advisers in the Department of Education. Special effort is made to guide him into the teaching position for which he is best fitted.

Possibilities for placement are secured through cooperation with institutions, employers, and alumni. Most of the opportunities are requests from employers.

The board has a systematic and effective method of follow-up. It writes to the employers for statements as to the quality of work being done. It also makes studies of the work and vocations of the graduates.

Worthy students are made to feel that the department from which they graduate wants to help them succeed and that they may solicit counsel. Members of the faculty hold conferences and round tables for those placed. It is this kindly helpful spirit that makes one feel ever near to the institution from which he graduates.

The board assists the student who needs it to secure part-time work to aid him support himself while in the university. It places over 3,000 students each year in remunerative part-time jobs.

De Paul University Bureau.

De Paul University placement bureau was organized in 1925. The director, Mr. Stanley S. Pulaski, makes a special effort to solicit possible positions. He makes contacts with employers by personal interview, telephone, and mail to determine their needs. The job possibilities and the qualifications for each are classified and filed. And also the Director sends out letters to employers announcing the qualifications of the students available for positions.

Although the bureau is young in organization and its progress was checked during the past four depressive years, it is rapidly growing toward effective guidance and placement service.

North Western University Bureau.

North Western University placement work is coordinated with the *Personnel Department* which centralizes and unifies the personnel activities and studies of the students. The information concerning each student is assembled by personnel directors, the

student counselors, the clinical psychologists, the secretaries in charge of the records, and the employment managers.

There are three placement divisions: one for women desiring part time; one for men desiring part time; one for the placement of graduate men. The latter is under the direction of Vocational Guidance and Placement for men.

AN ANALYSIS OF VOCATIONAL INTERESTS AND THE PROBLEM OF STUDENT ADJUSTMENT

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The topic, "An Analysis of Vocational Interests and the Problem of Student Adjustment," has a twofold theme. An analysis of vocational interest is one problem in itself, while the problem of student adjustment is another. However, both problems are related, inasmuch as unadjustment may be caused by the failure of the student to recognize the vocational aptitudes he may possess. Counseling, whether vocational or otherwise, cannot be separated from the work of student adjustment. Furthermore, counseling is effective only to that degree to which it prevents unadjustment.

In many schools, aptitude tests and achievement tests are used constantly in the guidance of students; for example, in light of their scores on such tests, some students are advised not to go to college, while others are urged to do so. Some are told not to attempt a professional career, while others are encouraged to enter that field. Many are told not to attempt graduate study, while another group are told that they should set such study as their goal. Students of outstanding scholastic aptitudes are advised, in many instances, to secure, first of all, the traditional liberal-college education, and then later, to carry on their studies in a professional school offering programs in keeping with their vocational interests. Again, other students whose aptitudes do not rank so high, but who have sufficient ability to profit by college experience are advised to enroll in a more limited field of study especially if they possess a special aptitude for the work.

Aptitude testing has been in existence in the State of Minnesota for nearly ten years, but only since 1928 has it been carried on intensively. During the past year the Minnesota College Aptitude Test was administered to nearly 20,000 high-school seniors. The results of these tests have been compiled and placed in the hands of Admission Officers of all those colleges and normal schools of the state which share the cost of administering the

test. The College of St. Thomas has used this testing program during the last five years and has looked upon it as a most valuable contribution to the college, not only from the standpoint of guidance but also from the point of view of furnishing the college registrar with a list of prospective students. From the results of this test we have also been able to determine to some extent the increase in the interest manifested in St. Thomas' on the part of seniors throughout the State. Further in this discussion, when I shall discuss, step by step, the system of student guidance used at St. Thomas', I shall refer in greater detail to our use of the test. At this point I mention the aptitude test merely to bring out the fact that after using the test in the State of Minnesota for several years and recognizing its educational value, we realize with others, that the test has been given somewhat late in the school experience of the child. In many cases it is an instance of "locking the barn after the horse is stolen." Thousands of students are graduated without having been given any definite advice as to their scholastic aptitude, vocational interests, and possible college ability. Some of you may infer that it is my wish to prepare every high-school student for college, but I am, on the contrary, opposed to such a stand. Every instructor knows that many students are not of college caliber, and for this reason we of St. Thomas'—and many others, too—feel that the aptitude test in some form should be administered much earlier than the senior year of high school. Personally, I believe that in justice to himself and his parents, the student should be informed as to his relative ability as indicated by his score on some such test while in the tenth grade.

The student of outstanding ability should proceed, then, to lay the foundation for a collegiate or professional career and the student lacking in college ability should be advised to keep his educational program along the lines of his rather limited ability.

At this point it would be well to define counseling as I understand it. Counseling is a four-fold process: it is educational when it deals with the scholastic problems of the student, such as the selection of a program of studies, an analysis of student failures, an interpretation of intelligence, aptitude or achievement tests or, in brief, anything that has to do with the student's scholastic

life. It is vocational when it determines the fitness of the individual for a certain position, when it attempts an analysis of his vocational aptitudes or interests, or an interpretation of his scores on various vocational interest tests. Counseling is personal or social when it deals with the student's relations with his fellow-men at work or at play. In this type of counseling the principal aim is to iron out any irregularities in the student's character, any affectations or mannerisms harmful to his personal interests, or to remedy certain of his emotional responses to conditions over which he has no control. Counseling is spiritual when it instructs him in his moral obligations to man as a member of society and to God as a creature. Spiritual counseling, of course, is the particular work of and best carried on through the confessional.

There is a great need in our Catholic colleges of impressing upon our young men and women two facts: first, that of having confidential talks with their confessor in regard to their private lives—the physical, mental, and social aspects, as well as the moral—for it is only through such consultations that many of the ridiculous situations of adolescence can be adequately cleared up. My work with Catholic boys as educational and vocational counselor would amount to very little if I did not have the whole-hearted cooperation of the priests of college who have never been too tired to give individual attention to the needs of the young men. Many colleges, both public and private, have counseling bureaus, but no one assigned to spiritual advising, and it is my opinion that a counseling program which neglects any of these phases of counseling is entirely ineffective. I believe we must be willing to use any type of device to aid us in our work of counseling—whether it be aptitude, psychological, intelligence, or achievement tests. I am a firm believer in cumulative records, but a counseling system cannot be described in terms of records, offices, equipment, graphs, and whatnot. The active personal touch is the most valuable part of the counseling system. It is a cooperative attitude of mind on the the part, both of the teacher and the student, that results in an accord that can be sensed better than described. If I were compelled to give a definition I should probably say: "Student counseling is a procedure by which we strive to help the student solve the problems he faces, whether the

problem be physical, mental, moral, or social. But, more than that, student counseling must be corrective, preventive, and eventually capable of being self-administered."

Counseling that is not built around the individual interests, needs, and abilities of the student, and which is not administered in an impartial manner is worse than no counseling whatever. I have known hundreds of boys whose lives have been wrecked by parents who tried to force them into occupations which they, themselves, would like to have followed. If a student can successfully complete a standard college preparatory course he can successfully complete college work, as well. If this statement cannot be substantiated by facts, I can draw only two conclusions: that our high-school instruction is of poor caliber, and that the accrediting organizations mean nothing; or, that the fault must lie with the college, itself. I am not in sympathy with the college that places the entire responsibility for its student failures upon the high school. When a college accepts a student, it is obligated to inform that student of his chances of success in academic work. If they are not good, a substantial reason should be presented, and if the college authorities are certain he cannot succeed he should be refused admission. If he has an outside chance of success, the college should prepare a definite program of studies, and lay down definite rules in regard to the habits of study and the amount of study needed. This system has been in vogue at the College of St. Thomas for the past five years, and I challenge any one to find a St. Thomas' student who does not think he has received a "square deal" in this regard. It may sound like a boast—it is a boast—but it is supported by facts. I am willing to wager that if you should encounter a boy who has been dismissed from St. Thomas' for scholastic or disciplinary reasons, he will readily admit that he deserved the dismissal, and that if he had followed the advice given him, he would not have been dismissed.

I have already made reference to the Minnesota College Aptitude Test which is administered in all high schools throughout the State. The tests are scored and compiled at the offices of the Committee on Testing of the Association of Minnesota Colleges at the University of Minnesota. During the latter part of

April or the first part of May, each high-school principal receives the report of each senior in his class. This is most valuable to him and to the counselors who discuss with high-school seniors their education in a school of higher learning, or their choice of a vocation. The test report gives, not the raw score, but the percentile ranking of each student.

When the principals of the high schools submit these tests to the committee on testing, they also indicate the student's percentile ranking in his high-school class and the average of the students score on the Aptitude Test and his percentile ranking in his class is called his College Ability Rating—the C.A.R., as we know it. The average C.A.R., is 35. It is maintained by some of the institutions of the State that a student whose College Ability Rating is below this mark—35—has only one chance in fifty of doing successful college work. We do not believe this at St. Thomas'. We go much further in the analysis of the student's high-school work, habits of study, vocational interests, social and economic background, language deficiencies and various other factors which may have had a bearing on his achievements. Condemning unreservedly all students who fall below 35 per cent in their C.A.R. to scholastic failure, I regard as reprehensible misuse of the test. Three years ago, in an address at Atlantic City, I made a statement—which has since been verified by Dean McConn of Lehigh University—that the Aptitude Test should be to a school teacher what the thermometer or stethoscope is to a doctor. It is a device to measure the mental response in one case, and the temperature in the other. No doctor will condemn a patient to sure death after merely reading his temperature, and, although the analogy may seem a rather lame one, similarly, human mentality cannot be measured by one test. Even a complete battery of tests given at various periods in the student's life will give only a fairly accurate measure of his ability.

I believe I have given you a sufficient background now to make readily understandable our procedure at St. Thomas', which I shall describe at this point in detail. When we receive a request from a boy or his parents for a catalog, we send him instead an eight-page Information Blank. On the first page of this

blank is a statement of the conditions that are generally prevalent in the colleges. This Information Blank is divided into four parts. The first gives us general information about the boy—in reality a picture of his home environment. No great amount of detail is called for. We do not care whether his father belongs to the Elks or not, nor how old his sisters are. The second part deals with his school history. This goes into an analysis of the grades, subjects, habits of study, subjects which he considers important and those he thinks are unimportant, the amount of reading he does and the kind of literature he chooses, condition of his eye-sight, possible speech defect, etc. The student is also asked to write three paragraphs on three designated subjects, which is intended to give us a picture of his command of English, spelling, punctuation, and his ability to express his ideas. The third part deals with his vocation. He is asked to indicate the subjects which he has liked best and those he has liked least, to list the extra-curricular activities in which he has participated, his hobbies, and his special talents. The fourth part is a Personality Rating Scale which neither rates nor scales but by means of which we are able to determine whether or not his emotional responses to conditions about him are those of a normal person. I might say that this part of my information blank is patterned after Bernreuter's Personality Inventory. In extreme cases we use the more complete form if it is needed after the student is registered. May I say, however, that whenever we have had to use the complete form of Bernreuter's Inventory the student was in need of a psychiatrist's attention.

We do not send a catalog to the student upon the first request. Catalogs cost money and we have learned that some students write in to as many as twenty-five or thirty colleges asking for catalogs. We insist instead that the applicant fill out this rather detailed information blank which will require anywhere from one to two hours of his time. After the blank is returned to us filled out by the student we give him an analysis of it—a verbal one if he is able to come to the office of the registrar and if not a written one. We feel that a young man who has evinced enough interest to fill out this blank is deserving of a catalog and he receives one. Students who do not fill out the blank do not get catalogs. We are not competing with mail-order houses

If the boy belongs to a religious denomination sponsoring a college in the State, we advise him to write to that school to see if it can offer him what he needs. With his permission we send a copy of the blank and our analysis to the Dean of that institution. If the student does not give us his permission naturally our co-operation with other colleges cannot be carried on any farther. Our communications with the student are absolutely confidential. We keep the Information Blanks of those students who do not register for a period of one year, and then we destroy the blanks unless the student is still considering St. Thomas'.

At the time we receive the information blank from the student we send three recommendation blanks to people who know the student. As a rule these blanks are very carefully filled out. A form letter is sent to the reference with the recommendation blank. We do not enclose a stamped-addressed envelope for the return of the blank. We feel that if the reference thinks enough of the applicant to recommend him he will also be willing to spend money for postage to return the blank. Our use of the Information Blank and our analysis of it has interested students very much. They tell other seniors in high school about it. As a result we receive many requests. Last year over 1,000 of these were filled out by high-school boys of the Northwest and an analysis given from my office. Out of this number 334 registered at St. Thomas', which means the returns have been about 1 out of 3. It is known that only about 10 per cent of the students who apply to a college register in that college. Our records show that one-third register at St. Thomas'. Understand, however, that many of the blanks sent out are never returned, and these are not counted.

At the same time that we return the written analysis to the boy we mail him a special issue of the *Purple and Gray*, our school paper, which contains answers to many questions which high-school seniors frequently ask of college administrators. The paper also contains a description of the various courses and programs of study offered at St. Thomas'.

When the student definitely says that he wants to register at St. Thomas' in preference to any other college we then write to his high-school principal for a transcript of his credits and his

personal recommendation of the student. We do not think it is fair to ask a principal to fill out a transcript for a boy who doesn't intend to go to college. We know boys who have asked their high-school principal to make out as many as a dozen transcripts. In asking for the transcript, we use a form letter which we find acquaints the principal with the counseling system at St. Thomas'. As a result, we get a better response from the principal, particularly in regard to the personal recommendation of the student. The opinion of the principal is of great value to us in our work. It is not a difficult matter for the principal or the adviser to give us a recommendation of the student because the arrangement of the transcript form demands only occasional check-marks.

Irrespective of the boy's marks in school or his scores on the Aptitude Test we believe at St. Thomas' that the personal opinion of the principal or class adviser is one of the best ways to judge a boy's ability to do college work. I know that most educational testers are opposed to teachers' opinions. They say they are a subjective method of measuring and therefore not worth much. Nevertheless when a teacher has had a student in class for two or more years, has observed his conduct in the science laboratory, in the library, in the halls, on the athletic field, participating in dramatics, musical or other activities, and when the same teacher knows something of the boy's habits on the street and at home we believe that his opinion and judgment, subjective though it be, is much better than any numerical ranking on a test. Human nature is too complex to be reduced to an algebraic formula. Another thing: we believe that high-school teachers are conscientious and want to give us every bit of cooperation possible. After analyzing the student's reply to the blank, his various scores on the several tests, his transcript of high-school credits, the recommendations of his adviser or principal as well as those of two or three other individuals whom he lists as references, we hold a personal conference with the boy and his parents; or sufficient correspondence to clear up all indefinite matters if we cannot see him personally. We are then in a good position to make a rather definite vocational recommendation to the young man. We do not try to pick any one vocation for him. We do not think that is possible or wise. The reasons are obvious.

There are 20,000 occupations by which men and women make their living. Of this group hardly more than one per cent demand a college education, some such as law, medicine, dentistry, teaching, etc. In the case of nine per cent more of all these occupations a college education is strongly advised but not absolutely necessary. It is not our business, therefore, to find which one of these jobs the boy is particularly fitted for but to find a whole group of occupations in any one of which he might excel. We then show him that the best way to prepare for this group is to choose a suitable program of studies. Since the schools at the College of St. Thomas are rather limited in number we put before him a list of the thirteen schools among which a boy can choose if he registers at the University of Minnesota.

The first school is the Junior College or what is now called the General College. I have already spoken of it. It is, of course, open to any student who has been graduated from high school.

Second, there is the College of Science, Literature, and Arts—or the Liberal Arts College. I have in my office a copy of a talk given by Mr. Edward Foley called "The Advantages of a Liberal Arts College Education." If my analysis makes me feel that the boy belongs in that college I give him a copy of this speech.

Then we have the College of Engineering and Architecture, a school open to high-school graduates. I have a pamphlet on Engineering entitled "Engineering, A Career: A Culture," published by the Engineering Foundation, which I give to any student who shows a talent or an interest in that field.

The Department of Agriculture includes not only agriculture, but also forestry and home economics. This college is also open to high-school graduates.

Next in order as listed in the catalog come the Law School, followed by the Medical School and the College of Dentistry, all of which require two years of pre-professional training and some three. Naturally these schools need not be considered at this time by the high-school graduate. We explain to them nevertheless how to go about receiving preprofessional training if they are interested in either medicine, dentistry, or law. Such training is taken at the University in the College of Science, Literature, and Arts.

Then come the School of Mines, the College of Pharmacy, the School of Chemistry, and the College of Education, all of which are open to high-school graduates. The College of Education, however, is nothing more than the Liberal-Arts course for the first two years. The graduate school, of course, is not open to high-school graduates. The School of Business is. To sum up things we might say that the high-school senior must decide whether he is going into the General College, the Liberal Arts College, the Engineering School, the Agricultural School, the School of Mines, the College of Pharmacy, the School of Chemistry, or the School of Business Administration; in other words there are eight schools. At St. Thomas' we do not have a General College nor do we have a College of Agriculture and a College of Mines. Therefore, only those students who have an interest in one of the other five colleges should begin their work at the College of St. Thomas. We offer full four-year programs in general engineering, chemistry, liberal arts, business administration, and three years of law. Students wishing to specialize in any one form of engineering will have to transfer to some other school after two years at St. Thomas', even though they will require only the courses in shopwork. They are informed of that fact at the time of registration. We have found out that by the end of their first year about 60 per cent of the boys who thought they wanted to be engineers change their minds, and transfer either to the school of business or the college of liberal arts. We also offer programs in pre-law, pre-medicine, and pre-dentistry in our college of liberal arts. The matter of advising the student in regard to his program of studies is a difficult one. It means placing him in one of the eight colleges or schools, either at St. Thomas' or at some other institution, such as the University, which offers work in departments not maintained at St. Thomas'.

Our analysis of vocations is based upon the student's interest and achievement in certain subjects and activities. We have divided the occupations into several classifications. We show the student that his interests both in and out of school point quite clearly to the occupation in which he is most likely to succeed; for example, if a boy wishes to enter one of the literary professions such as journalism, law, or the priesthood he should find

his greatest enjoyment in studying English, foreign language, history, and the social studies. However, if he wishes to enter one of the biological professions, which have their basic principles in the biological sciences—such as dentistry, medicine, agriculture, forestry—the subjects which should appeal to him most of all are biology, chemistry, physics, languages, and mathematics. If the boy wishes to enter one of the professions which has its foundations in the physical sciences—such as that of chemist, physicist, sanitation officer, miner—he should like such subjects as chemistry, physics, and mathematics most of all; and a moderate interest in history, English, and languages will suffice. Similarly, a boy who wants to enter the field of engineering should decidedly prefer mathematics, chemistry, and physics, and he should moreover possess some constructive talent. Boys who are particularly interested in the social sciences such as history, sociology, economics, and are proficient in English are more likely to succeed in business, law, or politics. Those interested in the humanistic sciences such as psychology, sociology, philosophy, and education as well as English will probably enjoy teaching, social service, or some work that is concerned directly with the handling of people. Those who go into business occupations such as salesmanship, bookkeeping, and accounting should have an equal interest in mathematics and history. These people should enjoy giving attention to details. As a rule they prefer the practical vocational subjects to those which require considerable abstract thinking. You will find another group of people who thrive on making contacts with people. These people succeed as commission salesmen, promoters, or in the field of advertising and reporting. They are not particularly “book-minded.” They learn best from experience. They are often very clever mentally, but they are frequently failures in school. A great many of this group are dropped from school for low scholarship; yet, when they go out in the business world they make great successes. Colleges should try to adapt these people to school-life. They frequently become influential people in business and industry. To succeed in the artistic professions such as painting, music, or creative writing the student must have special talent in these fields. There are many other types of work at which people are

employed but I doubt very much if a college education would aid them in their work. In a technical school, a trade school, or a business school they will receive the type of training which they need. Every year I advise hundreds of boys to give up all thought of college and enter an institution which trains for the trades and semi-professions.

Up to this point all counseling has been concerned with the student before he is registered in college. This is the most valuable part of the counseling because if the student gets started well and understands clearly what is expected of him in the way of preparation, habits of study, and application. He is starting out well informed. It has been my experience in talking with students that they gather most of their information regarding subjects and programs of studies from other students while standing in line waiting to register. You will find this procedure very graphically and humorously described in Dean McConn's book entitled "Studies Are Not Everything." If you are looking for a good evening's entertainment and a couple of hours of laughter read McConn's book. I am sure you will not fail, too, to be impressed by the story of a pathetic condition existing in our colleges. Once the student decides upon a program of studies and starts school the counseling should be continued. You will find in our library a set of Career Pamphlets, published by the Institute of Research. They deal with fifty-two outstanding professions. In addition we have the career pamphlets published by the United States Department of Education, the American Library Association, and numerous books on occupations and professions. There are also magazines and trade journals to which the student can go for information. Each freshman is assigned to an adviser. One man is specifically detailed to advise the students who are going to follow dentistry, medicine, pharmacy, or any of the biological sciences. Another has been assigned to those entering the mathematical sciences such as engineering. Students in the School of Business have their adviser as do the pre-law students and the physical-education students.

In addition, the heads of the departments or the deans of the various colleges also serve as advisers in a general way. Personally, I try to make it a point to handle only those students who need

unusual care or direction. Students on probation or those laboring under some emotional disturbance such as a phobia, a mania, a complex, or scruples are my especial lot. In extreme cases I have had to send young men to a psychiatrist and in many instances boys are assigned a special spiritual adviser who has been given a general picture of the boy's home background, scholastic history, educational interests, and many other conditions which have a bearing on his work. The contacts made by the boys with the teachers, heads of departments, departmental advisers, deans, and the special reference material in the form of books or magazines in the library make it possible for the student to carry on a rather detailed program of personal development, which in the end either convinces him of his ability to succeed with a certain program or his inability to do so. During the past five years I have yet to find the student advised to discontinue college who did not believe that it was the best thing for him to do. He recognized that every possible step had been taken to determine the nature of his abilities and talents, and he is convinced when he leaves the college that he is not able to follow the prescribed program of studies.

Except in rare instances, however, we do not drop a student for low scholarship. It is not fair to place such a black mark upon his record. Instead we notify the parents and advise the boy to discontinue school and to seek training in some other way, which we outline for him. A firm or a business organization does not get a statement from us that the boy has failed. Instead they are informed that the boy was advised to withdraw because we could offer him no program in keeping with his vocational interests. We point out to the prospective employer both the strong and the weak points in the boy. We have found in most cases that such boys have little difficulty in securing employment, and they generally succeed with their chosen work. Failure to succeed in college does not follow the boy as an ominous shadow. There is one exception, however. When the boy absolutely refuses to cooperate with us in our efforts to develop his limited possibilities then there is nothing we can do in fairness to the prospective employer except to give him the facts. Few boys are in this class.

The Bureau of Educational and Vocational Counseling as established at the College of St. Thomas was begun five years ago in connection with the registrar's office. Other urgent tasks prevented the work from being advanced during the first year; but in the second year the foundation work was laid. In the third year the work began in earnest, and for the last two years it has been functioning along the lines that I have just described for you. It has been the belief of the entire faculty of the college, from the president down to the part-time assistant, that counseling is a most worthwhile enterprise and they cooperate wholeheartedly in the work. Moreover, they believe that the work of counseling should be carried to the student and his parents while the boy is still a student in high school. In order to make this possible, we set up a program of Adult Education three years ago. This work was begun with the publishing in the St. Paul Pioneer Press of eight articles on educational and vocational subjects of interest to high-school students and their parents. This series of articles was so well received that the editor of the paper asked the school to keep them running continuously. They have been running now for three years, and the medium has been extended to include five other newspapers in the Northwest. Furthermore, at least a dozen additional newspapers are planning to use them in the near future.

Two years ago also the National Battery Company, operating Station KSTP, called upon the college to give a series of programs dealing with Adult Education. A program of a half-hour's duration known as The Counselor's Hour has been conducted for over two years by the Bureau of Educational and Vocational Counseling along the same line as the articles appearing in the newspapers. In addition to the talks which have been given over this station various musical organizations and student artists have appeared on this series of broadcasts. Musical numbers included vocal solos, instrumental solos, organ solos, string ensembles, as well as programs by our symphony orchestra, choral club, and military band. We were warned when we took the programs that several colleges had been given a similar opportunity, but the quality of their programs had decreased as the work progressed and naturally the program had to be dis-

continued entirely. The St. Thomas programs have been running continuously even during the summer for twenty-eight months and requests have come from seven smaller radio stations in the Northwest to receive the same program by means of electrical transcriptions for presentation over their facilities. In addition to the Counselor's Hour, the College of St. Thomas has also furnished a program known as the Faculty Hour. On this program individual members of the faculty have given various talks on subjects associated with their work in the classrooms. There has been discussion of economics, politics, social control, labor, investments, art, music, education, religion, law, and numerous other subjects. On this program also the college has conducted on the average of sixteen debates each year with other colleges. Inquiries have come to the radio station and letters of commendation from listeners in five neighboring states. Besides this work St. Thomas' has organized a Speakers Bureau which sends out speakers and musical, dramatic, and literary talent to Parent-Teachers Associations, High-School Assemblies, Civic Clubs, Business Organizations, Church Groups, etc. These programs are given without cost to the community but the local organization must provide maintenance for the group while it is in that community. Sometimes contributions have been made for traveling expenses. To illustrate: a group of six left the College of St. Thomas for a period of two weeks this year. The faculty member presented talks and the five student musicians furnished musical numbers. This organization during the fourteen days of its absence from the school put on 57 programs, 10 of which were presented to Parent-Teacher groups when the audience ranged from 250 to 2000 people. Seven programs were put on before business men's clubs and 40 programs were put on before high-school and junior-college assemblies—and the cost to the school was \$19. Thus the work of the college is carried directly to the high-school classroom. At no time is there any direct effort to enlist or solicit students. The faculty representative does not ask to speak with students about enrolling at the College of St. Thomas. Instead he presents a program of educational and vocational guidance so helpful that in every instance there was an invitation for the faculty representative and the student

representatives to return with another program during the coming year. Two hundred and nine programs of this nature were put on by 22 members of the faculty assisted by student groups during the current year of 1932-'33. These programs have been extended into five surrounding states. The result has been an outstanding interest in the college by the people of the Northwest. This has been directly reflected not only in the number of the students enrolling at St. Thomas' but in the quality of the students as well. In September, 1928, there were 327 students registered in the college department. At the close of registration for the second semester of the current year, five years later, there were 695 students registered in the college department. This is an increase of more than 100 per cent during these trying economic times. Tuition has not been decreased and the relative amount of student labor has not been increased. Besides the increase in the enrollment there has been an improvement in the quality of the student body. Outstanding musicians, debaters, orators, as well as students of outstanding scholastic ability have been attracted to the College. Statistical records show that according to the scores on the Aptitude Test and their ranking in high school, there has been a steady improvement in the aptitude of the students registered at St. Thomas'. To illustrate: 15 students of this year's freshman class took the Sophomore Achievement Test and scored so highly that they ranked above the median for all the sophomores in more than 250 other American colleges. Athletes at St. Thomas' recognize the fact that this is not an institution which has developed winning teams by the awarding of athletic scholarships or athletic "rides." Any student getting help from the college gives service in return at the rate of 35 cents an hour. No athlete is allowed any exception from these duties but must apply himself to his task just as any other student. The scholastic attainments of the athletes rank above those of the student body; for example, the average for the members of the basketball squad was 2.4 per cent above the general average for the entire student body. The members of the football squad rank 1.9 per cent above the average of the student body. Perhaps there is no school in the United States that can honestly boast of the fact that its athletes are among its high-ranking

students. And last but by no means least of all an entirely new *esprit de corps* is found among the students. Factional groups do not exist. The student of undesirable habits or questionable social traits soon finds that he "just doesn't belong," and either resolves to conform to the high standards of a Catholic gentleman or withdraw of his own accord from the school.

This program of Adult Education is producing other effects in our high schools. Numerous letters are in the files of the Educational and Vocational Counselor approving this work. Many county and city superintendents, high-school principals, and educational and vocational counselors in high schools throughout the Northwest have been looking to St. Thomas' for leadership in their guidance work. Just recently the superintendent of schools at North Saint Paul made the remark that from now on he would like to make it possible for any student in education at St. Thomas' do his practice training in North Saint Paul High School. It is his belief, he stated, that not only could he help St. Thomas' but that moreover a man trained at St. Thomas' would be a distinct addition to his faculty. As the various members of the faculty have gone out through the State to present their programs, letters of recommendation unsolicited have come from Deans in Junior Colleges, Superintendents of Schools, and others directly to the President of St. Thomas' approving the program of Adult Education as carried on by the College at the present time. Again I wish to state that no program of educational or vocational counseling, either before the student comes to college or after he arrives, can function unless the administrative officials of that institution highly approve, sanction, and support such work. Each member of the faculty must be willing to cooperate and to play his part in that activity. Plans have been laid during the last year to expand the educational and vocational counseling even to the graduate students. There is need for a student-placement bureau which will assist the student in securing employment, and which will carefully check his progress over a period of at least five years after his graduation. Only more urgent and pressing needs have prevented the establishment of this department. This year, however, a man has been secured to head the Alumni Association and to bring such an organization

into operation. When this third phase of the counseling program is well established it will mean that the influence of St. Thomas' will be felt by the young people throughout the Northwest beginning with the tenth grade in high school, through college, and for a five-year period after graduation. In other words the contact of St. Thomas' with the student will extend over a period of 12 to 15 years. Naturally such a system of counseling involves a system of records. This system of records has been under the careful scrutiny of three outstanding educators who have made a special survey of 80 colleges. The written report of all three brought out the fact that our system of records excelled that of other institutions. The system of filing and office records was instituted by the college registrar after he had carefully studied the systems in ten outstanding colleges. Shaw-Walker filing systems are used in the office. It may be interesting to note here that a representative of the Remington Rand Co., competitors of Shaw-Walker, spent one week in the office of the registrar going over the student records with the hope that he could make some suggestion for improvement or change. At the conclusion of examination he reported that there was no suggestion which he could make and that the filing system was as complete in every detail as a filing system could be at the present time. The student record card in itself is somewhat in the nature of a cumulative record. It is believed by the registrar and the various departmental counselors that a new cumulative record card should be established, but as to the form of this card no definite decision has been reached. The Cooperative Test Bureau is working and experimenting with a new cumulative record card. It was felt that the present card should be used until further information could be received from this Bureau about cumulative record cards; thus preventing expenditure on a new card which may become obsolete in a very short time.

George B. Packer, representative of the N. W. Ayers Advertising Agency of Chicago, visited the College of St. Thomas for the purpose of soliciting advertising in the form of special pictorial bulletins and pamphlets as well as magazine advertising. But after a careful analysis of our procedure, he was prone to remark that there was no need for the College of St. Thomas to adver-

tise—that its method of satisfying both student and parent was so thorough and successful that the people who received the benefits of the system became self-appointed salesmen for the College. Words of flattering commendation of our system were still on his lips when he left St. Thomas’.

In summary I wish to say that it is impossible to convey either by the spoken or written word a clear picture of the counseling system now in vogue at the College of St. Thomas. It does not follow any stereotyped form. There are a few general principles that underlie the whole procedure. These are formulated upon the fundamental truth that each boy is created as an individual creature of God, endowed with a physical, mental, and spiritual personality.

We believe that procedures and methods of counseling must be adapted to the personal needs of the student. Every member of the faculty understands this fundamental truth. There is no doubt in their minds as to the procedure which they should follow.

As for me, there is something about the divinity of Christ which makes Him particularly human. There is something, moreover, about the nature of a Michael Angelo, a Beethoven, a Lincoln, or a Bok, that makes him peculiarly divine. This same duality of nature I always find in the student who sits across from me at my desk, seeking my counsel. Materialists or behaviorists may make a mere monkey out of him if they like. They can declare him to be a victim of environmental circumstances, a being at the mercy of the stimuli that affect his nervous mechanism. But, in the spirit of his smile, the humor of his voice, the sincerity of his purpose, and the beauty of his ideals, I see Eternity and a part of its glory. The Pantheist may laugh at what I call matter and tell me that what I see is mere discord or lack of harmony with the One Universal Mind, but the presence of the animal passion for things material cannot let me reason so. In view of this, I cannot help but remind myself that the divine Creator, even in His omnipotence and omniscience called to his aid two human beings: a father and a mother: to help Him bring into existence the child. He then placed an angel to watch over the handiwork of Him and His helpmates. How then can I hope to succeed in counseling—or in other words, how can I help out

in this marvelous scheme and plan of building human nature, if I refuse to regard the circumstances of nature or the efficacy of God's grace? Or in the words of the immortal Newman: "Quarry the granite rocks with razors or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge or human reason to contend against those giants, the passion and the pride of man." How can I hope to succeed if I attempt to solve the problem alone? I must call in as coworkers the parents, the teachers, and even the associates of the boy I hope to help. At least I must consider them when I diagnose and prognosticate the procedure that is to be followed.

It seems that every counselor and every teacher should during these times particularly reconsecrate his life, first to the child under his immediate direction and then to all youth of the country. We should rededicate our hearts to his interests and well-being so that in our homes and our schools he may have a new birth of freedom to love his God and his neighbor as himself. Under such methods only can we hope to build up the youth of today into a nation of men and women that will bring to society the real brotherhood of man.

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GUIDANCE AND THE GIFTED CHILD

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There is today a wide recognition of the problem of the gifted child, and there is a great divergence of opinion as to what should be done for him. It has come to engage a large part of the attention, not only of psychologists and educators, but also of laymen. If God really endows some children intellectually much more generously than He does others, and the data presented by Terman¹ and Hollingworth² will convince any fairminded person that this is the case, then we must take cognizance of this fact, and discover and develop to the utmost all of our gifted children. The gifted child must come unto his educational inheritance in our Catholic schools and colleges.

Nearly all we know about the gifted child has been learned through investigations of the past fifteen years. The literature of experiment dealing with unfortunate deviates—the stupid, the delinquent, the dependent, the average—has long been voluminous, but the literature dealing with fortunate deviates was until recently chiefly legendary. In looking through the Proceedings of this Association for the past thirty years, I find that the literature dealing with the guidance of youth is likewise confined to the average and below-average child. “The Problem of the Exceptionally Gifted Student,” by Sister Marie des Anges in the Proceedings of this Association for the year 1927, is the only article devoted exclusively to the gifted child; thus the inclusion of a discussion of the gifted child into this program augurs well for the future development of the subject.

O. H. Hecht, of Ohio State University, in a recent study places the number of children of very high mental endowment in our country at one and a half million, only four thousand of which

¹TERMAN, L. M., Genetic studies of genius, Vol. 1, Stanford University, 1925.

²Hollingworth, L. A., Gifted children: their nature and nurture. Macmillan, 1929.

are receiving any organized special attention. How many of the one and a half million or of the four thousand are in our Catholic schools? This would make an interesting piece of research for some statistically-minded student. However, we can feel quite safe in saying that our Catholic schools and colleges have more than their quota. What are we doing for them? If we as Catholic educators are going to keep ablaze and add to that glorious record of achievement handed down to us by the Church, where are we going to search for the soil to bring our ambition to fruition if not in the child of superior intelligence? Have we not as a body of religious teachers spent too much time in inculcating in our children a chauvinistic loyalty to the glories and achievements of the past, and not enough to moulding Aquinases, Pasteurs, Mendels, and Merciers? We have maintained a tradition that any ordinary individual can perform the duties of the Church and State. Too long have many of us salved our consciences for neglect of the gifted child by repeating this inane remark: "An ordinary person who is virtuous is superior and will accomplish more good than an intellectual one who is not virtuous." What reasoning! Is it not our business as religious teachers to make all the children we come in contact with virtuous? Are we insinuating that high mental endowment and virtue are incompatible? The leaders of Catholic thought, ideals, and principles must come from the ranks of those endowed by God with more than average ability.

The institutions which rank highest in the non-Catholic educational world have attained this rank largely by concentrating their efforts where they are certain they will bear most fruit. They capitalize their gifted. Does it not behoove us to do the same? We are hearing a great deal today about the Lay Apostolate. Before we can have a Lay Apostolate that will be an asset to the Church and not a liability we must produce leaders from the rank and file of the Catholic populace. The problem before us is that of determining what type of school training is best suited to the development of these fine minds and how to provide for this training.

A great Roman philosopher admonishes us never to undertake the treatment of any subject without first of all defining exactly the matter under consideration. Vagueness and indefiniteness

are the great lurking camps for errors of every kind. Therefore, let us get a clear concept of what we mean by the "gifted child" and by "guidance." In discussing the gifted child we shall avoid the term "genius" because the word has no exact psychological meaning. It is one of those words which have been bandied about for a long time signifying different things to different people until their integrity has been destroyed. Genius, as conceived by Galton, includes intellectual, moral, and spiritual superiority all in a great degree. To others the term does not imply moral courage for they speak of genius as correlated with moral depravity and insanity. Still others would not be willing to include physical strength as an essential element of genius, for they refer to genius hampered and abortive for lack of physical energy. As most of our readers will appreciate, there is no sharp line of demarcation between the gifted child, the ordinary child, and the dull child. It is, accordingly, a purely arbitrary matter as to where the line shall be drawn. For our purpose we will define the gifted child as a child who tests above average on standardized scales by trained persons. Such a child tests in the current generation at or above an intelligence quotient of 130 on a scale like the Stanford-Binet; that is to say the tested "mental age" of the "best" child exceeds that of the average child by thirty per cent or more. We are not discussing the child who may be talented or gifted in one special field. Our basis is general native ability. Let nothing take the place of a well-standardized mental test given to the child alone by an experienced examiner as a means of identifying a truly gifted child.

A working program of guidance whether it be for the gifted or less gifted child needs the constant support of religion. What will it avail to direct the fine mind of the gifted if we produce only an intellectual moron—one minus the true appreciation of the alpha and omega of his existence. An altruistic concept of guidance is incompatible with the religious ideal of teaching. Guidance must concern itself with the religious, social, and occupational life of the child, not independent of each but as an harmonious whole, each having a different partial object but all subservient to the final end of man. It must be a means to a complete living, not a commercialized subject. It must signify

the personal, unselfish assistance given in the adjustment of the individual to life situations in contrast to the *en masse* guidance which takes on too often the air of altruistic philanthropy. It is deeply significant that all great ethical or religious systems have emphasized the necessity of personal guidance. The Sacred Book of the Indians of all creeds, the wisdom of China and of Islam have all stressed the need of a guide. But it is in Christianity that the idea of personal guidance takes on a deeper and more significant meaning. Christ, the Great Teacher and Guide, has given us an example of how to direct and guide those under our care, whether they be superior, average, or below average. He must be our Model and Guide in working out a guidance program.

It will be well for us to keep in mind throughout this discussion that the Guidance of the Gifted Child does not center about Vocational Education as in the case of the less gifted, but it does center about the special type of educational training best suited to his development and about character formation and personality adjustment. For the problems presented by the gifted are those of the individual, not those of society as in the case of the less gifted.

Why should special attention be given to the education of the gifted child? Is it because of any natural right to special privileges? Emphatically no! Before the law of God and the law of the State we do not recognize inequalities. But we must ever show that as far as native endowment is concerned inequality rather than equality is the first law of nature, and that equality before the law and in the moral order are not objectively given but rather are ends to be attained and can only be attained by the recognition of inequality in the realm of nature. Democracy in education means not the same but equal opportunity for all children of school age. If so, we are obliged to see that each child develops to the full extent of his capacity. The equality of opportunity which the Constitution of the United States guarantees to every citizen is denied the gifted child, for the child who is not allowed to develop as fully as natural ability demands is not being given an equal opportunity. As to his right to "life, liberty, and pursuit of happiness" he is allowed only "life." Liberty is denied

him. The child who remains imprisoned in a classroom for hours each day after he has finished all the curriculum requires is not tasting liberty. The pursuit of happiness is denied him. The deadly routine of the average classroom destroys happiness for the child whose ability suggests creative activity. Are not these adequate reasons for the child's right to special training? If these rights are respected, it means a social gain, for that which enriches and ennobles the individual contributes to the welfare of society in general.

How are we going to provide this special training? This is a problem which pertains chiefly to the period before sixteen years of age, for the problems of the gifted person become less numerous as he grows older and can use his intelligence independently in gaining control of his own life. If the gifted child is directed and guided wisely during his grade and high-school course, he will not present much of a problem, if any, in college; hence, the importance of outlining carefully a guidance program for the grade and high-school course. This line of procedure is analogous to that followed by those who wish to rob the child of religious training. They boast that if they can have the child until he is sixteen, religious instruction after that will not make much of an impression. This is also true in the formation of good reading habits. It is an established fact that if a child does not acquire a love for reading before he is sixteen, all the persuasion and force of a teacher will never convert him into a lover of good literature. You might as well try to shape the vessel of clay after it has come out of the kiln as to shape the reading habit of grown-up men and women. So if the gifted child is neglected during his grade and high-school training, the college will effect very little for him.

To provide this special training educators suggest the following. (1) acceleration, (2) segregation, and (3) enrichment of curriculum.

Acceleration. Acceleration within limits is undoubtedly desirable but acceleration alone is harmful. The physical development of the bright child may not keep pace, and probably has not kept pace with his mental growth. The same is true with the maturing of his social nature. Such being the case it follows that in accelerating the bright child a great many problems arise. If he enters high school when he is ten or eleven years of age, he finds

himself attempting to live there the physical and social life of a fourteen year old for which he is not ready. He is too small physically to achieve any marked degree of success in athletics; as a result he keeps aloof from these activities which are a necessary part of the training of every boy and girl. The child will miss much that he would enjoy and profit by if he were associating with his social and physical equals. His scholastic life suffers more than any of us realize. The child who is accelerated two or three years suffers—nine cases out of ten—in high school and college. In some cases a gifted child may prove a failure because of acceleration. A child whether gifted or not must master the fundamentals in each course of the curriculum. This he cannot do if he has never been introduced to them. I have in mind a case which I encountered some years ago. John, a boy with an I. Q. of 140 (S-B), was accelerated from grade 2 to 4, 4 to 6, 7B to 8B. Physically and socially he was immature for the 8B. He felt keenly his lack of companionship and sympathy among the other boys, and not being able to cope with the situation, he became discouraged and a social misfit. The teacher took it for granted that, if he received so many promotions, he should maintain his scholastic standing. John failed to make the 8A and humiliation with its concomitant discouragement worked havoc in his mind and soul. He frittered away his time until June, when he was conditionally promoted to 8A. He finished high school with a less than average rating. This is only one case, but I feel one too many.. Perhaps in our Catholic schools there are many such tragedies being enacted.

Acceleration has been tried for many years without having gained any great favor. Here are some of the objections to this method:

- (1) The regular school program aims at the capacities of the average child. This in the average schoolroom is not enough for the child of high mental endowment. It encourages him in poor work habits, often a contempt for school and school teachers, and a pride in his own superiority, the seeds of which have been sown by his relatives and friends.

- (2) The methods of the usual classroom are apt to call for more routine, more drill, more inflexibility than is necessary, efficient, or wholesome for the gifted child.
- (3) Rapid advancement accrues only to a portion of those children who are intellectually capable of it. The factors influencing it are:
 - (a) Policy of the particular school or system.
 - (b) Personality traits of children apart from their intelligence. (The ambitious or naturally industrious child may secure additional promotions, while others quite as capable may not.)
 - (c) The attitude and vision of the teachers. (Some teachers look upon promotion as a reward of meritorious behavior rather than a means of child adjustment. One teacher held back a gifted but annoying child because his conduct did not deserve promotion.)

Acceleration in high school may be advisable. Here the gifted child may complete his course in three years or less without impairing his physical or social life. Nevertheless, acceleration will only meet the intellectual needs of the child in part but will not provide for his physical or social needs

Segregation Under this plan classes for gifted children are looked upon in much the same way as opportunity classes for feeble-minded children are now regarded. Pupils so chosen are segregated for class work only and associate freely with others in the school in social and physical activities, thus keeping in close contact with life as others of the same chronological age are leading it. If their physical development has not kept pace with their mental development, they are able to associate with those groups on their own social and physical level, and at the same time to work to their capacity in the field of mental endeavor. This ability grouping is of little, if any, value unless accompanied by differentiated instruction. The methods used and the curriculum will have to be adapted to their needs. Much will depend upon the school and the teacher. But it is a plan that merits our consideration. (Read H. A. Gray's article on "Special Opportunity Classes for Gifted Children.")

A substitute for the segregation plan may be what is known as the "Group Plan"—a plan closely akin to the Project Method. The curriculum of the school is set up in terms of *group purposes*—purposes broad enough to call for the abilities and interests of all the members of the group—thus including the highly endowed and privileged; for example, in the editing of the School Magazine, there is wide scope for the creative, the artistic, the mechanical, and the business abilities and interests of many pupils. This makes all the children, but especially the gifted, realize that unless the class had members who showed these abilities there would be no magazine. The total personality development of the superior child can best be provided for in a school situation most nearly like life; that is, a situation in which people of varied ability are working toward ends worth while to those as a group. This they have in the "Group Purpose Plan." I feel that this Plan could be made to work most effectively in high school.

Enrichment of the Curriculum. Enrichment of the curriculum does not mean the mere addition of material. Too often it has been interpreted as giving the child a few more problems to do, or an additional chapter in history to read. The tool subjects—reading, writing, arithmetic, and spelling must be mastered, but there is little use in carrying the child on into subjects which he will probably have to repeat in high school or college. Rather, such school subjects should be supplemented. In mathematics, the history of the use of numbers usually proves to be most interesting to a group of bright children. In the field of English, creative writing furnishes great possibilities for the gifted. Debating is another enrichment possibility. Gifted children all throughout their school life enjoy this mode of expressing themselves. Biography is a subject rich in possibilities. Out of this study arise innumerable problems and facts relating to history, music, art, sociology, religion, etc. Biography serves to cultivate in the gifted child those social attitudes which cause him to serve *society* instead of *himself* when he reaches his adult position of influence. Now, it is within the power of every teacher to build up a rich "apperceptive mass" in each child in her room but especially the gifted through the inculcating and developing of a love for reading. Too often we are expecting scientific studies

and methods to solve our problems when right within ourselves is often an adequate solution. I remember hearing a teacher of Latin in one of our high schools speaking of a gifted girl who came from a parochial school in St. Louis. She remarked that this girl was an A student in Latin, English, and history because of the fact that during her grade-school course her reading had been directed along the lines of mythology, biography, and the classics. This was before the days of special attention to gifted children; but her teachers were women of common sense—women who knew the meaning of a truly educated cultured person. Can we not do the same for our pupils? It may mean that we become acquainted with some good literature; if so, the end more than justifies the means. (Read C. L. Danielson's article on "The Effect of a Definite Course of Reading in General Literature on Gifted Children.") These three methods are merely suggestive. Any one or a combination of any two may prove a solution of the problem in many cases; however, each school will have to meet its own individual needs. Until each teacher feels that the responsibility of guidance rests with her, just as much as with the principal or counselor, the problem will never be adequately solved. Teachers must become guidance conscious in teaching all subjects.

The mere enriching and deepening of the curriculum, acceleration, or segregation will not automatically produce the results desired. Unless superior gifts are linked with a strong sense of social obligation their possessor is a menace rather than a blessing to society. Add to superior gifts, superior educational advantages and the danger becomes greater. Knowledge does not guarantee character. The highest degree of mental culture is by no means incompatible with the lowest degree of moral depravity. Saint Bernard in his day deplored the sad condition of such men who with their intellects in heaven itself still held their *wills* in the mire. Mere book learning can never rectify the will or act as a substitute for a good moral formation of character.

Our great educators are much alive to the necessity of providing character training for the youth of America. As a result, they have devoted much time and money to a scientific study and measurement of character. The Tenth Yearbook of the Depart-

ment of Superintendence is devoted to *Character Education* and D. C. Troth has edited a book entitled *Selected Readings in Character Education*, which contains an excellent bibliography. These are only two of the many books and articles written on the subject; however, the fruit of their labors has proved and is proving that success has not been commensurate with their endeavors. Why? Because the vivifying source of genuine character formation—religion—has been disregarded. They assert that character formation is built upon self-reverence, self-knowledge, and self-control. Why not lift *character formation* to a plane where the spiritual may enter into the work, where religion may permeate the soul of the child? Self-reverence can more effectively be lost in God-reverence. Reverence for God embraces and includes reverence for self. But reverence for self does not necessarily imply reverence for God. Self-knowledge without God is insipid, uninteresting, and often baneful. Self-control is a powerful asset in life, but self *controlled* by God means a *will* directed by God and this is the dynamic force in the life of an individual.

There can be no lasting success without the element of religion. We hold the key to genuine character formation and guidance. The Church is the only power on earth that can develop the child's individuality. Education with her means the developing of the whole being—the religious and intellectual. With her the end of education is the formation of the moral personality by the union of faith and reason with an awakened conscience and steadfast will. How wisely has the Church taught and acted in this matter laying it down as a great fundamental principle of teaching that formation of character must not only be attended to but ever take precedence of all things else. "With her the *heart of culture* is the *culture of the heart* and the *soul of improvement* is the *improvement of the soul*." Make the young gifted child like to his Divine maker in that with all his heart he loves justice and hates iniquity. Once this great principle of rectitude has taken full possession of his whole being, give him the most liberal mental equipment he can possibly receive and you have a true Catholic leader. Allers in his *Psychology of Character* gives an excellent treatment of the nature, recognition, and development of character—a work that should be read by all Catholic teachers. In Dr.

J. M. Wolfe's article "The Virtues in Effective Development of Character" in the *Catholic Educational Review* for the year 1929, and in his "Character Education" we have a fine supplement to Allers' *Psychology of Character*.

I have endeavored throughout this paper to show that children who register at the upper end of the scale of intelligence need just as much guidance, as those at the lower end or in the middle of the scale, if not more. There is need in every calling, however humble, for a limited number of individuals of high intellectual and moral gifts who may aspire to and occupy positions of leadership within their own class and thus lead that class up to and into a richer and fuller life. On the gifted we should lavish our attention not because of any superior rights to which he is entitled, but rather because of the large social, religious, and moral values involved. The gifted individual is not sacred but his gifts are and he should be taught to regard them as such. It is the chief function of any educational system to convert every normal child from a social liability into an asset, and the greater the gifts of the child the more necessary this is. The gifted child who recognizes no social obligation is much more dangerous than the ordinary criminal of low-grade or mediocre intelligence.

An adequate school-guidance program for the gifted whether it be for a Catholic school or public school must be concerned with the total personality development and adjustment of the child. The following are some of the factors in the personality adjustment of the superior child:

- (1) Environment must give the child an opportunity to make proper use of his superior abilities and to attain satisfaction through using them.
- (2) The atmosphere of the group endeavor should provide him with a feeling of security so that he will not build up snobbishness around his abilities as a defense mechanism against some of his character failings.
- (3) The guidance program must give him the opportunity to see and respect the abilities of people whose endowments run along quite different lines from those of his own.

Alas, too often, our gifted children are narrow-minded, social

misfits, failures, or intellectual tyrants because their training failed to emphasize these three factors.

We, as religious teachers, are bound to examine carefully all that the psychologists, the psychiatrists, and the educators, whether they be of our creed or not, believe they have discovered, and to make use of the store of knowledge for the furtherance of our tasks. But ours is the task to reconstruct these principles on a sound basis; namely, that of religion. I would like to have you take as your guide in culling your information the creed of the stoic emperor, Marcus Aurelius, "Sustain and Abstain"

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GUIDANCE IN THE DIOCESE OF PITTSBURGH

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1932 DIOCESAN SURVEY IN ARITHMETIC

A survey in arithmetic was completed in the summer of 1932 by the Guidance Department of the Diocese of Pittsburgh. The study covered 13,214 pupils in the fourth, fifth, and sixth grades of seventy-four diocesan schools.

Purpose of the Study. The purpose of the study was first, to evaluate the achievement in arithmetic of the diocesan schools as compared with the norm determined by recognized and accepted standard tests; second, to compare the achievement of each school with the diocesan median; and third, to make an analysis of the distribution of the grade equivalents of individual pupils as evidenced by the results of the test.

When the evaluation program was first suggested, Doctor Paul E. Campbell, Superintendent of Parish Schools in the Diocese of Pittsburgh, thought it advisable to bring the matter before the Sister Supervisors of the Diocese. The plan was laid before them at their regular meeting and it received the most encouraging reception. In order not to place an unwelcome burden upon any school during the present trying times, the supervisors suggested that no school be compelled to accept the examination, but that each school of the Diocese be invited to take part in the program. It was further suggested that each school pay the cost of the tests administered to its own children. Seventy-four schools from all parts of the Diocese volunteered to the administration of the test.

Administration of the Test. Three weeks previous to the administration of the test, Doctor Campbell called a meeting of the principals of the schools participating in the program. Detailed instructions were given in the administration of a Standard Achievement Test so that there could be absolute uniformity of time and method. The principals were asked to be responsible for the administration and for the return of both the tests and the

class records to the central office. No information as to the form of the test to be used was given at this meeting.

The test was administered on a Monday. On the Friday evening preceding, sealed packages of the tests were delivered to four central locations. Representatives of the schools located in these four districts called on Saturday afternoon and received the sealed packages containing the tests for their respective schools. All tests for the schools in the outlying districts of the Diocese were mailed in such order that they arrived at the respective convents on the same Saturday.

The tests were administered in all schools at nine o'clock on Monday morning; the principal of each school was in charge.

Scoring. The tests were scored by Sisters appointed by the principal of each school; and the name of the Sister who administered the test as well as the Sister who scored it was placed on the class records. Both the tests and the class records were returned immediately to the central office.

Checking Results. In order to insure a correct and true study, it was necessary to make sure that the papers were accurately scored and the class records properly filled out. At the central office every fifth paper of the entire 13,214 tests were sampled at random. These were then rescored. In a very few instances where discrepancies were found, the papers of the entire class were rescored and new class records were made out.

Description of the Test. The New Stanford Arithmetic Test, Form Z, is divided into two parts: Part I, Arithmetic Reasoning; and Part II, Arithmetic Computation. The report of the findings is divided into three parts: Part I, covering the first part of the test (Arithmetic Reasoning); Part II, covering the second part of the test (Arithmetic Computation); and Part III, covering the results of the combination of Parts I and II (or Total Scores).

Throughout the entire report the schools were indicated by numbers rather than by names. The purpose of this procedure was to eliminate any public comparisons of schools or of the work of teaching communities. The principal of each school was informed only of the number of her own school. Neither the names or numbers of other schools were given from the central office.

RESULTS

TABLE I

Table I gives a general summary of the results of the test in the Diocese at large for the fourth grade. It shows that in Part I (arithmetic reasoning) the Diocese is .8 scores below the norm established by this test. In Part II (arithmetic computation) the Diocese is 2.4 scores below the norm, and in Part III (total scores) the Diocese is 2.1 scores below the norm. This same total, when converted into grade equivalents, rates the Diocese as 4.7 (meaning seven months better than fourth grade), whereas the norm for the fourth grade in terms of grade equivalents is 4.9 (nine months better than fourth grade, corresponding to the time the test was given). The diocesan median, therefore, is two months below the norm of the test.

TABLE I

	<i>Part I Reas.</i>	<i>Part II Comp.</i>	<i>Part III Total</i>	<i>Grade Equiv.</i>
Norm.....	62.0	62.0	62.0	4.9
Diocesan Median.....	61.2	59.6	59.9	4.7

TABLE II

In Table II we find the median raw scores for the fourth grade arranged by parts according to schools; for example, School No. 1 achieved 58.9 scores on Part I of the test. This is 3.1 scores below the norm and 2.3 scores below the median of the Diocese. On Part II the same school achieved 58.9 scores, which is 3.1 scores below the norm and .7 scores below the median of the Diocese. On Part III the same school achieved 59.8 scores, which 2.2 scores below the norm and .1 score below the diocesan median. Converting these scores into grade equivalents, we find that School No. 1 has a G.E. (Grade Equivalent) of 4.7, which is two months below the norm and equal to the median of the Diocese.

The median raw scores and grade equivalents for each of the seventy-four schools were then tabulated. For the purpose of comparison several schools are given below.

TABLE II

<i>School No</i>	<i>Part I Reas</i>	<i>Part II Comp</i>	<i>Part III Total</i>	<i>Grade Equiv</i>
1.....	58 9	58 9	59.8	4 7
10.....	15 4	17 8	15 0	2 2
24.....	75 8	59 5	70 8	5 7
38.....	60 0	59 0	60 6	4 8
43.....	62 5	58 8	46 6	3 9
59.....	76 3	63 7	71 7	5 8

TABLE III

Table III shows a comparison similar to Table I, but for the fifth grade. It will be found here that the diocesan median on Part I is 69.4 or 3.6 scores below the norm. On Part II the diocesan median is 72.5 or 5 scores below the norm; and on Part III the diocesan median is 72.1 or .9 scores below the norm. Converted into grade equivalents, the G.E. in the Diocese for the fifth grade is 5.8 or one month below the grade equivalent of the norm.

TABLE III

	<i>Part I Reas.</i>	<i>Part II Comp.</i>	<i>Part III Total</i>	<i>Grade Equiv.</i>
Norm.....	73 0	73 0	73 0	5.9
Diocesan Median.....	69 4	72 5	72 1	5 8

TABLE IV

We find in Table IV the median raw scores for the fifth grade arranged by parts according to schools; for example, School No. 1 (the same school as School No. 1 in Table II) achieved 73.2 scores on Part I as compared with 73.0 for the norm and 69.4 for the diocesan median. On Part II this school achieved 76.0 scores as compared with 73.0 for the norm and 72.5 for the diocesan median. On Part III it achieved 75.0 scores as compared with 73.0 for the norm and 72.1 for the diocesan median. Translated into grade equivalents, we find that School No. 1 has a G.E. of 6.1, which is three months better than the G.E. of the Diocese and two months better than the norm.

The median raw scores and grade equivalents for each of the schools were then tabulated. The same schools that were indi-

cated in the fourth-grade table are repeated here for the fifth grade.

TABLE IV

<i>School No.</i>	<i>Part I Reas</i>	<i>Part II Comp.</i>	<i>Part III Total</i>	<i>Grade Equiv</i>
1.....	73 2	76 0	75.0	6 1
10.....	13 6	24.7	18 8	2.4
24.....	68 3	76.6	75.0	6 1
38.....	72.5	88.3	77 2	6 3
43.....	67.9	74.7	69.5	5.6
59.....	82 2	92.1	87.7	7 8

TABLE V

Table V shows for the sixth grade results similar to Tables I and III for the fourth and fifth grades. Here we find that the diocesan median on Part I is 1.5 scores below the norm, while on Part II it is 3 2 scores above the norm, and on Part III, 2 1 scores above the norm. These totals converted into grade equivalents show that the diocesan median is two months above the norm.

TABLE V

	<i>Part I Reas</i>	<i>Part II Comp.</i>	<i>Part III Total</i>	<i>Grade Equiv</i>
Norm.....	81.0	81.0	81.0	6.9
Diocesan Median.....	79.5	84.2	83.1	7.1

TABLE VI

Table VI does for the sixth grade what Tables II and IV do for the fourth and fifth grades. Continuing a comparison of School No. 1, we find that it achieved a median raw score of 76.6 on Part I as compared with the diocesan median of 79.5. On Part II, however, it achieved 94.0 scores as compared with the diocesan median of 84.2. On Part III it exceeded the diocesan median by 3.3 scores. Translating these total scores into grade equivalents, School No. 1 achieved a G.E. of 7.5 as compared with 7.1 (the G.E. for the diocesan median).

In the following table, the same six schools as are indicated in Tables II and IV are given for comparisons.

TABLE VI

<i>School No.</i>	<i>Part I Reas</i>	<i>Part II Comp</i>	<i>Part III Total</i>	<i>Grade Equiv.</i>
1.....	76 6	94 0	86 4	7.5
10.....	16 1	35 3	25 7	2 8
24.....	86 7	93 1	91.3	8 2
38.....	74 2	91 1	86 5	7 5
43.....	76 0	95 0	87 5	7 6
59.....	87 6	96 6	92 5	8 4

Summarizing School No. 1 in Tables II, IV, and VI, we find that this school has a G.E. equal to the diocesan median in the fourth grade, is three months better than the diocesan median in the fifth grade, and four months better than the diocesan median in the sixth grade.

Similar comparisons could be made for each school on all three parts of the test as well as in grade equivalents.

NUMBER AND PER CENT OF CHILDREN ABOVE AND BELOW GRADE

TABLE VII

The following table shows the number and per cent of children above and below grade in each of the grades tested; for example, in the fourth grade, 35.4 per cent of the pupils are below grade in arithmetic reasoning, 42.4 per cent below grade in arithmetic computation, and 40.5 per cent below grade on the total scores. In the fifth grade, 42.3 per cent are below grade on Part I of the test, 41.0 per cent below on Part II, and 41.2 per cent are below on the total scores. In the sixth grade, 41.9 per cent are below in arithmetic reasoning, 36.7 per cent in arithmetic computation, and 38.8 per cent on the total scores. This would seem to indicate that 40.1 per cent of the children taking the test are achieving work below their grade in arithmetic.

TABLE VII

PART I

Arithmetic Reasoning

<i>Grade</i>	<i>Above Total</i>	<i>Grade %</i>	<i>Normal Total</i>	<i>Grade %</i>	<i>Below Total</i>	<i>Grade %</i>
Fourth.....	1300	28 0	1700	36 6	1646	35 4
Fifth.....	1282	29 3	1240	28 4	1847	42 3
Sixth	1161	27 6	1279	30 5	1759	41 9

PART II

Arithmetic Computation

<i>Grade</i>	<i>Above Total</i>	<i>Grade %</i>	<i>Normal Total</i>	<i>Grade %</i>	<i>Below Total</i>	<i>Grade %</i>
Fourth.....	285	6 1	2392	51.5	1969	42 4
Fifth.....	1547	35 5	1026	23 5	1796	41 0
Sixth	2050	48 8	609	14.5	1540	36.7

PART III

Total Scores

<i>Grade</i>	<i>Above Total</i>	<i>Grade %</i>	<i>Normal Total</i>	<i>Grade %</i>	<i>Below Total</i>	<i>Grade %</i>
Fourth.....	666	14 3	2098	45.2	1882	40 5
Fifth.....	1267	29 0	1300	29.7	1802	41 2
Sixth.....	1690	40.2	868	21 0	1641	38 8

TABLES VIII TO XVI

In order to get a picture of the individual schools, we have listed in the next nine tables (VIII to XVI) the range of grade equivalents for each school in Part I, II, and III, and in grades four, five, and six; for example, in Part I of the test (Table VIII), of the 115 pupils in the fourth grade of School No. 1, 4 are doing second-grade work in arithmetic reasoning; 12 are doing third-grade work; 32, fourth-grade work; 37, fifth-grade work; 22, sixth-grade work; and 8, seventh-grade work. In other words, 14 per cent of the children in the fourth grade of this one school are below fourth-grade ability; the other 86 per cent are of fourth-grade ability or above.

Similar comparisons were made with every other school. It might be well to note too, for instance, that in Table VIII, in School No. 10 all of the pupils of the fourth grade are doing work below their grade, while other schools have very few in the class with achievement below their grade; for example, School No. 29

in Table VIII, of 107 pupils in the class, only two pupils are below fourth grade in achievement; and School No. 39, in the same table, has 45 in the class and none are below fourth grade in achievement.

The best work cannot be done in a class with pupils covering a large range of achievement, even though the achievement be above the grade; for example, in School No. 31 in Table VIII, only two out of 121 pupils are below fourth-grade achievement; yet the number is so divided that it ranges from third to tenth grade inclusive.

Below are given samples of the same six schools as were indicated in the above tables.

TABLE VIII

PART I. Fourth Grade

<i>School No.</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>							<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	
1.....	---	---	---	---	8	22	37	32	12	4	115
10.....	---	---	---	---	---	---	---	---	---	19	19
24.....	---	---	---	1	4	4	4	2	---	---	15
38.....	---	---	---	1	2	10	25	9	3	---	50
43.....	---	---	---	---	2	15	17	35	30	2	101
59.....	---	---	6	10	35	28	22	4	2	---	107

TABLE IX

PART I. Fifth Grade

<i>School No.</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>							<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	
1.....	---	---	---	1	15	28	6	7	3	---	60
10.....	---	---	---	---	---	---	---	---	---	23	23
24.....	---	---	---	3	3	3	4	3	---	---	16
38.....	---	---	---	5	9	20	10	3	2	---	49
43.....	---	---	---	---	5	11	14	13	2	---	45
59.....	---	---	14	13	49	24	11	3	---	---	105

TABLE X

PART I. Sixth Grade

<i>School No.</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>							<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	
1.....	1	4	3	12	33	23	17	4	2	1	100
10.....	---	---	---	---	---	---	---	---	6	17	23
24.....	---	---	1	5	3	1	---	---	---	---	10
38.....	1	---	1	11	14	12	5	3	1	---	48
43.....	1	1	2	4	13	9	6	4	---	---	40
59.....	7	5	16	18	36	10	3	---	---	---	95

TABLE XI

PART II. Fourth Grade

<i>School No</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1						3	56	45	10	1	115
10										19	19
24						2	9	4			15
38						1	29	19	1		50
43						3	51	39	8		101
59						6	93	7	1		107

TABLE XII

PART II. Fifth Grade

<i>School No</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1			5	7	9	25	13	1			60
10										23	23
24	2		1	1	3	3	5	1			16
38		4	5	7	9	11	10	2	1		49
43			6	3	8	13	12	2	1		45
59	19	8	19	21	21	12	5				105

TABLE XIII

PART II. Sixth Grade

<i>School No.</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1	20	12	12	13	9	20	11	2	1		100
10								2	18	3	23
24	1	1	3	3	1	1					10
38	11	2	6	9	9	5	6				48
43	12	3	7	8	7	2	1				40
59	33	8	14	18	14	4	4				95

TABLE XIV

PART III. Fourth Grade

<i>School No</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1					2	9	49	43	12		115
10										19	19
24						8	5	2			15
38					1	5	29	14	1		50
43						5	36	43	17		101
59					8	51	41	6	1		107

TABLE XV

PART III. Fifth Grade

<i>School No</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1.....	.	.	1	5	13	23	13	4	1	....	60
10		23	23
24	1	1	6	1	5	2		.	16
38	1	7	14	13	9	5	..	....	49
43	3	5	15	14	8	..	....	45
59	4	23	29	26	16	6	1	....	....	105

TABLE XVI

PART III Sixth Grade

<i>School No</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
1.....	4	4	17	24	11	21	14	3	2	....	100
10 .....	.	..	..	..	..	..	..	..	17	6	23
24 .....	....	....	2	5	2	1	....	....	....	....	10
38	3	1	5	12	11	8	7	1	....	....	48
43	3	1	8	10	8	7	3	..	....	....	40
59	14	7	21	25	21	5	2	....	....	....	95

Further overlapping by grades can be seen in the following Table XVII, which is a summary of the total grade equivalents of the seventy-four schools.

TABLE XVII

<i>School Grade</i>	<i>10+</i>	<i>10</i>	<i>9</i>	<i>Grade Equivalents</i>				<i>4</i>	<i>3</i>	<i>2</i>	<i>Totals</i>
				<i>8</i>	<i>7</i>	<i>6</i>	<i>5</i>				
Fourth....	2	....	....	15	80	574	2093	1472	379	31	4646
Fifth.....	13	24	117	408	705	1300	1155	503	107	37	4369
Sixth.....	250	157	497	778	876	926	529	138	39	9	4199
Totals	265	181	614	1201	1661	2800	3777	2113	525	77	13214

Conclusions cannot be drawn, of course, from tests in one subject. If the achievement of these pupils in other subjects covers a range as wide as is indicated in these tables (VIII-XVII), it might be safe to conclude that the pupils are not quite properly homogeneously grouped. This, however, can be further checked by a series of achievement tests in other subjects and of intelligence tests.

SUMMARY

The test was administered to 13,214 children in the fourth, fifth, and sixth grades in seventy-four schools of the Diocese.

On the basis of this test, fourth grade was found to be two months below the norm of the test; fifth grade, one month below the norm; and sixth grade, two months above the norm.

It is evident from the findings of this report that the mechanics in arithmetic should receive greater stress in the lower grades so that a reasonable mastery in the mechanics will have been attained by the end of the fourth grade.

The report shows that pupils in the fourth grade show high achievement in reasoning than in mechanics, which would seem to indicate that the mechanics are somewhat slighted in the fourth grade and have a tendency to be shifted to the fifth and sixth grades.

It is further apparent that there is a wide distribution of grade equivalents in grades four, five, and six. This shows that there is need for more homogeneous grouping. There is a great deal of overlapping in grades. It is easily possible to take a sixth-grade class and convert that to a fourth-grade class in arithmetic without suffering loss. On the other hand, there are schools which have fourth-grade classes in arithmetic who could very readily do work even better than sixth grade in other schools. Such overlapping in achievement in arithmetic needs a great deal of attention where homogeneity of results is desired.

Overageness is apparent in most of the schools. Some schools have a tendency to retard pupils more than others. Beyond question, in the schools where overageness is a large factor, we find low achievement in arithmetic. Particularly is this true in Part II of the test which deals with arithmetic computation.

RESULTS OF DIAGNOSTIC TEST IN ARITHMETIC FOLLOWING DIOCESAN SURVEY

This informal Arithmetic Test was administered to 3,499 pupils of the fourth, fifth, and sixth grades of 24 schools of the Diocese of Pittsburgh taught by the Sisters of St. Francis. The test consisted of seven parts: Part I—Addition; Part II—Subtraction; Part III—Multiplication; Part IV—Division; Part V—Addition and Subtraction of Fractions; Part VI—Multiplication and Division of Fractions; Part VII—Vocabulary.

TABLE I
Tabulation of Total Average Score. Fourth Grade

Score	Schools					Total
	2	5	9	16	20	
25-29	---	---	---	---	8	8
20-24	7	6	28	5	20	66
15-19	12	3	50	27	10	102
10-14	17	2	25	26	5	75
5-9	18	---	9	24	---	51
0-4	6	1	5	5	---	17
Total	60	12	117	87	43	319
Median	11 7	19 5	16 5	10 7	21 5	
Range	2-23	3-24	2-24	5-22	11-28	

TABLE II
PART I—Addition (Whole Nos) Fourth Grade

Score	Schools					Total
	2	5	9	16	20	
10	12	5	25	11	15	68
9	12	4	31	25	18	90
8	10	2	23	25	5	65
7	8	1	18	6	2	35
6	6	---	8	9	3	26
5	6	---	3	3	---	12
4	3	---	4	4	---	11
3	1	---	3	2	---	6
2	1	---	---	---	---	1
1	1	---	1	1	---	3
0	---	---	1	1	---	2
Total	60	12	117	87	43	319
Median	8 4	9 7	8 8	8.3	9 6	

TABLE III

Picture of Part of One Class

<i>Pupil</i>	PART I— <i>Addition</i>										PART III— <i>Multiplication</i>										PART V— <i>Fractions</i>										<i>Total</i>
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	
1.....	9
4.....	10
6.....
13.....	2
34.....	9
<i>Total</i>	1	..	..	..	..	..	..	2	..	1	1	2	2	..	1	2	2	1	1	1	2	2	1	3	3	3	30

Raw Score	5	6	9	11	12	Total	Grade Scale
35	---	---	---	1	---	1	8.0
34	---	---	---	---	---	---	---
33	---	---	---	---	---	---	---
32	---	---	---	1	---	1	---
31	---	---	---	---	---	---	---
30	---	---	---	---	---	---	---
29	---	---	---	---	---	---	---
28	---	---	---	---	---	---	9.0
27	---	---	---	---	---	---	8.0
26	---	---	---	1	---	1	8.6
25	---	---	---	1	---	1	8.3
24	---	---	---	---	---	---	8.0
23	---	---	---	2	---	2	7.7
22	---	---	---	3	---	3	7.4
21	1	1	---	1	---	3	7.0
20	2	---	---	4	---	6	6.7
19	2	1	1	4	---	8	6.4
18	3	1	2	5	---	11	6.1
17	4	1	1	3	---	9	5.8
16	6	1	2	4	3	16	5.5
15	7	3	1	5	4	20	5.1
14	8	2	2	2	8	22	4.8
13	5	3	2	4	1	15	4.5
12	5	1	7	3	4	20	4.2
11	2	5	9	3	3	22	4.0
10	1	---	4	7	7	19	3.6
9	1	3	1	3	3	11	3.2
8	2	2	3	2	1	10	3.0
7	1	2	4	---	5	12	---
6	---	2	3	2	3	10	---
5	---	1	2	1	5	9	---
4	---	2	1	---	5	8	---
3	---	---	3	---	4	7	---
2	---	---	1	1	4	6	---
1	---	2	6	1	2	11	---
0	---	---	8	1	4	13	---
Total	50	33	63	65	66	277	
Med.	15.0	11.5	9.5	15.5	10.0		
Norm.—12.7							
Pgh.—11.2							

TABLE II
Summary of Schools
TEST II—Rate

<i>Raw Score</i>	<i>5</i>	<i>6</i>	<i>Schools 9</i>	<i>11</i>	<i>12</i>	<i>Total</i>	<i>Grade Scale</i>
35.....	---	..	---	---	---	---	..
34.....	1	---	---	---	---	1	..
33.....	---	---	---	---	---	---	..
32.....	---	---	---	---	---	---	..
31.....	---	---	---	---	---	---	..
30.....	---	---	---	---	---	---	..
29.....	1	---	---	---	---	1	..
28.....	---	---	---	---	1	1	..
27.....	---	---	---	---	---	---	..
26.....	1	---	1	---	---	2	..
25.....	1	---	1	---	---	2	..
24.....	1	---	---	---	1	2	9 0
23.....	1	---	---	---	2	3	8 7
22.....	5	1	3	---	3	12	8 1
21.....	5	---	3	---	3	11	7 6
20.....	7	1	2	---	5	15	7 1
19.....	3	1	7	2	2	15	6.6
18.....	3	---	2	2	4	9	6.1
17.....	6	1	---	1	2	10	5 6
16.....	3	3	---	---	3	9	5 0
15.....	1	2	5	2	3	13	4.5
14.....	1	1	3	3	7	15	4.0
13.....	2	5	2	4	6	19	3 5
12.....	3	2	2	4	9	20	3.0
11.....	---	2	7	9	4	22	---
10.....	3	6	7	10	2	28	---
9.....	2	3	7	4	2	18	---
8.....	---	---	1	12	1	114	---
7.....	---	4	2	5	4	15	---
6.....	---	---	1	3	---	4	---
5.....	---	---	2	1	---	3	---
4.....	---	---	1	1	---	2	---
3.....	---	1	2	1	---	4	---
2.....	---	---	1	---	1	2	---
1.....	---	---	1	---	---	1	---
0.....	---	---	---	1	1	2	---
Total.....	50	33	63	65	66	277	
Md.	19.3	12 2	11.9	10 4	4.3		

Norm—14.7

Pgh.—13 8

TABLE III
Summary of Schools
Test III—Fact Material

Raw Score	5	6	Schools 9	11	12	Total	Grade Scale
12	—	1	—	—	—	1	—
11	—	—	1	—	—	1	8.6
10	1	1	—	—	1	3	8.0
9	1	—	—	—	—	1	7.5
8	1	3	1	1	—	6	7.0
7	1	3	1	3	—	8	6.5
6	3	1	2	1	3	10	5.9
5	12	2	6	6	3	29	5.4
4	11	5	4	8	5	33	4.9
3	12	3	13	18	11	57	4.4
2	4	3	5	9	13	34	3.8
1	3	7	15	12	10	47	3.3
0	1	4	15	7	20	47	—
Total	50	33	63	65	66	277	
Med	4.4	3.8	2.3	3.2	2.2		
Norm—	3.0						
Pgh—	2.4						

TABLE IV
Summary of Schools
Test VIII—Total Scores

Raw Score	5	6	Schools 9	11	12	Total	Grade Scale
90-94	—	—	—	1	—	1	8.4
85-89	—	—	—	—	—	—	8.1
80-84	—	—	—	1	—	1	7.6
75-79	2	—	—	—	—	2	7.2
70-74	2	2	—	—	—	4	6.7
65-69	—	3	2	1	—	6	6.3
60-64	6	2	3	5	1	17	5.9
55-59	9	3	3	5	2	22	5.4
50-54	14	2	3	7	3	29	5.0
45-49	3	5	7	5	9	29	4.6
40-44	8	3	7	7	9	34	4.2
35-39	4	2	10	14	9	39	3.8
30-34	2	1	5	7	9	24	3.4
25-29	—	4	8	5	5	22	3.0
20-24	—	4	8	4	11	27	—
15-19	—	2	3	—	6	11	—
10-14	—	—	3	3	1	7	—
5-9	—	—	1	—	—	1	—
0-4	—	—	—	—	1	1	—
Total	50	33	63	65	66	277	
Med	52.8	45.5	36.7	39.8	35.0		
Norm—	42.3						
Pgh—	37.9						

TABLE V
Summary Records of Best and Poorest Schools

School	Raw Score	I Word Mean.		II Rate		III Fact Mat.		IV Total Mean		V Central Thought		VI Follow Direct.		VII Organi- zation		Total Score
		4	16	4	16	4	16	4	16	4	16	4	16	4	16	
29.....	145-149
28.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	140-144
27.....	135-139
26.....	130-134
25.....	125-129
24.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	120-124
23.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	115-119
22.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	110-114
21.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	105-109
20.....	2	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100-104
19.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	95-99
18.....	6	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	90-94
17.....	8	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	85-89
16.....	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80-84
15.....	6	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	75-79
14.....	6	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	70-74
13.....	3	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	65-69
12.....	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	60-64
11.....	3	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	55-59
10.....	2	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50-54
9.....	2	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45-49
8.....	5	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40-44
7.....	3	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35-39
6.....	2	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30-34
5.....	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25-29
4.....	2	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20-24
3.....	3	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15-19
2.....	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10-14
1.....	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5-9
0.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	0-4
0.....	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	15	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
0.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
School 4	Med. Score	6.7	13.2	1.8	2.8	2.6	1.8	1.9	30.2							
	N.	12.7	14.7	3.0	4.4	2.5	3.3	3.7	42.3							
	P.	11.2	13.8	2.4	4.1	2.3	3.6	3.6	37.9							
School 16	Med. Score	15.3	10.5	4.3	8.1	2.6	9.4	9.9								
	N.	12.7	14.7	3.0	4.4	2.5	3.3	3.7								
	P.	11.2	13.8	2.4	4.1	2.3	2.6	3.6								

TABLE VI

Supervisory Chart Showing number of Months Each School was Above or Below the Norm of the Sangren-Woody Reading Test

School	<i>Parts</i>							Total	Rank
	I	II	III	IV	V	VI	VII		
5	1.7+	2 3+	.7+	0	1 1+	4+	1 2+	.9+	2
6	4—	1 3—	.4+	1 1+	2 3+	1 1+	3+	.3+	5
9	1 0—	1 4—	4—	1 4—	1 3+	6—	1 1+	5—	12
11.....	9+	1 4—	1+	1 3+	5+	7+	1 4—	2—	9
12.....	9—	2—	4—	1 2—	2+	3—	1.4—	.6—	13

TABLE VII

Pupils Classified by Grade Equivalents as Determined by Sangren-Woody Norms

<i>Parts</i>	<i>Grade Equivalents</i>								Totals
	<i>Below 3</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9 & above</i>	
Part I	246 24%	167 16%	277 27%	157 15%	125 12%	39 4%	15 1%	10 1%	1036 100%
Part II	435 42%	141 14%	119 11% ¹	93 9%	93 9%	78 8%	45 4%	32 3%	1036 100%
Part III	156 15%	358 35%	308 30%	136 13%	32 3%	31 3%	10 1%	5 ----	1036 100%
Part IV	301 29%	185 18%	148 14%	215 21%	62 6%	34 3%	31 3%	60 6%	1036 100%
Part V	159 15%	174 17%	424 41%	111 11%	92 9%	37 3%	28 3%	11 1%	1036 100%
Part VI	313 30%	178 17%	156 15%	213 21%	44 4%	40 4%	60 6%	32 3%	1036 100%
Part VII	304 29%	212 21%	149 15%	169 16%	64 6%	81 8%	43 4%	14 1%	1036 100%
Total Scores	160 16%	350 34%	222 21%	202 19%	69 6%	26 3%	6 1%	1 ----	1036 100%

STUDY OF CHRONOLOGICAL AGES

Frequently achievement is effected by the chronological ages of pupils. It is entirely possible that a certain grade which is composed of a large number of over-age pupils may do better work than a similar grade consisting of normal-age pupils.

A study was made this June of the chronological ages of 58,804

	First Grade		Second Grade		Third Grade		Fourth Grade	
	Boys	Girls Total	Boys	Girls Total	Boys	Girls Total	Boys	Girls Total
No Under Age.....	288	349 637	272	351 623	358	407 765	312	413 725
No Normal Age	3040	2920 5960	2827	2774 5601	2618	2734 5352	2368	2447 4815
No. Over Age.....	636	458 1094	811	619 1430	1129	804 1933	1340	945 2285
TOTAL	3964	3727 7691	3910	3744 7654	4105	3945 8050	4020	3805 7825
<hr/>								
% Under Age.....	7	9 8	7	9 8	9	10 9	8	11 9
% Normal Age.....	76	78 77	72	74 73	64	69 67	59	64 62
% Over Age.....	17	13 15	21	17 19	27	21 24	33	25 29
<hr/>								
	Sixth Grade		Seventh Grade		Eighth Grade		TOTALS	
	Boys	Girls Total	Boys	Girls Total	Boys	Girls Total	Boys	Girls Total
388 505 893	384	414 798	322	374 696	331	374 705	2658	3217 5875
2251 2372 4623	2138	2257 4395	1930	2009 3939	1594	1902 3496	18766	19415 38181
1309 962 2271	1358	1051 2409	1052	796 1848	787	661 1448	8422	6206 14718
3948 3839 7787	3880	3722 7602	3304	3179 6483	2715	2997 5712	29846	28958 58804
<hr/>								
10 13 11	11	10 10	10	12 11	12	15 11	9	11 10
57 62 59	55	60 58	58	63 61	59	63 61	61	67 65
33 25 30	35	29 32	32	25 28	29	22 25	30	22 25

children of the seventh and eighth grades of 147 parochial schools of Allegheny County. The following table is a summary of the age-grade distribution total boys and girls, showing the number and per cent under age, normal age, and over age.

We have added to these surveys another test of 4,454 children of the seventh and eighth grades of 48 schools of the Diocese. The purpose of this survey is to determine whether or not the children leaving our eighth grades are qualified to enter high school according to standardized tests. We hope from this survey to be able to guide children in the proper courses and in the proper choice of studies either in their high-school curriculum or in the selection of vocational studies.

We are convinced that the best guidance can be obtained through research. So far the plan has worked, and it has been very little burden on either teachers or pupils or schools. The expense is negligible and the results certainly justify the effort.

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PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:30 P. M.

Prayer by the Chairman, the Reverend Henry M. Hald, Ph.D., opened the meeting of this Department. Rt. Rev. Msgr. John M. Wolfe, D.D., Ph.D., moved that the Chair be empowered to appoint a Committee on Nominations, seconded by Rev. Thomas E. Stritch, S.J. Motion carried. A motion was made by Father Stritch that the Chair be empowered to appoint a Committee on Resolutions, seconded by Monsignor Wolfe. The Secretary cast the vote for assemblage. The following were appointed on the committees:

On Nominations: Rev. Daniel F. Cunningham, A.M., Rev. John J. Featherstone, A.M., J.C.L., and Rev. William R. Kelly, A.M.

On Resolutions: Rev. John Fallon, A.M., Rev. Harold E. Keller, and Rev. T. Emmet Dillon.

The reading of papers appointed for the afternoon's session followed. The paper, "Catholic Action in the Elementary School" was read by the Right Reverend Monsignor John M. Wolfe, D.D., Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa. The Reverend Arthur Froehle, A.B., Assistant Superintendent of Parochial Schools, Cincinnati, Ohio, discussed the above.

Sister M. Agnesene, S.S.N.D., A.M., Good Counsel Academy, Mankato, Minn., offered the paper "Teaching the Mass to Children." Very Rev. Peter A. Resch, S.M., S.T.D., Superior, Maryhurst Novitiate, Kirkwood, Mo., led the discussion.

The following engaged in further discussion of the above papers: Rt. Rev. Msgr. John M. Wolfe, D.D., Ph.D., Rev. Daniel F. Cunningham, A.M., and Rev. Paul E. Campbell, A.M., Litt.D., LL.D.

Prayer and adjournment followed.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9:30 A. M.

The Chairman opened the meeting with prayer. "Training the Exceptional Pupil," written by the Reverend Norbert Shumaker, Ph.D., Assistant Superintendent of Catholic Schools, Toledo, Ohio, was read by the Reverend T. Emmet Dillon, Superintendent of Catholic Schools, Huntington, Ind. The discussion was offered by Sister M. Damian, S.S.N.D., Chicago, Ill. The Reverend Fathers Richard J. Quinlan, S.T.L., and Thomas E. Stritch, S.J., together with Sister Eileen, Sister of St. Joseph, and Miss Agnes G. Regan entered the discussion.

"The Catholic Elementary School and the Program of Scouting for Boys under Catholic Auspices" was the paper assigned to the Reverend Gerald Scanlon, Director of the Catholic Youth Organization, Chicago, Ill. Following its reading by Father Scanlon, the paper of Mrs. Nicholas Brady, Chairman of the Board of Directors, Girls Scouts, Incorporated, New York, N. Y., on "The Catholic Elementary School and the Program of Scouting for Girls under Catholic Auspices," was read by Mrs. Joseph Murphy, of Minneapolis, Minn. Fathers William R. Kelly, A.M., John Peel, and Edward J. Gorman discussed the above

Adjournment followed the closing prayer.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2:30 P. M.

Prayer by the Reverend Chairman opened the meeting. The Reverend Paul E. Campbell, A.M., Litt.D., LL.D., Superintendent of Parish Schools, Pittsburgh, Pa., read the paper "Running a School Economically." Mr. Francis M. Crowley, Ph.D., Dean of the School of Education, St. Louis University, St. Louis, Mo., led in the discussion. The Reverend Fathers Joseph H. Ostdiek, A.M., John J. Featherstone, A.M., J.C.L., and Richard J. Quinlan, S.T.L., continued the discussion.

"Strengthening the 'Weak' Subjects of Our Curriculum," was offered by Sister M. Aquin, O.P., A.M., Marywood, Grand Rapids,

Mich. The paper was discussed by Sister M. Angelina, I.H.M., Philadelphia, Pa.

Mr. James E. Cummings, Department of Education, National Catholic Welfare Conference, Washington, D. C., read a paper entitled "Tax Support of Education in the United States."

Prayer and adjournment followed.

FOURTH SESSION

THURSDAY, June 29, 1933, 9:30 A. M.

The fourth and last session of the Department was opened with prayer by the Chairman. The first paper, "Coordinating the Activities of Church, School, and Home," was read by the Reverend Joseph F. Barbian, A.M., Diocesan Superintendent of Schools, Milwaukee, Wis., and discussed by Sister M. Henry, O.S.D., Chicago, Ill. The paper on "Visitation of the Elementary School from the Angle of the Supervisor," prepared by Brother Calixtus, F. S. C., A M., Inspector of Schools, La Salle Provincialate, New York, N. Y., was presented to the meeting by Rev. William R. Kelly, A.M., Executive Secretary of the Catholic School Board, New York, N. Y. The discussion was given by Sister M. Valeria, O.S.A., Ph.B., St. Agnes' Convent, Fond-du-Lac, Wis., with extemporaneous discussion by Sister M. Eileen.

The Department was honored by a visit from the President General of the Association, Most Rev. Francis W. Howard, D.D., Bishop of Covington, Ky., and the first Vice-President General, Most Rev. John B. Peterson, D.D., Bishop of Manchester, N. H.

The report of the Committee on Resolutions was then presented and the resolutions adopted as read.

RESOLUTIONS

The Committee on Resolutions for the Parish-School Department of the National Catholic Educational Association, assembled in national convention at Saint Paul, Minn., June 26-29, 1933, offer the following resolutions for adoption:

WHEREAS, Our Holy Father, Pope Pius XI, following the example of the greatest teacher of all times, Jesus Christ, leads the way in providing Christian education for the children of the world, therefore

Resolved, That the Parish-School Department of the National Catholic Educational Association again proclaim our Holy Father, Pope Pius XI, the leader of intellectual thought and pledge to him its love and loyal obedience.

WHEREAS, Our teachers in preparing for their great task as teachers of the Parish School are confronted on all sides by a false philosophy of life, and

WHEREAS, This false philosophy of life has permeated the educational systems of our country, threatening to leave the taint of secularism in the minds of religious teachers, therefore

Resolved, That the Parish-School Department of the National Catholic Educational Association reaffirm the principle that Catholic teachers receive their training, when possible, where the pure philosophy of the Church of Christ serves as a basis for teacher training.

WHEREAS, The Parish School constitutes the very foundation of Catholic education in the United States, and

WHEREAS, Bishops, priests, religious orders of men and women, and lay teachers have sacrificed their lives in the past for the up-building of the Parish School, and

WHEREAS, Bishops, priests, religious orders of men and women, and lay teachers are facing the greatest crisis in the educational history of our country at the present time, and

WHEREAS, The future of Catholic education depends upon the continued sacrifice of those in charge of Parish Schools, therefore

Resolved, That the Parish-School Department of the National Catholic Educational Association recall in pious memory the great sacrifices of the pioneer Catholic educator and that they, in convention assembled, most sincerely pray God to strengthen those who labor in the Parish Schools of our country, and they again pledge themselves to the same lofty ideals and firm purposes of our illustrious predecessors.

WHEREAS, His Excellency, the Most Reverend John Gregory Murray, D.D., Archbishop of Saint Paul, the Reverend James A. Byrnes, B.Ph., Diocesan Superintendent of Schools, and the Committee on Arrangements have made this Convention an outstanding event in the history of Catholic education, and

WHEREAS, Hospitality of a royal nature has been extended to our delegates, therefore

Resolved, That the Parish-School Department of the National Catholic Educational Association extend to His Excellency, the Most Reverend John Gregory Murray, D.D., Archbishop of Saint Paul, the Reverend James A. Byrnes, B.Ph., Diocesan Superintendent of Schools, and the Committee on Arrangements a most

hearty vote of thanks and appreciation for the splendid memories we shall cherish of this Convention.

(Signed) JOHN FALLON,
HAROLD E. KELLER,
T. EMMET DILLON,
Committee on Resolutions.

The report of the Committee on Nominations followed and the officers elected for the year 1933-34 were:

President, Rev. Michael A. Dalton, A.M., Hopewell, N. J.; Vice-Presidents, Rev. Richard J. Quinlan, S.T.L., Boston, Mass.; Rev. James A. Byrnes, B.Ph., Saint Paul, Minn.; Rev. Edward J. Westenberger, Ph.D., Green Bay, Wis.; Rev. Harold E. Keller, Harrisburg, Pa.; Rev. John Fallon, Belleville, Ill.; Rev. Thomas E. Stritch, S.J., New Orleans, La.; Secretary, Rev. T. Emmet Dillon, Huntington, Ind.

Members of the General Executive Board: Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Rt. Rev. Msgr. John M. Wolfe, D.D., Ph.D.

Members of the Department Executive Committee: Very Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Joseph H. Ostdiek, A.M., Omaha, Nebr.; Rev. Edward J. Gorman, Fall River, Mass.; Brother Eugene, O.S.F., Brooklyn, N. Y.; Brother John A. Waldron, S.M., M.S., A.M., Kirkwood, Mo.

The new President of the Department then addressed the meeting and a vote of thanks was given to the retiring officers. A vote to extend the sympathy of the Department to Rt. Rev. Msgr. John J. Bonner, D.D., LL.D., who was ill, carried.

Adjournment.

T. EMMET DILLON,
Acting Secretary.

ADDRESS OF THE PRESIDENT OF THE PARISH-SCHOOL DEPARTMENT

REVEREND HENRY M. HALD, PH.D., ASSOCIATE SUPERINTENDENT
CATHOLIC SCHOOLS, DIOCESE OF BROOKLYN, N. Y.

It is a pleasure to greet you in the City of Saint Paul whose Archdiocese is governed by the forceful and gracious Archbishop Murray, a prelate renowned for his interest in the subject nearest our hearts—Catholic education.

In many respects the year just passed has been a momentous one. It was filled with many obstacles that have had to be overcome and with many problems that have had to be solved. The crisis in education brought on by the economic depression has not been an unmixed evil; it has had many beneficial effects.

First, it has made us realize that sound schooling need not depend upon elaborate equipment, costly buildings, a curriculum trimmed with fads and fancies, or crowds of meticulous and high-priced specialists. We are going back to essentials. We have not as yet witnessed the utter simplicity of the school described by Mark Hopkins who said that a school was a boy sitting on one end of a log and a teacher on the other, but we have traveled back quite a distance.

Our Catholic schools have always been noted for their progressive conservatism. They have never been the first to adopt the new nor the last to throw the old aside. The "via media" has been their watchword and policy. Simple, unpretentious but efficient buildings, courses of study that embody the wisdom of Seneca's dictum, "few subjects but those learned thoroughly," and methods that are psychologically sound, have been traditional characteristics.

We realize that many schools have been kept open only at the cost of great sacrifices on the part of priests, teachers, and people. The year has been a trying one, but the schools have continued undaunted in their noble work. Monetary difficulties have made those in charge more determined to carry on the great task of Christian education

Secondly, the year has witnessed a resurgence of interest in the problem of double taxation under which Catholics labor for the support of their schools. The fundamental injustice of taxation for conscience' sake has been borne forcibly on the minds of many, even of non-Catholics. As the taxpayers scrutinize their school bills, they are beginning to understand the tremendous contribution to sound American citizenship that the Catholic schools are making. The more thoughtful citizens see the injustice of a system which places a double burden upon some who have erected their own schools because they believe in religious training, and which permits others who have no definite philosophy either of education or of religion to be eased of the tax burden that would be theirs if Catholics were not supporting their own system of schools. The student of education immediately calls to mind the various solutions to this vexing problem offered and practiced by such forward-looking countries as those in the British Commonwealth, Holland, and Belgium.

A campaign of education is necessary. Our fellow-citizens must be made acquainted with the great contribution the Church is making to the State. Few non-Catholics realize that we have in our country 7,462 parish schools of elementary grade giving training to more than 2,170,000 children without any cost to the State. And who can gainsay the fact that the education is of the highest type—a type necessary in a democracy which requires for its preservation citizenship training imbedded in religious sanctions?

It is our hope that the great fight of Bishop Hughes of New York, waged in 1840 for State support of Catholic schools, will bear fruit in the not too distant future. While justly seeking State aid, we should compromise neither principles nor autonomy to gain it. We have a firm confidence in the fairness of the American people who when they grant us support will respect our educational and religious convictions.

There are already signs on the horizon that portend a change of mind in regard to our schools. Significant legislation has been passed in California, Indiana, and Louisiana that is a harbinger of a better day. May that day soon be here!

It is with these few remarks that I introduce you to the sessions

of the Parish-School Department of our Association. I cordially invite you to enter into the discussions. We have come to learn and to be inspired. The clash of intellects, the scintillating expression of thoughtful minds, will be most helpful. Today there is need for clear thinking, and especially for a sound philosophy of education. The world is not only in an economic welter but also in a morass of educational theories from which it is trying to extricate itself. We have a philosophy founded on a world-wide experience of twenty centuries that will place the world on solid educational ground if the world will only heed our message. Our Holy Father has clarified the teaching of the Church but the world is still too busy with the marts of trade and the allurements of neo-paganism to heed his call. There are indications, however, of discontent and intellectual nausea. The time is ripe for re-iterating our philosophy.

During our sessions we hope to draw attention to certain aspects of our philosophy what will be helpful to ourselves, to those whom we have the honor to represent, and to our fellow-countrymen who are interested in the great work of educating for a good and God-fearing citizenry.

May Saint Paul who brought true enlightenment to the most cultured people of antiquity and after whom this great city is named, be with us in our deliberations. May he give us somewhat of his keen intelligence in understanding problems, of his fearlessness in attacking them, and of his firm adherence to the noble purposes and high ideals of his great Teacher and ours, Jesus Christ, our Lord and Master.

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PAPERS

CATHOLIC ACTION IN THE ELEMENTARY SCHOOL

RIGHT REVEREND MONSIGNOR JOHN M. WOLFE, S.T.D., PH.D., SUPER-
INTENDENT OF DIOCESAN SCHOOLS, DUBUQUE, IOWA

In the life of the Church from the beginning, Catholic Action has been synonymous with the power of the Church to live the life of and to expand the mystical body of Christ, so that its growth would be both vertical and permeate every level of life, and horizontal, so that its life would comprehend increasing numbers of God's children.

The diffusion of the faith is an active process, because faith itself is active, as it is a part of the deposit of faith that faith without good works is dead. The mystical body has enlarged itself through the times by activities in good works on the part of those in hierarchical orders, and the laity, in union and cooperation, were always regarded as participants in the hierarchical orders of the priesthood through the initiation of baptism and the strengthening of confirmation.

Addressing his lay helpers and converts, Saint Peter exclaims: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ." (I St. Peter II, 5.) He calls them "a chosen generation, a kingly priesthood, a holy nation, a purchased people." (I St. Peter V, 9.) Saint Paul called his lay workers "fellow laborers." (Phil. IV, 3.) The seventy-two disciples were laymen and participated actively in the life of the infant Church in the time of Christ. Saint Augustine says: "All are priests because they are the members of one sole Priest." (Apud S. Thom. Sum. Theol. III a, g. 63, a, 5.)

The modern revival of and emphasis on Catholic Action has made it a special movement in the Church. It is everywhere promoted now in the Church to counteract the baneful influence of the laization of every aspect of society. Even without a conscious movement Catholic culture can all too easily be deteriorated and

lost amongst an increasing number of the youth of our land, because of the unreligious, if not irreligious values that are becoming more and more current among them. The pretext of laization is that the sphere of religion is only in the internal forum—in the forum of conscience—but that it has no right to exercise itself on society, either in the home or in the larger units of communities. The religious and moral influence of the Church on the Christian family, education and social relations are thus restricted, nullified, or prohibited.

In the more recent and extravagant theories of government and the practical rule of states, the leaders have sought to make their programs immediately effective through the perversion of youth everywhere, and by every form of activity and inducement by which these would be estranged from the Church. The Catholic-Youth Movement has thus been inaugurated in the countries, in which the young are being endangered by such agencies and activities.

"We have repeatedly defined it," says Pius XI, in a letter addressed to Madame F. Steenberghe Engeringh, July 30, 1928, "namely as a participation of the Catholic laity in the hierarchic apostolate for the defense of religion and moral principles, for the development of a healthy social action under the guidance of the hierarchy of the Church, holding aloof from and rising above political parties, for the reconstruction of Catholic life in the family and in society."

The scope of Catholic Action is to influence life in every phase and on every level that religion can touch life. Whilst it is a religious movement it is so in the end results, which are religious and spiritual as the most important and significant. The movement, therefore, implicates also the mental, moral, social, and physical levels of life. It is not concerned essentially and directly with the material, worldly, and political, but aims to give these a healthy outlook by striving after spiritual, celestial, and religious ends.

On the religious level, Catholic-Action groups concern themselves with study circles, active lay participation in the liturgy of the Mass, frequent reception of the sacraments, regularity in fervent prayer, closed retreats, times of recollection, spiritual read-

ing, meditation, confraternities of Christian Doctrine, confraternities of the Blessed Sacrament, sodalities and pious associations for good works of mercy—spiritual and corporal—conferences of Saint Vincent de Paul, societies for the promotion of the mission activities of the Church.

Activities for groups on the spiritual level are as follows. duties toward neighbors and fellow-citizens, recognition of the spiritual and the religious rights of others, culture of the active and passive virtues, the development of the courage to carry on righteously in life

In the culture of a moral outlook and conduct in keeping with Catholic principles and practice, Catholic-Action groups propose the following: Study Clubs for the interpretation of the Papal Encyclicals on Social Justice and the Labor Problem; labor and a living wage, justice in trade and commerce, wholesome reading through the establishment of school and community libraries; relation of Church and State, relation of parish to community, the problem of physical and moral suffering

On the mental level, educational institutions, under the auspices of the Church, develop Catholic-Action groups not only for the mental, but also for the other phases of Catholic living. In these there is the effort to Christianize science, art, and literature, but also Catholic home making, the choice of a career or a vocation. In these, Catholic thought, Catholic principle, Catholic action through association activities are integrated in rather a definite way.

In a social order, there are the problems of love, courtship, and marriage, the nature and function of the Christian home, the social contributions of Catholic education.

On the emotional level, Catholic Action aims to secure through programs and activities such satisfactions as are compatible with high Catholic social, moral, and spiritual principles. In fact, the activities by their very nature must have a high motivation or they would do harm rather than good.

In the physical aspects, Catholic-Action groups have keenly sensed the wariness of those, who aim to rob youth of their faith and fine dedication to Catholic life, and are sponsoring programs

for health, rest, recreation, and amusement, which are so much needed in modern life.

Pius XI exposes the extent of Catholic Action: "For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but, in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Jesus Christ. . . . This educational environment of the Church embraces the sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her Churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations, and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture." (The Encyclical Letter of His Holiness, Pope Pius XI; Christian Education of Youth, Dec. 31, 1929.)

His Holiness has also the following: "Down through all their groups even to the smallest boys and girls, for the smaller they are the dearer they are, and it is in their prayers that we confidently repose Our trust." (Catholic Action, I; Encyclical Letter of June 29, 1931.)

In regard to the groups themselves, His Holiness in the same letter classifies the members as Benjamins, aspirants, and effective members, and urges that there be cultivated a "feeling of high supernatural solidarity of purpose" amongst all of these. Catholic Action is a worldwide or really Catholic movement in the whole Church, according to the expression of the Holy Father, but He also stipulates that "Catholic Action is essentially diocesan and dependent on the bishops." (Catholic Action; Encyclical Letter of Pius XI, June 29, 1931.)

Catholic Action is thus "organized action" (Catholic Action II) within diocesan and parish associations. (Catholic Action II.) He urges "that the clergy will deem it their duty to lend their supplementary, forceful assistance; for Catholic Action, as We Ourselves have described it in our first encyclical letter, is henceforth an essential component of parochial service." (Pope Pius

XI; Letter addressed to Madame F. Steenberghe Engeringh, July 31, 1928.)

Through such associations, which discipline the spirit and bring all within the fold of Christ, and especially the laity, into "participation and collaboration with the Apostolic Hierarchy" (Catholic Action I), the following immediate aims and purposes in the life of the mystical body are to be secured: (a) the education of consciences, that they may weigh all values and determine all motivation by Catholic principles; (b) the formation of a truly religious life and viewpoint in the whole membership; (c) the regulation of life and conduct in every phase by moral principles; (d) the direction of social life and all social institutions in the light of the truth of universal brotherhood of Christ in the mystical body.

These general aims are to be achieved in individuals through the activities of the associations, that are to program for themselves broadly the following: (a) to collaborate in all things with the Church, because the Church alone is the judge of lower values in the light of and relation to the higher or religious; (b) to counteract social laicism by the gradual reconstruction of the social order by enlargening the influences of social Christianity; (c) to enlarge the sphere of influence of religion, by urging consciences, strengthened by grace, to use their Christian principles in the family circles, social and community life.

To achieve these general aims, the associations are to labor to make real as soon as possible the following specific and particular aims: (a) the Christianization of the family; (b) the Christianization of the school; (c) the Christianization of the press, and spread of the Catholic press; (d) the defense of public morality; (e) the defense of the rights of the Church; (f) the Catholic solution of moral and social problems.

The groups that are the great potentials for filtration with the principles and spirit of laicism are: (a) the cultural: (1) religious, (2) scientific, (3) artistic, (4) literary, (5) dramatic—both the legitimate stage and the cinema; (b) the vocational: (1) economic, (2) financial, (3) industrial, (4) commercial, (5) agricultural, (c) the professional; (d) the social; (e) recreational and athletic. Catholic-Action associations are to regard the needs of those who

enter such groups, and to provide activities under Catholic leadership and supervision.

Catholic Action is not only a movement but a process by which the threefold aspect of hierarchical action becomes operative and active through the laity in associations and by social means. The hierarchical action achieves its God-given bestowals through teaching, ruling, and sanctifying, and the laity are to cooperate in the spiritual aspects of these.

Catholic Action is characterized by qualitative and quantitative elements. There are the outer and measurable things—quantitative, such as the groups and works which they do. There are the modifications in the members—the qualitative, which are all-important, and as determining salvation, they are the end results to be achieved by all the programs, activities, and associations.

These inner qualifications of the members, whilst they result in personal sanctification, religious virtue, and character, achieve all of these, however, through a spiritual religious and social consciousness, which is in keeping with the spiritual union in the mystical body of Christ. It is this union as a primary result that Catholic Actionists strive to attain, as against disunion, which ultimately becomes individualism, self-sufficiency, and laization.

The culture of these qualities and virtues, which makes the individual conscious of the union with the mystical body, is a definite but nevertheless comprehensive social, spiritual, and religious process. The social qualities desired cannot be derived from mere good will or contemplation only; they are the result of rather definite types of organization, which aim to subjugate the antagonistic, competitive, anti-social, political and individual wilfulness, exploitation, promotion, ambition, and personal aggrandizement to the achievement of a group's good, by thinking and doing in the interest of the common social welfare, and by recognizing that in that aspect the individual is individual only biologically and physically, but that his personal good and development on every level are dependent on the welfare of the whole membership in the mystical body.

The life of the mystical body is not dependent on the individual members, but the individuals get their higher life through union

in it. It is an organic life, which is the healthier in its membership, inasmuch as they are living and functional members, which they truly are when they contribute something constructively and effectively, through their cooperative activity, to the wholesome life and activity of the whole body.

The gifts of nature and of grace are bestowed in different qualities and the relationships among themselves and to the different members are different, but each has his contribution, which he must make to the mystical body as a unity, or he is at best breaking, disfiguring, or bringing a disproportionateness in the divine beauty of that body. Catholic-Action members and their associations are to labor for the edification of the mystical body by relating themselves in all they do to the realization of the divine plan for the mystical body, which is the true beauty and goodness of the operations of the persons of the Blessed Trinity in it, to the end of a heavenly reunion of all thus spiritually incorporated and sanctified.

The mystical body is not less real, because it is mystical; it is mystical because the union of the members of the body is by a bond that is invisible, and is only in similitude of the material body, and therefore all the more real. It is a moral, spiritual union of souls effected by divine grace. Its social character is in the more tangible and outward aspects, by which the members may be guided and directed. To understand the full meaning of the social and the invisible bonds calls for the high qualities and power of penetration by the spirit, by which one can gain a faint glimmer of a union that is effected by the Holy Spirit of God.

The recognition of high social qualities and values involves that penetration of the spirit, by which the universal spiritual values and qualities may be recognized. The human cannot use any part of himself, functionally, unless he can use in a normal measure the higher powers and faculties, with which a rational, spiritual, and religious creature is endowed, because right functioning within the species requires that one be in it entirely. Thus to appreciate with convictions the social and spiritual values, qualities and prerogatives of the mystical body in its members requires the virtue of religion, and the graces and virtues, by which the members are united in a supernatural body, and thus effect a Catholic

culture, which is the core of the Holy Father's program for social reconstruction.

It is the high calling of Catholic Actionists to beget through their associations, the practices and programs which will enact these qualities in the membership. The associations in their units are desiredly and professedly small, so that the individual has means and reason for the culture of his own responsibilities and duties. The associations themselves would atrophy and lose their organic nature, if the individuals did not receive the culture, which is necessary to keep them like living cells of a healthy organism.

Catholic-Action workers in the elementary schools must have these concepts in the purview. As far as I can judge, to get Catholic Action into the elementary schools will mean rather a complete reorientation of the whole process of Catholic elementary education. It is comparatively easy to rationalize about the principles involved, but it is a matter of patience, painstaking and laborious zeal to draft definite and concrete programs, and of consecration to details and to toil to actualize the programs in the daily activities of school life. I am fully aware, you may be advised and be sure, that almost any one can arise and pass off the issues at stake by making the platitudinarian statement that Catholic Action has been in the Catholic elementary school from the beginning. I know to what extent that is true, and am fully conscious of the motives of the professional apologist, who might wish to win favor and applause, because of the natural thirst for praise from certain types of listeners, by stating that the schools have been doing that for twenty centuries. We may all well engage ourselves in a higher type of thinking and a more highly effective activity.

It is all so easy to be a negativist and attribute much to the perversity of others, and rest idly by in inactivity, and in meditating a philosophy and psychology of surrender to defeatism, instead of constructing a long-visioned plan and program. This social action and its influences in our times must be more than an integration of the altar, the sacrifice, prayer, and the individual life; the times call for a social process that is highly complicated and detailed, and all so well set up for us in Jesus' concept of

brotherhood and the mystical body. Any one who proposes a critical constructive program, which involves vast amounts of detailed labor must face just that.

In a broad analysis, Catholic Action is a way of Catholic life which is the result of and at the same time leads to further modifications of the individual Catholic. Catholic Action qualifies and modifies and at the same time is the outcome of such qualifications and modifications. The qualities are those of members of the mystical body and the modifications are those attitudes, interests, outlooks, and appreciations by which each member seeks the highest temporal and eternal welfare of the greatest number.

The qualities are those that form the basis for the members to think and act on an associative and cooperative basis rather than on the competitive and antagonistic. There is so much of our educational spirit, that seeks to outdo some one else, even within the same institution, or within the same fold. In more emphatic circumstances, it aims consciously or unconsciously to override some one else to his disadvantage, but with satisfactions to distinctly personal ambitions.

The play of the forces of adequacy and inadequacy, superiority and inferiority are thus weakening the fiber of the social spiritual structure, which should be built up on the force and motivation of love in every member of the mystical body. In the mystical body, security is not to be attained by mere response to natural forces of antagonisms, emulations, and superiority rises, but by the supernatural forces of certainty through divine faith, and the feelings of charity and hope that all will be well now and at the end, if life is lived in accordance with the high program of faith.

The mystical body is an association through affiliation in the brotherhood of the first redeemed of the brethren. The personal qualities within the members come from that affiliation and the activities that evolve from the associations, while at the same time they give life and an active character to the associations. In the individual, there are thus the subjective qualities and modifications of the natural and supernatural orders, but there are also the objective forces which operate through the associations with others in the mystical body. By law there is no way of at-

taining to the high qualities and modifications, except through the socio-spiritual, and religious process active in the associations of the mystical body, the Church of Jesus Christ.

The social spiritual qualities cannot be cultivated by an affiliation or association with any form of group activity, which does not continuously keep in the consciousness the real perfect social organism to which the members of the smaller groups belong. Interests and activities in the smaller groups do not develop those extensive and pervasive social outlooks of interest in the larger, unless interest in and service for the larger are cultivated in the smaller groups.

From this basic standpoint, Catholic Action must begin, as it does begin for weal or for woe, with the initiation into or rather incorporation into the mystical body, which is accomplished through baptism, and invigorated by confirmation, which is again to be administered early in life, as in the early Church. The incorporation like the afterprocesses of invigoration, nourishment, and restoration are in the visible ways, in which the natural—water, oil, wine, bread, become the instrument of the supernatural. So in the process of the social and spiritual, not merely good intentions, but those natural bases, which are found in the laws of an active healthy life itself, must be utilized, if everything in nature is to be used in a sacramental way, as the agencies and instruments of the higher potencies to glorify God in the corporate life of all in the mystical body.

Catholic Action thus begins in the home, where it receives its first distinctive fashionings in the natural for the higher supernatural forms and ends. It is, therefore, surely to be in the theory, plan, curriculum, programs, and whole life of the elementary schools. Catholic Action on the higher levels is after all dependent on what has been done or not done in the home and the elementary school. If it is not done in the home, the elementary school will have to double its efforts and enlarge its programs. If the elementary school neglects it, the task of the high school becomes overloaded. If it is not done on any of these levels, it becomes well-nigh impossible on the college and university levels, unless very special processes and efforts are used. The difficulty in getting some of the social and charity technique of the old guild systems

into the corporate life of Catholic professional groups is due to lack of socio-religious culture somewhere in the educational ladder. (G. D. H. Cole: Guild Socialism.)

The elementary school aims to achieve certain results in the following curricular elements: (a) religion; (b) music; (c) art and the elementary crafts; (d) expression, dramatization and dramatics; (e) language: (1) reading, (2) English, (3) spelling; (f) social sciences: (1) geography (environment), (2) history, (3) citizenship, (4) etiquette and manners; (g) natural sciences: (1) nature study, (2) physiology and health, (3) elementary science; (h) numbers (quantitative determinations and exactness); (i) supervised recreation and play.

A Catholic-Action program in the elementary school involves the contents of these, but with the emphasis more on technique, methods, processes, and the manners, personality, and attitudes of the teacher and of the school faculty, rather than on content. Methods must first be attitudes and viewpoints of the teacher, because they are in the last analysis her mode of conducting the activities of the children and her personality culture, as to what to idealize for the conduct, aims, and ends of those under her influence. She must have assimilated the cultural results of the curriculum, and personalize it in herself, before she can create the atmosphere and life conditions, which will bring out the qualities and attitudes in others above outlined.

She must regard the children as corporate members of the mystical body, who are to grow by changing, and to change by assimilating in a cultural way the social, spiritual, and religious inheritances that become the life-giving forces of the members of the mystical body. In the primary grades, she must aim to plan a uniform growth of body and mind; too often teachers forget the body, whilst in these formative years, it is very important that the teacher think of bodily stature, skeletal muscles, and nerves, because they are then to grow proportionately for the job in life, or never. The children should not, therefore, be fed up so much on the scholastic school materials, which call for extreme nerve tension and worry, as abundant activities, which will bring into frequent and agreeable use the larger muscles and nerves.

There are two fundamental aspects which must be primary in

her conduct of her school situations. The first of these is that the children are to grow as a whole through the cultures of the curricular and life activities, and second, this is to be achieved through corporated and associated activities. The basic qualities in Catholic-Action members are a growth of an early planting and culture, and will not show forth later, by the mere learning of definitions about them. The technique for the young that the Holy Father is using in Rome is an ample argument from authority as regards the wisdom of this. This is extremely true of the social qualities. If the child is allowed to grow into an isolationist, individualist, or introvert, he will hardly accept either membership in Catholic-Action groups, or become a recipient of the life-giving influences, that flow into the members in the mystical body.

It is well to be aware of the phenomenon that selfishness in the natural will characterize also the attempts at a supernatural life. If there are indications in the outward observances that the child has attitudes that sanctification is a separatist process, then there is no hope that he will have more than a conceptional membership in active Catholic-Action associations, and a wishful participation in the life of the mystical body.

The attitudes of the child must be regarded as outcomes of the associative and the associated processes of learning. These are not merely mental or spiritual phenomenon; like the sacraments, they have their natural basis and appearances in the physical, and as they are in a living being, they have also their emotional counterparts.

In this concept, learning must be conceived as a comprehensive process for a humanizing growth. If learning is growth in the whole child, then the whole child must be involved in the learning process, and if it is to be an associated and corporate growth, then it must be through activities that involve the group and groups, with which the child is associated. This calls for changes in traditional methods, about which there is nothing particularly sacred, except that schools have become habituated to them, and to the individual his own habits, especially if they are conceived to be good, are thought of as sacred. The technique of a Catholic-Action program is different from instructional and sacramentaliz-

ing forms; it is in the difference between learning and doing, theory and practice, intellectualism and volitionalism.

The curricular materials in a Catholic-Action type of program and life are thus to be regarded by the school and the individual teacher as means of growth on every level on which it is desired that the child grow as a member of the mystical body. This growth through culture is to be general and inclusive of the whole complex nature of the child, but as he is to grow more and more into membership of the mystical body, the child's nature may not be treated apart from that concept and the culture that will bring that union about. Putting subject-matter above the growth of the child in wholesome ways will not prepare him for membership in social-action groups afterwards. Everything that a Catholic child does or thinks must have some religious aspect and value, or that child is suffering laization in that act or thought.

The materials and activities that primarily affect his physical development must be proposed as having higher cultural values, because his physical nature is for his mental. Thus, the elements of health, supervised recreation and play are to service his nature in the higher levels. The feelings of well-being and wholesomeness that result from such group activities, should have values higher than the physical and emotional, and indeed in social reactions that he adds to and receives from such activities precisely because they are entered into by a group. He must get some elementary realization that he is to give as well as to take, and if that social qualification is absent, then he is developing defects somewhere.

The natural science elements in the curriculum should be taught with such motivation, as will beget not only information for the mind, for examination purposes, but will also reveal God and His laws. Nature and its laws have no reason for existence, except in their service to the Creator, Whose glory they are to manifest through the rational creatures. That must be in the purposiveness and plans of the teacher, else there is no particular reason for teaching them in a Catholic school.

The social sciences trace man's relation to his environment as he has made his home in the various places of the world. They relate the creature to his terrestrial surroundings, the wanderings about to find better habitations, and the organization of com-

munities, states, and nations into orderly units of social, civil, economic, commercial, and industrial life. Their study should manifest the wisdom and folly in human endeavor, and should especially show what is valuable to present welfare and future betterment in the social inheritances of the past. The moral and social qualities of real human righteousness as they appear in geography, history, and civics, should be carefully unfolded to the developing mind. The hand of Providence as it shows itself in the movements of the ages should be carefully and cautiously pointed out.

The school should provide associations both for the natural and the social sciences, so that the young members may gain the elementary experiences at the basis of social action. This means that they must experience social processes. Without such clubs there may be some hazy conceptional knowledge about natural and social forces, but not the necessary culture of the whole nature of the child to enter constructively into the give and take of group life. The mission organizations offer the structural technique and motivation for such associative activity and study, with the charity of the brotherhood of the mystical body of God's children everywhere, as the great religious experience to be aimed at.

The language elements in the elementary curriculum offer disciplinary skill and tool materials, and provide the medium for self-expression, for social concourse with groups, and for the communing with those afar in time and space. Too often the disciplinary is overemphasized, and children are rather hampered in their expression of imagery and elementary thought by an encumbering of the mechanics of the medium. Social action—because Catholic Action is a social process—will not be aided by any forms that retard the child in his abilities to participate in group communion of the several kinds, and by too much contact with academic subject-matter and too little assimilation of realities.

The discipline of numbers is primarily intended to enable the learner to interpret facts and factors in his surroundings and in his experiences in a quantitative way. For exactness and accuracy of expression and communication, numbers become the necessary vehicle. The moral values of these disciplines are the most im-

portant in the Catholic school. Accuracy and exactness are mentally the basis of truth-telling, and are, under proper motivation, to aid in the culture of this moral phase of mental activity. This accuracy and exactness should carry over into the realms of social justice, by way of inducing the young mind to deal cautiously and conscientiously with revealings and reports about, estimates and designations of others.

Music, art, and the elementary crafts are the most expressive mediums in the elementary curriculum. They give children the patterns for the expression of beauty. Religion has used these so abundantly to give expression of minds and hearts in their attitudes and relations toward God that the school should accept the inspiration of the Church in Christianizing the life of the school more and more through them. These forms provide the material and the opportunity for such organizations as inculcate the spirit of cooperative activity and self-realization through creativeness. The values are social, moral, spiritual, and religious and the desirable modifications of the young on these levels should be sought, rather than merely external and objective excellency of achievement. Through these, children can easily be helped to experience the beauty of God's creation.

The professedly and direst religious elements in the curriculum are in the catechetics, bible stories, liturgy, Church history, lives of the saints, sacraments, sacramental and devotional practices, and the works of charity and mercy. To turn these into Catholic-Action processes of learning requires that they be learned by action. Because of the vast amount of waste of time and energy inherent in the present methods of teaching, religious materials should be carefully thought through. Fundamentally this is due to the reversal of modern educational practices of the processes of nature. Teachers of these subjects conclude too readily that the young turn memory content, ideas, or even thoughts into conduct, practice, and experience, whilst the thought faculties were intended to interpret practices and experiences, and through thinking to guide the way into new, better, and more wholesome practices and experiences.

In Catholic Action, the liturgy is proposed as the focus of religious life and practice. It readily provides the materials for ac-

tivity programs of a religious character Too much of religious education leaves only mental results, whilst all of the Catholic-Action qualities should be effected in the product of Catholic education. The *lex credendi* is closely related to the *lex orandi*. The religious and spiritual life of the Church is much in the liturgy, because it is a group activity in which the whole Church participates For the young, it provides the visual, auditory, emotional, and action elements, which are so appealing and satisfying to their young natures.

Whilst the several sodalities and pious associations that can be formed amongst the pupils in the elementary school have directly a spiritual and religious objective, and are therefore on the highest level of Catholic-Action associations, still they offer a tie-up between memberships in the associations for works of charity and mercy, and the more secular school clubs, athletic and recreational associations, by which the motivation of the clubs can also be made more spiritual and religious. Such societies can be formed on an elementary basis in the grade school, if the teachers can be prepared to think socially of the children, and as spiritual units in the mystical body, but with counterparts in the mystical body, and with counterparts in the physical organization of the school.

Such organizations train the young in those cultures that are necessary if they are to be prepared for active membership in other associations in the after years It is in the elementary school that the lay leadership and active cooperativeness is to be trained for the future. If Catholic Action does not gain ground and achieve the results that are in the spiritual vision of the Holy Father, it is because the home and the elementary schools fail to modify and develop themselves as nurseries of it. The theology of Catholic Action is that of the mystical body, and the philosophy and psychology are that of an organic structure, whose totality is not in the sum of assembled parts, but in the vital and high relationships that should exist between the healthy living units—the members.

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TEACHING THE MASS TO CHILDREN

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Many inspiring books and articles have been written and much has been said about teaching the Holy Sacrifice of the Mass to children. It seems, therefore, almost like treading on sacred ground, to venture further suggestions on the subject. And yet, the field is so vast, and the material so inexhaustible and varied, that a statement of a few important teaching principles, and a presentation of some of the means and methods that have proved helpful to others, may not be out of place.

In order to have a better insight into the needs of the teachers and also to get an expression of opinion from the children themselves, questionnaires referring to the Mass were submitted to large groups of both teachers and pupils. In reply to the question put to the teachers: "What would you most like to hear in a discussion on teaching the Mass to children?" two answers stood out clearly; and it is to these that this paper shall be devoted. The first was: "Tell us how we can teach the children to love and appreciate the Mass," and the second, "How can we make our teaching interesting and instructive?"

The answer to the first question brings us face to face on the one hand with the qualifications of the teacher, and on the other with the proper attitude on the part of the child.

Since the Mass holds the central place in Catholic worship and Catholic life, we must recognize the fact that it is a study of tremendous importance for Catholic schools. Accordingly, the teacher of religion must be prepared to present the subject, if not better, at least as well as any other in the curriculum. That means, that she herself must have a thorough knowledge of the Mass not only in general, but very particularly from a liturgical viewpoint. She must also prepare herself conscientiously from day to day and call to her aid the best methods at her disposal. Given normal conditions, no teacher has ever failed to inspire her pupils with a love for a subject over which she herself is con-

tagiously enthusiastic and about which she possesses a great store of interesting information. And teaching religion, particularly the Mass, is no exception to the rule.

But a thorough command of her subject is by no means the only requisite for inculcating a love and appreciation of the Mass. A teacher may be brilliant and well informed, she may use the latest and best methods, she may even succeed in drawing the largest attendance of pupils at Mass, and yet fail as far as any spiritual or lasting influence is concerned. For the Holy Sacrifice is essentially a spiritual experience; and unless the teacher herself has loved and lived the Mass, she cannot expect to instill into her pupils a love and appreciation which she herself lacks. *Nemo dat quod non habet* We cannot give what we have not. And the longer we teach, the more we realize the full meaning of this oft-repeated truth. Go, therefore, first yourself—you, who have the will to carry on the work of God—go up the mountain of sacrifice and draw abundantly from the fire of divine love; and, granting that you are a teacher of at least ordinary ability, you may feel sure that all these other things that you desire, will be added unto you.

How, you ask, can I ever fit myself for such a task? Fortunately there are now within reach of Catholic teachers the most excellent means for acquiring a more intimate knowledge of the subject and the most effective methods of putting that knowledge to practical use. Catholic colleges and universities throughout the country are beginning to add courses in liturgy to their curriculum; and judging from the inspiration which others have received from specialized and enthusiastic teachers, one can expect a great deal from this source alone. In addition to these courses there are numerous valuable pamphlets and articles in Catholic educational periodicals which deal with the subject.

With at least some of these helps at her command and the determination to practice herself what she expects of the children, there is no reason why every teacher of religion should not be well equipped for inculcating into the hearts of her pupils a lasting love and devotion for the Mass.

The teacher is not the only consideration, however. If the best results are to be obtained, the pupils must have the proper

attitude At what age is the child best disposed to receive religious teaching? Two psychological principles will help us in arriving at a satisfactory conclusion. In the first place we are all agreed that the earliest years of a child's life are the most impressionable. In the second place we should find, if we could analyze our likes and dislikes, our fears and fancies, that they are identified with some experience of our early lives. Generally the experience has been long forgotten; but the effect, that is, the impression of dislike or pleasure or whatever it may be, endures, and exerts no little influence upon our character.

From the two principles just stated it follows that the ideal time for developing the right attitude toward religious practices, is in the early years of childhood—first in the home and then in the primary grades in school. Also, that this early training should be associated only with memories of sweetness, love, and joy. "I loved the Mass from my earliest childhood," said one teacher. "I always felt that it must be something very great and wonderful, since my mother loved it so; and I never missed an opportunity of attending." A number of children also said that it was their mothers that first taught them to appreciate the Mass.

There are those who still believe that the young child has little or no understanding of things spiritual. Dr. Maria Montessori, in her charming little book "The Mass Explained to Children," has the following to say in this connection: "Our Lord perceived in children something that the adult did not perceive two thousand years ago and does not perceive today; yet the Gospel says plainly that many mysteries shall be revealed to these little ones. Christ's teaching about children touches the very core of their education; they have a different personality from ours, and spiritual impulses are alive in them which may be atrophied in the grown man."

What significance has this fact for us? A greater realization of the mother's role in directing the native religious inclinations of her children and of our responsibility to bring home this truth to older pupils, particularly the girls. Where the instructor comes in direct contact with the mothers, she cannot do better than to point out this serious obligation and to encourage them to bring the little ones to Mass, in order to teach them by their example. If there are any further doubts as to the advisability of such a

procedure, note what the children themselves have to say in the questionnaire: "I began to like Mass when my mother used to take me before I went to school." "At elevation my mother would tell me to bow my head, because Jesus was coming." "My mother influenced me by telling me at the blessing that I was placed in God's care."

The objection may be raised here that there are those who, because they were forced to go to church too early or too frequently in their lives, conceived a dislike for rather than an appreciation of the Holy Sacrifice. If the case is as they put it, and not merely an excuse for their delinquency, their early unpleasant associations were, no doubt, to blame. At any rate, it would be a poor excuse for keeping away from the Mass the many children who can be taught to love it. The experience should rather teach parents and instructors the necessity of taking a different attitude toward their young charges. Here again, Doctor Montessori points out the way. "A great respect for the individuality of the child should be part of our deepest Christian thought; and putting this thought into practice should tend to the personal refinement of every religious teacher. There is much to be hoped from the spirituality of children . . . Therefore, in this question of the liturgical education of children it is very important for us not only to teach them what they must know, but to lift ourselves to a much more sensitive frame of mind in order to be able to teach it."

Above all, no coercion should be used to bring the children to Mass, apart from the obligations imposed upon them by the law of the Church. In this connection Rev Daniel F. Cunningham, Superintendent of Chicago schools, says: "Children must be taught, above all, to love the Mass. We cannot force them to love it, although some seem to proceed on the assumption that we can. It is well to remember that the Church requires children and adults to assist at Mass only on Sundays and Holy Days of Obligation. Enforced daily attendance or attendance during certain months can find little justification. It is no exaggeration to say that to force the children to attend Mass at times when the Church herself does not require them to do so, is ruinous to spontaneous devotion and positively dangerous to the spiritual life of those young victims of misguided zeal."

So much for the preparation on the part of teacher and child. And now a few practical suggestions for making the teaching of the Mass both interesting and instructive

In view of the psychological principles we have just considered, it is evident that teachers cannot begin too early to tell the children about the Mass. In the primary grades the task of the teacher should consist principally in instilling the right attitude toward the Mass, and in creating something of a longing in the hearts of the children to know and to enjoy what she loves and enjoys, and of which she speaks with so much reverence and enthusiasm. Such an introduction would necessitate a presentation of the Mass as a whole from the very beginning, and reference to the essential parts later on, as the occasion presents itself. The first reference to the Mass might be made on a visit to the church. "Jesus," the teacher says, "is present on the altar. He comes down on the altar during Mass. Therefore, when we go to Mass, we go to offer ourselves with Jesus to our heavenly Father and to receive our Lord in Holy Communion. He is present on the altar and He will never leave us."

The teacher should not be satisfied, however, with merely telling the children this. She should teach them to give voice to their love and gratitude. "Thank you, dear Jesus," she might say in reverent tones, with and for the children, "for coming down from heaven for me every day at Mass. I will come to you, too. I will give you my heart." Such thoughts as these should be often repeated, especially in correlation with religion courses. And let it be said here that correlation with other subjects and particularly with the catechism and Bible History, should be the general rule. Among other things the teacher should also aim at awakening a longing not only to see Jesus in the Sacred Host when He comes down on the altar, but also to participate in the Mass by uniting themselves with the priest and with Christ the great High Priest Whom they will receive later in Holy Communion.

The Mass, then, should be taught from grade to grade, first as a whole and then in its essential parts. There is no reason, however, why some of the simpler details should not be considered also; in fact, they would help to create interest and a desire for more information. In the first grade, for example, a study of the

colors of the vestments could be made in correlation with the art class.

Many primary teachers have found the reading of a simple book, such as Father Kelly's "The Mass for Children," very helpful. But they must keep in mind that when they have succeeded in bringing home the principal thoughts underlying participation in the Holy Sacrifice, their work is only begun. It is then that they must strive to maintain interest by urging the children to put into daily practice what they have learned. Then is the time to form habits of attention, reverence, and prayer. If these habits are neglected in the beginning, we face the additional problem later on of eradicating habits of inattention and irreverence before building up more desirable ones. For this purpose the teacher must employ all her ingenuity. A few minutes every day after Mass, spent in asking questions or calling attention to something new, has proved an effective means of establishing right habits and focusing attention anew on the altar. It is well to make sure, however, that the instructions have taken effect. Most of us take too much for granted. We tell the children what to do and then foolishly imagine that all of them understand and conscientiously carry out our instructions. A teacher relates that she carefully explained to a class of second graders what to say and do during elevation. The next day she asked what they had done when the priest raised the Sacred Host. There was no response. Finally one little lad raised his hand and said: "Sister, I bat my heart."

Our religious instruction still depends too much on words and not enough on action. How often we have experienced that even grown-up children must be made to go through an action if we want to make sure that they can do what they are told. And how children enjoy doing things: Collecting pictures, cutting patterns, acting stories; and how much better they remember the accompanying lesson. The finished product need not be a work of art for exhibition purposes. If it brings home the lesson to the child, it has served its purpose, no matter how crude it may be. One caution may not be out of place here, however. In the midst of all the activity, and there can be a great deal even in teaching the Mass, there must always be maintained the spirit of reverence in keeping with so holy a mystery.

In preparation for First Holy Communion nothing could be more fitting or more logical than a study of the Sacrifice of the Altar. It is here that the teacher can lay the best foundation for a more proper understanding of Holy Communion as an integral part of the Mass rather than as an isolated act of devotion. It is here she can bring home the full meaning of the Mass: How the priest goes to the altar to offer to God his sacrifice and ours; how we become part of the great drama; how Christ comes down upon the altar to give Himself to us, not only spiritually but also sacramentally; how we offer ourselves in union with Christ to God the Father; and how the blessing of God descends upon us and remains with us throughout the day. That instructors are succeeding in their endeavors to make even the young child appreciate the Mass, is again shown in the questionnaire. A number of children said that they first learnt to appreciate the Mass at the time of their First Holy Communion.

Another means of teaching the Mass in the lower grades is through the use of the prayerbook. There are now available, thanks to those who have long recognized the need for prayerbooks written in the language of the child, inexpensive books following closely the liturgy of the Mass. Every teacher should realize her responsibility in helping the pupils select a prayerbook suited to their needs. Would it not be possible, especially in places where there is little cooperation otherwise, at least to help the children select a worthwhile prayerbook? Surely, dealers would be willing to assist pastors and teachers who do not handle the books themselves. One could even plan to have the children pay for an inexpensive book at the same time with their school books. In that case it would be possible to give class instructions directly from the book and even to work out side by side with it, some little project, such as a Mass book in pictures.

The most effective and desirable way of teaching the Mass in the upper grades, is through the use of the missal. Again the questionnaire shows that where the pupils have been trained to use the missal properly, at times in common, almost all prefer to hear Mass in that way. If it is not possible for all pupils to have a missal, although very inexpensive books can now be had, a little Mass Book such as the *Offeramus* may be used for the

ordinary of the Mass, while the proper is read from the missal by one or a few leaders

A number of devices are offered which prove helpful in making the teaching of the Mass more interesting and instructive. There is the Mass chart with its movable figures. Many an activity can be centered around this chart so that the children become not mere listeners but actors in the presentation of the Mass. The liturgical calendar also offers a great variety of uses for the study of the Mass. In some schools the children themselves make a weekly calendar. A committee of seven children is appointed each week. Each child prepares one day. He is expected to give a brief sketch of the saint, the particular Mass to be said, and the color of the vestment to be worn on that day. The week's calendar is then typewritten and posted on the bulletin board. By this means the pupils learn to use the missal more intelligently, and incidentally become familiar with the lives of the saints and the use of the *ordo*.

Teaching the significance of the vestments by bringing them to school or taking the class to the sacristy, has stimulated new interest in many a student. Organizing a missal club is another means of interesting pupils. Members prepare their missals for the next day with a view to entering into the spirit of the feast, give little talks and find worthwhile articles or stories centering around the Mass.

Then there are the beautiful Mass slides. Where these are in permanent possession of the school, little lectures can be given by the pupils. The talks may not be as inspiring as the teacher's, they may even prove tiresome to older people, but they have the advantage of making a much deeper impression upon the children who prepare them.

One instructor has had great success with the use of a graph which he requires each pupil to make in the course of his instructions. A large sheet of paper is divided into four columns by three vertical lines representing respectively the center of the altar, the gospel side, and the epistle side. Beginning at the bottom, the pupils follow step by step, in the form of a highway, the actions and prayers of the priest at the altar, marking the ordinary prayers in one color, the proper in another, and those used for

certain occasions only, in a third. In the left-hand margin the divisions and subdivisions are clearly indicated; on the right-hand side seven guiding thoughts explain with what sentiments the priest is to be followed.

The following subjects lend themselves to a variety of activities from simple talks or compositions to elaborate all-school projects:

The Cross, its origin, meaning, shapes, etc.

Altars, Old and New.

Sacrifices of the Old Law (Abel, Abraham, Melchisedech—may be carried out in living pictures).

The Sacrifice on Calvary, (The stations may be dramatized.)

The Catacombs.

A Mass in the Catacombs.

Symbols and the Mass.

The First Mass in this City.

The Mass for the Feast of Our Church Patron.

The Vestments, Altar Linens, and other Articles used at Mass.

(Some of these articles may be made in miniature by the pupils in the art and handicraft classes. Altar linens may be made by the sewing classes and later presented to poor missions.)

With the addition of sacred hymns and music and perhaps a little play on the Mass written by the children, such a project may prove a source of instruction to older people as well.

One thing the teacher must always keep in mind. All these devices are only means to an end. They must never be considered an end in themselves, by being worked out hastily and over-anxiously, or used to create rivalry between classes. They should rather (if used for a project), be the result of steady progress of study and work throughout the year; otherwise the very end for which all are working will be defeated.

Lastly the teacher must strive to influence her pupils not for the present only, but for life. But in order to accomplish this, she must first of all provide the pupils with values which are permanent in their very nature; and secondly take care that these values are kept in their minds so that they will serve their purpose when the teacher's influence has long been withdrawn.

Here again, the questionnaire is enlightening, by showing how children respond to immediate as well as future motives and values. Notice the following: "My mother told me that if I like to go to Mass, God will bless me and make me a better child." "The first time I went to Mass, God gave me His blessing. I prayed for something and got it" "I heard the remark that Mass makes you better during the whole day." "I appreciate the Mass more since I read the leaflet on the tremendous value of the Mass" "Sister told us of the great reward we would get in heaven for attending Holy Mass" It is, therefore, expedient, that we make special effort to place before the children such values and motives as will serve them particularly for the future.

In conclusion, may we take heart from the words of the poet: "The higher you ascend the mountain, the wider and more penetrating is your vision; and as you reach the top, the world with all its joys lies at your feet. From the summit your blessing spreads out in wider circles. The nearer you draw to the sun, the more will your own heart be kindled."

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THE CATHOLIC ELEMENTARY SCHOOL AND THE PROGRAM OF SCOUTING FOR BOYS UNDER CATHOLIC AUSPICES

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Permit me to preface my paper with a quotation from a letter to His Excellency, Most Rev. Bernard J. Sheil, D.D., V.G., Auxiliary Bishop of Chicago, and Vice-Chairman of the Catholic Hierarchy Committee on Boy Scouting, from Rev. Francis McNelis, S.T.D., Diocesan Superintendent of Schools of Altoona, Pa.

“Will you kindly appoint an interested person to prepare and present the paper on Boy Scouting? I suggest that the paper contain a brief digest of the regulations contained in the pamphlet, ‘The Catholic Committee and the Boy Scouts of America.’ The greater part of the paper should be devoted to the possible correlations between elementary education and Scouting. A priest, if you can persuade one to prepare the paper, will make a greater impression and create more enthusiasm for the cause of Catholic Scouting.”

The above preamble explains my portfolio. Believe it or not, I am the priest whom the Bishop persuaded. I do not know the procedure in Altoona, but in Chicago be assured that the method of persuasion is not at all complex. “Do and we doeth.”

I, too, have the honor of being under His Excellency, Bishop Sheil, and the privilege of being his representative for the last thirty months in regard to Catholic Boy Scouting in the Archdiocese of Chicago. Whether my “brief digest of the regulations” and my replete explanation of the “possible correlations” will make the anticipated great impression and generate the aforementioned enthusiasm, remains to be seen. Unaccustomed as I am, coming as I do from an atmosphere of arnica and resin into the highly attenuated precincts of an educational conference, all I can say is that I will do my best.

The pamphlet of which I am to give a brief digest is called "Plan of Cooperation Between the Catholic Committee and the Boy Scouts of America." It is an order from the Chief Scout Executive of the United States, Mr. James E. West, to his Scout Executives throughout the country. Inasmuch as my remarks concern a personal and official observation of the practical working out of its subject, it is well that I inform all those interested that a copy of this pamphlet can be obtained from the National Scout Office in New York or from any of the regional offices of the Boy Scouts of America. A careful perusal of it is necessary for any and all who would use the plan.

As its title indicates, the plan is one of cooperation. Those cooperating are the Catholic Church through the Catholic Committee composed of members of the Hierarchy, priests, and laymen, and the officers of the Boy Scouts of America. The latter see in it untold possibilities of growth and development for their organization. The Church wishes to use the Boy Program of the Scouts in order to bring and keep the younger male members of her flock in the shadow of the Church and under the benign influence of her priests.

The plan postulates a sympathetic understanding and practical working agreement between the clergy and laity of the Church and the officers of the Boy Scouts of America in every community for the accomplishment of this most worthwhile twofold purpose.

In order that this program be carried out harmoniously, the plan advises the setting up, under the National Catholic Committee, of a Catholic Committee in every diocese. This Board, appointed by the Ordinary, and made up of a chaplain, a lay chairman, and a Catholic layman from the membership of the Executive Board of each local council in the diocese, will cooperate with the local Boy-Scout officers in forming new troops and fostering those already existing under Catholic auspices.

This, in brief, is the plan. It connotes cooperation between the Catholic Hierarchy and the National Council of the Boy Scouts of America; cooperation between diocesan authorities and local Scout officers; and a working understanding between clergy, laity, and Scout officers of every community, small or large.

The order of Mr. West advising his officers to use the plan is

dated March 25, 1933 We in Chicago have been satisfactorily following its prototype for the last three years. With the sanction of the Hierarchy contained in the plan in mind, it is perhaps unnecessary for us to advise all those interested that it is eminently agreeable, progressive, and successful Inspired by the leadership of His Eminence, Cardinal Mundelein, and of His Excellency, Bishop Sheil, and aided by a clergy unequaled in loyalty, the Catholic Youth Organization of the Archdiocese of Chicago, with the sincere cooperation of the officials of our local Boy-Scout Councils, has founded, nurtured, and developed a Catholic Program of Scouting that now includes 8,500 boys in 200 troops, and is, we feel, doing a great work for God and Country.

POSSIBLE CORRELATIONS BETWEEN CATHOLIC ELEMENTARY EDUCATION AND SCOUTING

The aims of the Catholic elementary school are spiritual, educational, and recreational. Of these, of course, the religious motive is the all-important one. Our priests and teaching Sisters consecrate their lives and our Catholic people make sacrifices in behalf of the parochial school because they know that through it they best fulfill the commandment of the Master: "Suffer the little ones to come unto Me" Experience shows that it is the best means of engendering, nurturing, and preserving Catholic Faith in the hearts of God's children. It is the world's largest and greatest character-building agency, and its mould is the Divine Personality of Jesus Christ.

Second in significance is the educational motive of the Catholic grammar school. Delving into the deposit of Truth, it would guide the mind of growing youth through the intricacies of ecclesiastical and secular knowledge, and prepare them to be useful citizens of the Commonwealth, ever conscious of the divine guidance of the Holy Ghost

When we say that the third end of the Catholic grammar school is recreational, we speak as one come up from the city streets, from the crowds, from the dangers and temptations of modern urban life.

The trend of the times, the present economic and moral condi-

tions, and the coincidental let-down of parental supervision, place on the shoulders of priests and the Catholic elementary-school group the grave responsibility of furnishing proper and adequate recreation for our younger children.

Artificial play is at best a makeshift, but in our times and circumstances it has become an essential factor in the lives of the grade-school youngsters.

Lest those who have consecrated their lives to the preservation of the souls of the little ones "work all night and catch nothing," it behooves them to advert with eyes of faith and love to the recreational channels their youthful disciples take when the bell rings "School's out." Catholic Action so often and so well advocated by our Holy Father demands supervision of the playtime of Catholic youth. To paraphrase the words of His Eminence, Cardinal Mundelein, in the dedication of a Chicago parish gymnasium: "In the olden days the Church adopted Catholic education as the inspired means of its persistence; now we must adopt Catholic recreation to hold the ground we have made and to make new conquests in the field of youth."

We must conscientiously warn one and all when we advocate Scouting as an aid to the accomplishment of the threefold purpose of Catholic elementary schools that Boy Scouting is no panacea. It will neither eradicate the effects of original sin in the ubiquitous small boy, nor appeal to every type of this irrepressible and irresistible species. Boys will be boys, but only a small percentage of them will wish to be Boy Scouts.

In our work in Chicago we considered the subject of Boy Scouting in its negative and positive good effects on our boys. A large number of boys in every community were attracted to the Boy-Scout program. This will always be the case. When Catholic auspices are not available, they register under other auspices, and this generally is under the guidance of a Protestant church. We do not disparage the work in this regard on the part of our separated brethren, but we do insist that such an atmosphere of religious difference is liable to be fatal to the faith of adolescent youth; hence we started our Boy-Scout program in answer to priestly and parental prayers for an antidote to this potential and probable leakage.

From the perspective of the positive good engendered, the program of the Boy Scouts of America legislated under Catholic auspices can certainly help Catholic elementary groups in their efforts for the salvation, education, and recreation of those confided by God to their care.

Religiously, the code of the Scout based on the Scout pledge and the Scout law must help any boy in the observance of the natural law and the development of natural virtue. An organization that demands of its followers loyalty to God and Country, kindness to others and the preservation of physical fitness, mental soundness and moral rectitude, cannot but help those who labor to place the Kingdom of God in the hearts of others. True, by its very nature the program of Scouting must be non-sectarian, but there is nothing but praise and help in the Constitution of the Boy Scouts of America for those who would use its program as an aid to religion.

To quote the Chief Scout Executive in his order containing the plan: "This brief statement cannot portray the unusual painstaking and thorough procedure which I have insisted upon in the development of this plan. Each section of the plan has been carefully reviewed and revised to meet the point of view of the Bishops on the Committee, the members of our Executive Board, the Coordinating Committee and the National Staff, including the Regional Executives."

The program of Scouting can be a great aid to education. Postulating, as it does, a study of nature, it teaches the boy to make practical the theories of the classroom, to open his eyes, ears, and mind, and to coordinate all in the living of a clean, intelligent, and manly life. Critics claim that Scouting insists too much on the natural, but we think that a boy who leaves his mother's knee and his Sister's classroom with the knowledge that God made him and everything in the world, will see in the order and beauty of unsullied nature the divine handiwork of His Maker.

As a recreation program, while, as we have said before, it will not appeal to all boys, nor prove a panacea to those who follow it, Scouting is almost ideal. It includes exercise for the soul, the mind, and the body. It advocates all that is clean, useful, and

noble in athletics, and invites its neophytes to spurn the synthetic, fickle, and often immoral recreations of city life and branch out into the open spaces of God's Kingdom of Nature.

We could go on indefinitely, and possibly *ad nauseam*, illustrating the potential benefits of Boy Scouting to Catholic elementary education, stressing the points we have mentioned and including many others. However, time does not permit.

So much for the theoretical. In practice, any Catholic grammar school is an ideal set-up for the formation and cultivation of a Boy-Scout Troop. The boys, the equipment, the discipline, and the morale are all ready for the harvest. Nothing more is necessary save an understanding of the aims, ideals, and usages of the Scout program on the part of the teaching body, pastoral approbation, and the procuring of proper leadership. This last, of course, is the important and difficult factor, as it is in the other avenues of life. However, from experience, we can assure the good Sisters that they have within themselves the ability and power to choose and train, with the approval and aid of their priests, loyal men who will be only too glad to aid them in their unselfish, self-sacrificing, and Christ-like interest in God's little ones

THE CATHOLIC ELEMENTARY SCHOOL AND THE PROGRAM OF SCOUTING FOR GIRLS UNDER CATHOLIC AUSPICES

MRS. NICHOLAS BRADY, CHAIRMAN OF THE BOARD OF DIRECTORS,
GIRL SCOUTS, INCORPORATED, NEW YORK, N. Y.

It is with considerable diffidence that I present my views to this assembly of holy and distinguished people. Were it not for the exigencies of the new times—which I believe as well as pray may prove to be better times than we have anticipated—I doubt if I should have had the temerity to address you even through the mouth of my good friend, Mrs. Murphy. But my experience in recent years has taught me that we Catholic lay women are now facing a new responsibility that will take much devotion, initiative, and energy. I feel that, if we are to be worthy of our Mother, the Church, we must be prepared to share or at least lighten one load that has been carried by our nuns very bravely and for a long time. I refer to the responsibility of preparing our Catholic girls to take their proper place in contemporary society. Naturally, this is not a task for the schools alone. The Church and the home have their important part to play, but I shall deal with it only from the school aspect in its relation to leisure.

We are anxious today and with good reason about the education of our Catholic girls. All of us who were brought up under the aegis of our Faith, realize the more so as we grow older in what fine armor we were invested for the inevitable battles that lay before us. We want our children to have the advantages we had, but they are more costly than they were—in time, money, knowledge, and energy. Naturally, I have no panacea to present to you for all the problems here involved, but I have one simple home remedy, so to speak, the benefits of which I should like to explain to you. The strange part about this remedy is that the girls like it and can be adapted to all sorts of seemingly unrelated purposes. As you may guess, I have in mind the Girl Scouts.

The Girl-Scout program, as I see it, has three major benefits.

It enlists the lay women of the community and forms them into a kind of auxiliary faculty supporting the religious educators. It enriches the curriculum of our Catholic schools which, for lack of funds, cannot afford often some necessary extra-curricular activities. It bridges the ever-widening gap between the church-home-school life of the children and the playtime, when most trouble begins. Do not think for one moment that I find the girl of today less fine, less ethical, less eager to do right when left to her own devices than the girl of my day or my grandmother's. The contrary, if anything, is true. "The girl of today has to make more decisions for herself than we were ever permitted to make. She is presented with a problem of selection in her recreational pursuits that simply did not exist for us. She lives in a world of shifting, if not crumbling, standards of conduct. And, as I watch the young people about me and hear the kind of advice they often get from their elders, that advice seems to me much like handing a match to a girl who wants to turn on the electric light. She says: "What I need is not a match but a new bulb," and the answer only too often is: "A match was good enough for your grandmother." A match was good enough for grandmother, because, being a wise woman used the implements appropriate to her time. The girl of today is not claiming that she or her age is better, but she claims and quite rightly that they are both different, and it is our duty to see that the girl gets the tools suited to the task before her.

There are three main sources of education for Catholic girls in their teens: There are the private schools and academies for those who can afford them, there are the parochial schools, and there are the institutions for girls who for one reason or another are deprived of parental guardianship. I have no hesitation in saying that the work of all three could be made more effective by the use of the Girl-Scout program.

Fundamentally, the purpose of the program is the building of sound character. You may ask whether the Religious in our schools are not capable of building character without the aid of the Girl Scouts. Certainly they are, but as progressive educators they would be the first to admit that the conduct pattern enforced in school hours and accepted as reasonable and natural there by

the girls often seems neither reasonable nor natural once the authority of the teacher is removed. Even when the girls realize the value of the pattern as a guide in life, it does not automatically follow that they will see how to transfer the principles it implies from one situation to another; for example, a girl who would not dream of cheating in an examination might be quite capable of taking an unfair advantage in a basketball game without incurring any sense of wrong-doing. When the alliance of church, home, and school was more closely knit than it is today, the girls had the assistance of their pastors, parents, teachers at all times in helping them to effect the necessary transfer of standards from church to home to school to playground. Today the girl has often to effect the transfer for herself, and who are we to blame her, if she often falters and sometimes fails? It is because the gap between the three great institutions of church, home, and school is so wide and so generally recognized today that recreational and character-building organizations are necessary. Educators of all sorts are hastening to use them. A few foremost in the field are of our own faith, but a few are not enough. The Girl-Scout program is every one's for the taking, and it is so economical as to be within the reach of all.

Let us look at it for a moment from the ethical standpoint. The Girl-Scout code embodies all the natural virtues of kindness, courage, loyalty, cleanliness of thought, word, and deed, but the Girl Scouts learn this code not through abstract discussion of its worth but through application of its precepts to daily practice. A Girl Scout does not get a lecture on courage. She is taught life-saving and first-aid, and how to apply them to a canoe accident or a cut finger. She does not hear discussion on the duty to one's neighbor in the abstract. She is shown how to help a fellow-Scout in a nature project, to lend a hand in preparing a supper for hungry hikers, to teach a tenderfoot how to make a camp bed that won't let in the cold. Not only is her attention directed to the needs of her troop members but also to those of the community of which they are a part. She gets a sense of responsibility through helping to make the troop plans; through doing her share in a community-service project. She gets a training in the qualities of a leader not only by helping to make decisions

in her Court of Honor, but by listening to opposing points of view without antagonism, by being tolerant of her opponents and forgetting her own wishes in a desire for the general good. She acquires initiative and ingenuity by constant practice of the Girl-Scout motto—which is, Be Prepared. It is her business as a Girl Scout to be ready for any emergency, whether it is a thunderstorm in camp, a burnt dish in the kitchen, or a restless baby that needs amusing

For those unfamiliar with the program let me explain briefly how a Girl Scout acquires so much general knowledge. Girl Scouting suggests more than fifty activities, including domestic and cultural arts, athletics and such other indoor and outdoor occupations as are known to be popular among girls of teen age. A certain familiarity with a few of these is essential before a girl becomes a tenderfoot. She must know the rudiments of some others in order to advance in rank. Remember that there is no compulsion in the sense in which the word is used in school systems. There is no compulsion of any kind in Girl Scouting. The girl is simply encouraged to train her senses by observing the world about her. She may be interested in the stars, in the sky, or the precious stones in a jeweller's window. Either can become the basis for what is technically known as a Girl-Scout "project," and only the leader is conscious that the project is really a start toward an amateur study of astronomy or geology. Having started with the known object, to which her attention was skillfully directed perhaps by the leader, the girl's interest leads her to unearth the forces and factors producing it. A study of the stars may lead her to the poets who wrote about them; to the navigators who used them in charting a course; to the physicists who calculate their relation in space to the earth and how long it takes their light to reach us.

A girl interested in a certain plant may discover that she wants to paint it or to use it for dyes or to convert its leaf into a design. And, while the cultural arts play their part intermittently in the Girl-Scout program, the domestic arts are constantly to the fore. In camp or in the Girl-Scout little houses which are scattered all over the country, the children are learning how to cook, market, budget, sew, iron, clean house, care for the baby. In

short they are getting a pretty thoroughly applied domestic-economy course. They are also being constantly taught the principles of hygiene. Girl Scouting has a health standard which the girl is taught to achieve through adequate enjoyable exercise, correct posture, the avoidance of injurious foods, enough sleep, sunshine, and personal standards of cleanliness. She is taught that she cannot have good teeth, if she only brushes them before a troop meeting; that she cannot have a good carriage, if she fails to contract the habit of sitting and walking right; that her lungs will not be healthy if she sleeps with the windows shut and neglects to breathe deeply.

Just stop to think for one minute what a fine extra-curricular program Girl Scouting gives the school child. We complain and quite rightly that some of our Catholic schools are too poor to give the pupils what they can get in wealthier institutions. As long as we neglect such a program as Girl Scouting, we are complaining about a condition which we could in part remedy. American girls like Girl Scouting, when it is presented to them properly. To them it is fun. As a prominent leader of ours in the West said in explaining her first interest in the program: "Why, I found that this amazing organization made children want to do things that we had always considered as chores."

Now, the ethical background and the educational content of the Girl-Scout program are equally good for the Catholic child, in whatever type of school she may find herself. Each school will see for itself which aspect of Girl Scouting best fits its needs, and there is not a single school that is not faced by some problem. The institutional school, however, has one problem peculiar to itself. I have seen it in our orphanages, and I am glad to be able to quote a very distinguished authority in support of my own opinion.

Mother Miriam Regina, mother general of Sisters of Charity of Mount St. Vincent, New York, is an enthusiastic supporter of the Girl-Scout program for many reasons. She likes the informality it introduces into the necessary discipline of an institution and the fact that it breaks the monotony of the routine. She likes the self-reliance it develops in the girls. Organized in Girl-Scout troops, the pupils of such an institution can be trusted to

visit theatres and go on excursions without the Sisters, Mother Regina says. She likes the give-and-take, independent attitude the code cultivates, because it is a corrective for the indulgent sympathy which a child deprived of its parents often gets from the kindly Sisters. She likes the contacts the program creates for the girl outside the institution. It brings the girl into a nationwide association with others of her own age and overcomes the all-too-common feeling of isolation. When she leaves the care of the Sisters, the girl finds ready-made friends waiting for her in the world. When she goes to the Catholic Guardian Society for a position, she is equipped for more varied types of work and has much wider connections than the average institutional child. And now I shall quote you one passage from an article of Mother Regina's which puts in succinct form the greatest Girl-Scout contribution to the education of the Catholic girl.

"I have found," Mother Regina says, "that the Girl-Scout program reinforces and supplements the moral training which we try to give. The Scout law provides a practical statement of the ethical precepts which the nuns endeavor to inculcate. Hearing the old truths in new form, sanctioned by the authority of a worldly organization, increases the girls' respect for the moral teachings of the Church. The novelty commands attention. Its embodiment in a form which is easily comprehended and is capable of direct application makes it of great value in character-training. The ideals of generosity and squareness which the girls create for themselves and strive to live up to have more potent influence for positive well-doing than any unthinking conformity to rules imposed in authority can have."

In other words, this nun claims that Girl Scouting helps the girl carry over into her daily life the conduct pattern presented to her by her Church and school.

Lest I should seem a special pleader for a cause that is dear to my heart, I shall take a few minutes more of your valuable time to show what educators think of the Girl-Scout program. No school that is occupied with the well-being of its pupils can afford to disregard what they do in their out-of-school time, particularly at present when cut budgets are curtailing not only the extra-curricular activities but sometimes the curriculum itself. Pro-

gressive teachers are, therefore, devoting both time and thought to the study of recreational programs and means by which schools can cooperate with the character-building agencies.

Middlewestern cities lead the list of those which have found ways of sharing the facilities and dovetailing the activities of the schools and the recreational organizations to their mutual advantage. Kansas City, Detroit, and Toledo are among the places where concrete steps have been taken to bridge the gap between these educational forces. If public schools with comparatively stable budgets need this extra aid in discharging their full duty to their pupils, how much more so our schools which must look for their support to private individuals, often of heavily depleted fortunes.

There are various ways in which the heads of our Catholic schools can cooperate with the Girl-Scout officials wishing to put the program at the disposal of the pupils. They can give the use of the schoolrooms and whatever facilities are available to the troops who need meeting places. They can help to organize troops in the school or to supervise troops already in existence. They can outline methods by which the Girl Scouts can be of service to the school itself. They can help to bring the faculty and the Scout officials together by elucidating the aims of one group to the other. They can help correlate the school program with the Scout program to the enrichment of both. They can secure the assistants of specialists as examiners in merit-badge tests.

And now what can they get from the Girl-Scout Organization? They can get the program and a leader to interpret it without cost. They can adapt the activities to their own ends. They can get first-aid, home nursing, domestic economy, nature study, and other courses free of charge for their Scouts. They can get vocational guidance for Scouts who must earn their own living. They can get in their classrooms girls whose minds have been sharpened by the training of their senses; whose bodies are in good condition and whose mental attitude toward moral training has been freshened and made keen by a new point of view. They can get consultants who know the children out-of-school hours, who in the free atmosphere of the playground have had a chance to study

the emotionally unstable, the aggressive or shy, the very bright or seemingly stupid child. It is extraordinary what the apparent absence of discipline will reveal in a character and how often a seeming defect, watched with the unhurried glance of a leader, proves eventually to be an asset, not a liability. Girl-Scout leaders are trained to keep in the background as much as possible; to observe and guide rather than to direct or command a troop. The troop is a democracy, ruled by a Court of Honor, in which there are four girls and one senior, the leader who encourages her juniors to speak their minds. She is their friend, and because they feel her to be so, they have no hesitation in behaving naturally in her presence. There is much that the harassed teacher who must stick to the set path of the curriculum, could learn about her pupils from such a disinterested authority.

There is just one last thing that I want you to bear in mind. The Girl-Scout organization does not want to impose a program on any school. It offers the program and training for a leader to those who wish to use both. It wants you to adapt its activities to your own purposes and to feel free to call on it for such help or advice as you may need. In almost every town there is a local Girl-Scout Council to which you can go for assistance. Please go to it. Please find out what it has to offer. If there is no local council in your town or if for any reason you cannot get from it what you need, write to me at Girl-Scout national headquarters, 570 Lexington Avenue, New York. The national office will be only too glad to put at your disposal whatever is in its power to give.

In conclusion, let me thank you for your interest in the Girl Scouts, for the time you have given me to explain the aims of the organization. I should also like to thank the friend who has so kindly presented this paper for me.

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RUNNING THE SCHOOL ECONOMICALLY*

REVEREND PAUL E CAMPBELL, A M., LITT.D , LL D , SUPERINTENDENT OF PARISH SCHOOLS, PITTSBURGH, PA.

At the call of President Hoover the Citizens' Conference on the Crisis in Education met in Washington, D. C., January 5 and 6, 1933. The chief executive of the nation called the seventy members from many walks in life to consider the educational situation that was rapidly becoming acute. Announcement that the schools were closed to 90,000 Alabama children after January 1 put the crisis in concrete terms. At the opening of the Conference President Hoover made a short and trenchant address. He said in part: "Our Nation faces the acute responsibility of providing a right-of-way for the American child. In spite of our economic, social, and governmental difficulties, our future citizens must be built up now. We may delay other problems now, but we cannot delay the day-to-day care and instruction of our children . . . We must not encroach upon the schools or reduce the opportunity of the child, through the school, to develop adequate citizenship. There is no safety for our Republic without the education of youth. . . Those in charge of the schools must be willing to face conditions as they are, to cooperate in discarding all unnecessary expenditures, to analyze all procedures, and to carry forward on a solid basis of economy. But the schools must be carried on. . . . The proper care and training of our children is more important than any other process that is carried on by our Government. If we are to continue to educate our children, we must keep and sustain our teachers and our schools."

It is a truism to say that every school system can examine itself from within to determine whether or not there are useless expenditures. Every business concern does this. Why not schools? The government of the nation gives an example that may be well followed. Examination of expenditures enabled the Federal Gov-

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ernment to save thousands of dollars yearly through the purchase of the single item of paper clips in larger quantities. The Post Office Department effected a considerable saving through the omission of blue stripes on mail bags and by decreasing the size of mail-order application blanks. Improved production of postal cards and money orders effected additional saving. Stuart Chase, in his recent book "The Tragedy of Waste," has coined a new word, "Illth," meaning the useless waste of wealth. There is much illth in America, in government affairs, in big business, in private corporations. We may add that the schools are not without illth.

The Conference on the Crisis in Education summarized their deliberations in a series of Forty Recommendations. We may find contradictions in some of these recommendations, prepared as they were by several distinct committees, but in the main they represent the best analysis, the best diagnosis of the present distressful situation. The Conference lays it down as a principle, in the first place, that education is a fundamental obligation of public policy, related inseparably to long-term economic conditions. The Catholic Church has from her very foundation accepted this obligation. Only utter incapacity to continue longer in the work would force her out of the field of education. In the United States the prudence of our bishops has committed us to the parish-school system as now established. We doubt the advisability of any discontinuance of the system even in the hope of securing eventually substantial help from the State for the conduct of our schools. The education of children is a part of the divine mission of the Church, and she will ever remain loyal to the trust reposed in her by her Divine Founder.

One of the main problems facing educational authorities today is the adjustment of school costs to long-term economic conditions with no damage to the child. We can contemplate the improvement of techniques and procedures in the interest of economy, but we may never act as if education were a luxury to be foregone under stress of a financial depression. Education is not a luxury but a necessity. The growth of the child cannot be halted during an economic emergency. The need of our growing children is a constant quantity and should be accorded a high degree of priority among the services rendered to the body politic.

The Conference recommends the reorganization and consolidation of school districts. There is a lesson in this recommendation that Catholic educators may read as they run. The efficiency of the parish-school system is impaired in many places by a multiplicity of schools within the limits of a single parish. A thorough business reorganization would point the way to elimination of this duplication of effort.

In the tenth of their recommendations the Conference appeals for State aid to crippled communities, and for the elimination of injurious curtailments. "We believe that there are many areas in America that are poor in school children that can afford to contribute their quota to meeting the emergency." It may not be amiss to say in this connection that the State extends aid as a social service and should therefore have regard for 100 per cent of the distressed. If an established parish school is financially crushed, it is an economic mistake for the State to allow it to cease operation. The truth of this is conceded by the action taken in many local districts where school boards have contrived a means to extend financial aid to a distressed parish school.

Persevering effort may succeed in securing district, county, or State help for the maintenance of our schools or at least for the purchase of needed supplies. The example of Louisiana gives a gleam of hope. In a recent session, the Legislature of the State of Louisiana passed an act authorizing the use of public funds *to supply school books to the school children of the State of Louisiana*. Section 2 of the same act (Act No. 100, House Bill No. 90) provides that the said school books shall be provided for school children free of cost. The application of this act to Louisiana children in private schools was brought into question, but the Supreme Court upheld the liberal interpretation of the act. Another act of the same session (Act No. 202, House Bill No. 447) legislates that *the Parish-School Boards shall have the authority to provide transportation for children attending any school approved by the State Board of Education* for children living more than two miles from a school of suitable grade. The Catholic educational authorities of Louisiana feel that they have taken a step in the right direction and at the same time set a precedent that may be followed elsewhere. Many local arrangements with district school

boards, notably in Ohio and Kansas, afford a measure of public support to the parish school that makes its maintenance possible. No one doubts the justice of the State providing the social service of education to 100 per cent of its children according to the dictates of their consciences.

There is no question that economic recovery will be promoted by raising the volume of income and purchasing power. Increased income and purchasing power will be reflected at once in large voluntary contributions for the support of parish schools. But the wisest of economists cannot devise a plan to effect this happy result. Economic recovery, we are told, will be a very gradual process. In the meantime we deplore the injudicious and unwise reduction of educational programs, sometimes climaxed by the closing of a school. The Conference opposes the shortening of the school year. This limits the educational opportunity of the child and is in the long run neither educationally nor economically profitable. We may here assert that the American school year has been cut to the irreducible minimum. The average term in the United States is 173 days; the average in France is 200 days, in England and Sweden, 210; while in Germany and Denmark the school year numbers 246 days.

No educator will advocate an increase of the teaching load beyond reasonable standards. But we must not beg the question. What is a reasonable standard? Certainly the traditional standard is somewhat honored in the breach. We have in the present school year, according to the estimate of the U. S. Office of Education, 384,000 more students in the primary and secondary schools of our country than in 1932. At the same time it is estimated that we have 14,000 fewer teachers in 1933 than in 1932. This means that the teaching load has been appreciably increased. There are educators who say that the teaching load can safely be doubled over the traditional standard. We are faced with a choice of a larger teaching load or half-time instruction for many thousands of pupils. We must develop new techniques of instruction whereby the pupil-teacher ratio can be increased from its present figure considerably upward. One writer suggests that we employ expert teachers at larger salaries for greatly increased classes and give each of the experts an educational interne. Fi-

nancial urgency demands new techniques that will permit classes with even greater efficiency of product than is now achieved.

An experiment in Hamtramck, Michigan, gave teachers a class load of seventy without sacrifice of efficiency of teaching or efficiency of product. Perhaps the future may see ten teachers, educational experts, care for the needs of 1,000 pupils. Certainly any adjustment of the pupil-teacher ratio must take into account the ability of the teacher and the help afforded her through supervision, the provisions for exceptional pupils and the methods for grouping pupils.

In many of the special subjects such as art, music, and the manual and domestic arts, it has been customary to assign smaller than standard classes to each teacher. There is no good reason for this distinction. The size of classes in all special subjects, says the Conference, should be made as large as that of the average academic class. The reduction in these classes has acted as a boomerang; when the clamor for decreased costs arose, the public thought first of these special subjects. Many hard-pressed cities have cut special-subject classes as a first step toward economy. In the platoon type of school organization it is accepted as a principle that larger classes in these subjects can be effectively conducted. Advocates of the platoon school claim that it is a remedy for the present financial stress in education. They claim that the platoon school affords better and fuller use of building space, lower operating costs, and easier supervision of the special subjects.

The Conference is of the opinion that in secondary schools laboratory periods should be of the same length as periods for other subjects. If the arbitrary requirements of accrediting agencies demand double periods for laboratory work, these requirements should be modified. The always original Governor Murray of Oklahoma scouts the requirements of the North Central Association and advocates the adoption of an all-inclusive Oklahoma policy in meeting educational needs and costs. He asks also that the faculty devote eight hours a day to school work. This increase in the length of the school day, he tells us, will eliminate thirty per cent of the professors and effect a saving of thirty per cent of the school fund. Much legislation recently proposed in State legislatures indicates that economy is the

biggest public need today, excepting only police and health protection. Even education takes a second place.

Teachers will be pleased to hear that the Conference advises all possible economies in school costs before attempting a readjustment of teachers' salaries. We may with less prejudice to the great work of education postpone building construction or increase the pupil-teacher ratio; but any reduction in the teacher's salary has a bad effect upon the teacher's morale. When a reduction becomes necessary, it should be made in proportion to the reduction in the cost of living for the individual teacher. Many authorities advocate a higher standard minimum for teachers throughout the country. Equality of educational opportunity for all is a principle of American education. It is impossible to preserve this equality of opportunity where a dual system of schools gives the teachers of negroes in some of our Southern States an average annual salary of only \$388, while the average annual salary for teachers in the white rural schools is \$945. The Conference quotes cases of negro rural teachers receiving as low as \$200 annually.

We may sum up the whole situation by saying that economic stress now demands that we secure real saving wherever that can be done without harm to essential educational standards. Certainly there is a variety of ways through which the effective utilization of school plants can be increased. The platoon school makes use of all the rooms of the building during all the hours of the school day. The twelve-month school year plan employs the school building throughout the year. This plan has recently been put into effect in Ambridge and Aliquippa. Every child of school age is required to attend school during nine months of the year. The four terms of three months each are arranged in such a way that the pupil may take his vacation during the term or season chosen or assigned to him, without detriment to his progress in class. This twelve-month plan may eventually provide a remedy for the terrific congestion that cripples effective teaching procedure in many parish schools of our large cities. The plan may likewise appeal to the pastor whose school is large enough to accommodate only seventy-five per cent or less of the children of the parish.

At first blush it may seem to be a measure of true economy to curtail building programs, but equality of educational opportunity may demand the erection of additional building to care for annual increases in the number of children enrolled. Any curtailment of building programs contributes to unemployment, and unemployment begets further distress. The Conference calls attention to the fact that unit costs are probably at a minimum at the present time. If a given community is able to appropriate money for necessary building programs, there is perhaps no better time than the present. Heroic pastors who have striven for years to collect a building fund may now have the courage to carry their plans into effect at a considerable saving in capital outlay. Many of the remaining recommendations of the Conference are more apropos to the parish-school situation. Any talks on the economic running of the school given to a Catholic pastor under present conditions might be summarized in the single sentence: "Do as you have been doing, only more so." Perhaps in many of the remaining suggestions we may be accused of carrying coals to Newcastle. But we follow the order of suggestions given by the Conference.

Prevent deterioration through timely repairs. Watch plumbing fixtures and eliminate all leaks in water lines. Experts estimate that a sixteenth-inch aperture wastes 204,000 gallons of water per year. Avoid construction mistakes, such as a steep gable roof, excessive trim or trim in special sizes, inaccessible plumbing, inflexible electric circuits and building plans that will not meet changing conditions or expansions. We cannot place implicit trust in all architects. Many architects who are experts in certain types of construction fail miserably in the erection of a standard school building. We can now get competent advice on building from the National Advisory Council on School-Building Problems, recently organized under the auspices of the United States Office of Education.

It is difficult to keep the school premises free from throwable materials, but we must attempt to do this if we wish to eliminate glass breakage. Chicago's glass bill for one year totalled \$162,000, an amount sufficient to pay the annual salaries of the teachers of Mount Clemens, Mich. In each of 101 Chicago schools, \$562

or more was spent for broken glass. But the generous-hearted pastor knows that the children must have a playground; frequently the only playground available is the small space immediately adjacent to his school. An appeal to the children to cooperate in preventing all unnecessary damage to the school premises frequently results in reduced bills for glass breakage. Certainly the school that professes to form character should be successful in inducing pupils to care for public property.

The Conference advises school authorities to study the purchase, distribution, and utilization of fuel and other supplies, to standardize janitorial work, to train all employees to effective performance of their respective tasks, and finally to hire only needed employees. It recommends likewise cooperative plans of purchasing supplies and equipment. In the parish-school system it is extremely difficult to develop a plan for centralized purchasing of supplies and equipment, but many commercial firms will agree to give individual parishes the benefit of wholesale prices when their products are recommended as standard for the schools of a diocese. An excess of printed forms, sometimes serving only for scratch paper, is a source of useless expense. A small number of standard forms will promote economy and efficiency. We advocate strongly the purchase of all supplies, including even such incidentals as pens and pencils, by the school rather than by the parents of the children. Where possible the parish school should supply free textbooks to all children. Cost experts estimate that only two cents of the school dollar is expended on textbooks. The parish school is sometimes made odious to the poor or indifferent Catholic, when the parent rather than the parish is called upon to purchase the textbooks of the children.

We maintain the dignity of the parish-school system by persevering in the conduct of high schools in the face of the depression. Any complete system of schools must lead the child from the kindergarten to the university. The Conference looks upon the general scheme of higher education as a principal, productive asset, providing equality of opportunity in American life and furnishing leaders of our complex industrial and social life. But the pastor who has endured every sacrifice to establish a parish high school is conscious of its tremendous power for good. Cer-

tainly our ideal of education should not fall below that of the Conference; these men, many of them not educators, agree that the efficient, economic operation and adaptation of popular education at all levels are fundamental obligations of the American State.

STRENGTHENING THE WEAK SUBJECTS OF OUR CURRICULUM

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The essential condition for our consideration of this question of strengthening the weak subjects of our curriculum is the establishment of some criterion by which we shall be able to tell whether or not the teaching of any branch of the curriculum is weak. Clearly our opinion about the effectiveness with which any subject is taught will vary according to our idea of the purpose for which it is taught at all. If one be utilitarian-minded, for example, he may account as frivolous and useless any teaching of English which reaches beyond preparing the child to meet the immediate demands which may be made upon his knowledge. One standard which might be conceded as forming a common ground in the process of evaluation is that the teaching of a subject is weak when it fails to attain its appointed end. Judged by this standard, the teaching of arithmetic is weak if it does not help children to solve the problems which they meet in life situations; the study of health is weak if it does not bring about habits of healthy living; instruction in civics is weak if it does not result in the promotion of better citizenship.

Armed with this general criterion by which to estimate the strength or weakness of the work done in our schools, I set out to analyze the effectiveness of the teaching of the various subjects of the elementary curriculum. The investigation, while enlightening, was particularly disturbing to one assigned a topic such as this.

Sister M, who is a great lover of nature, deplored the fact that many opportunities for a richer and fuller living were lost to our Catholic children through the neglect of a systematic study of elementary science.

Sister B, whose pupils took an active part in a health campaign in the community, was exceedingly gratified with the results obtained. Without doubt her children had learned and put into

practice many excellent health habits that would be an asset to them throughout life. Into the splendid unit on health which had been worked out, this teacher had integrated the whole curriculum in a most interesting and vital way. Up to that time, she said she had not been teaching health at all, at least not in a manner that would carry over into practice. In addition to admitted social values, the possibilities of teaching principles of morality through a greater emphasis on health, justified, in her mind, the strengthening of this subject.

My next conference was with Sister X, who is principal of a high school and a teacher of Latin. When I asked her about the weaknesses which she found most glaring in the earlier preparation of children, she shook her head sadly and said that she longed for the days when good old-fashioned grammar was really taught. There was no doubt in her mind of the lamentable weakness in the present-day teaching of English.

Leaving the principal's office, I met Sister L and I led her into conversation concerning the weakness in elementary-school training. "Arithmetic," she said. "Teach the children arithmetic." Her feelings were intense on this matter, for on that very day in her physics class, she had been obliged to interrupt an interesting development to teach division of decimals. Speaking of the need of accuracy in computations, Sister described the deplorable unawareness in the modern youth of the need for exact and accurate work. At times, this teacher said, she felt that the great weakness in the teaching of arithmetic was the lack of accuracy and of mastery of the fundamental operations, and again, when she considered the inability of pupils to reason in concrete situations, she concluded that greater stress should be placed upon problem solving.

After reflecting upon the ideas expressed by these teachers of experience and judgment I found myself in a labyrinth of conflicting opinions. Since the weakness in the teaching of a subject seemed affected so largely by local conditions and subjective attitudes it appeared to me futile to speak arbitrarily of one or other subject as weak; equally futile would it be to attempt to offer nostrums for the strengthening of the so-called weak subjects.

One conviction, however, remained with me after these several

interviews. Varied as were the findings concerning secular branches of study, there was one subject the teaching of which was almost universally admitted to be unsatisfactory in its results. In every instance the question was asked, "What about the teaching of religion?" and the answer unfailingly was something like this, "Well, of course, we all know that the teaching of religion should be improved." Consequently, I decided to limit the matter of this paper to the one subject and to aim at presenting a few considerations which I believe should assist us in teaching religion in such a way that it may attain its proper end, which, as defined by our Holy Father in his Encyclical on The Christian Education of Youth, is "to cooperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by Baptism."

Even a casual observer of Catholic life as it exists today must inevitably conclude that Catholics in general have not received from their religious instruction the spirit which animated the early Christians. There has been considerable discussion during the past year concerning Catholic leakage, and there is indeed evidence among all classes of people of a falling away from living membership with Christ in His Church. Besides this total loss to the Church there is, among the many who still profess themselves Catholics, an alarming state of apathy and indifference, a smug satisfaction with the fulfillment of the minimum requirements of the Christian life. This lack of interest reveals something missing in the character of our religious instruction.

Might it be that we have gone to one of two extremes in the teaching of religion: that we have tended to make the study either wholly subject-centered or completely child-centered? Either of these extremes would constitute a weakness. For if the teaching is wholly subject-centered, it becomes a matter of abstract catechetics, of instruction that is formal and didactic resulting possibly in knowledge of the truths of our holy faith, but not necessarily in the attainment of higher planes of living. If, on the other hand, the teaching is too child-centered, there is a tendency to pass lightly over solid doctrine and to place emphasis on the fostering of activities which, while they interest the child at the time and possess certain definite values such as developing

poise, self-confidence, and social consciousness, often have no true religious value.

The study of religion more than that of any other subject calls for the establishing of a true balance between these objective and subjective elements. Objectively, it is imperative that the child be acquainted with the whole body of Catholic doctrine. The truths of the faith must be presented with such accuracy as to admit of no misunderstanding. But it is equally imperative that the child realize that the truths of his religion must not only be learned but lived; that religion is not merely one of the many things in his life, even the most important thing in his life; but that it is *his life*.

The big problem we face today, then, is to teach religion in such a way as to aid in restoring to Catholic life in America the spirit which prevailed among the early Christians—the spirit of religion as a living faith. And what can we do, we ask ourselves, so that Catholic children will come to understand and to live in the true Christian spirit? This problem has not been left for us to solve. The vicar of Christ on earth, our late Holy Father, Pius X, declared to the world just thirty years ago: “Active participation of the faithful in the holy mysteries and in the public and solemn prayers of the Church is the primary and indispensable source of the true Christian spirit.” In the celebration of the holy mysteries and in the public and solemn prayers of the Church it is Christ Himself who teaches and sanctifies. He who in visible, human form once taught and sanctified His disciples in Galilee now as truly lives and acts in His mystical body the Church, teaching men heavenly truths and making them holy. It is for us teachers of religion to bring children in contact with Christ in His Church. Only as they come to understand and to share in the mediatorship of Christ, in His sanctifying action through the sacred liturgy, i.e. through the Holy Sacrifice of the Mass, the sacraments, sacramentals, the hour prayers of the Church, and the liturgical year, will they be able to perfect their life in Christ—to grow up to the full stature of Christ.

Our work, then, is not the imparting of information, but rather teaching children to know and stimulating them to use the divinely instituted means by which they can grow in Christ. Ini-

tiated into the Christ-life in the Sacrament of Baptism, they must from their earliest years be aided in their growth in Christ. Clearly, the teaching of religion is weak if it fails to arouse the child's consciousness of his supernatural life and to interest him in the supremely happy vocation which is his as a Christian to use his supernatural faculties so that they become stronger, and that he may increase constantly his participation in the Christ-life.

Indeed we may well ask ourselves, what right have we to withhold from the child the knowledge of his real inheritance as a child of God—an inheritance which embraces not merely the knowledge of the truths of religion but also the right and privilege to a participation in the mysteries of Christ—the right to share in the offering of the Holy Sacrifice of the Mass, not as a mere onlooker but as an actual participant!

Many adults, admitting the possibility of their own sharing in the "life-giving, life-preserving activity of Christ" in the sacred liturgy, might yet be skeptical of the extent to which children of tender age can take part in these sublime mysteries. But from those who have made the liturgy the groundwork and very fibre of their religious instruction there comes the strong assurance that by giving such a basis to the teaching of religion they have succeeded in bringing the child to a personal realization of the fundamental truths of Catholic faith. These children, through living the liturgical year under the direction of Christ in His Church, molding their lives after the divine pattern set forth in each day's Holy Mass, using, according to their varying capacities, the means of grace offered them in the sacraments and sacramentals, keeping united with the mind of the Church through her Hour Prayers, have gradually approximated the divine ideal of "abiding in Christ"—the essential condition of bearing fruit unto eternal life.

But, lest you accuse me of sweeping generalizations, let us consider what active living with the Church even for one day might mean to us and to the children in this process of growth in Christ.

On Sunday last, the third Sunday after Pentecost, instructed Catholics throughout the world, going up to the altar of God, begged for His mercy. "Look thou upon me, O Lord, and have mercy on me; for I am alone and poor." (Introit.) But we did not remain desolate in our conscious loneliness. "To thee, O Lord,

have I lifted up my soul: in Thee, my God, I put my trust," we prayed. If we think a child has no need or understanding of such prayers, we have forgotten the experience of childhood. The boy or girl of ten or twelve may have a deep realization of his loneliness and need of dependence upon God. And he has a right to share, according to his capabilities, in the life of the family of God; he has a right, today, to turn with his parents, brothers, and sisters, to his heavenly Father "the protection of all who hope in (Him), without whom nothing is strong, nothing is holy." (Collect.)

Young or old, we listened to Peter's words, "Dearly beloved, Be you humbled under the mighty hand of God, . . . casting all your care upon Him for He hath care of you." And who shall say that the child, in whose mind there is a vivid picture of the chief of the Apostles, may not revel in being called by him "dearly beloved"? Who can know the sweet understanding which the child has of Peter's direction to cast our care upon the Lord? Perhaps he recalls the scene of Peter, forgetful of this trust, sinking below the waves and then crying out "Lord, save me." And he will want to escape the reproach, "O thou of little faith, why didst thou doubt?" Who can estimate what it means to a child to know that his happiness and peace are the concern of Christ living in His Church, as surely as they would have been to the historic Christ?

At the Offertory on Sunday we placed our gifts upon the altar, our achievements and our failures of the past weeks, our conquests over self and sin. Heroic offerings they may have been, and we were happy to unite them with the Sacrifice of Christ. In such happiness the youngest members of Christ's Mystical Body have a right to share. The boy or girl to whom has been unfolded the revelation of God's tender love for us, and by whom the mysteries of the Incarnation and the Redemption are realized as actualities will eagerly exercise his privilege of participating in the Holy Mass. We do wrong, I think, in assuming that the child cannot grasp the mystical concept of his incorporation in Christ through Baptism, and of the consequent life-in-Christ which he must live. Except by the action of the Holy Ghost, no one of us understands aught of it at all, and there is less in the

child's life perhaps to impede the free activity of the Holy Spirit. By the grace of God, he will sense intuitively, though he cannot express it, the truth that he now in his own life actually has part with Christ, and that the offering which he brings to the altar of himself—all that he has and is—is caught up mystically into the very sacrifice of Christ.

Simple and eager is the child's response to the priest's *Sursum corda*. His heart has not yet been shackled with love of wealth or honors or selfish pleasures, and it is, therefore, more easily lifted up to God. He enters into the sacred Action of the Canon as into the supreme Action of his life, for he knows that therein, in proportion as he has died to self and sin, he becomes united with Christ in His oblation. It is not beyond the child's power, enlightened by the Holy Spirit, to realize that in the changing of the bread and wine into the Body and Blood of Christ he himself, according as he has given himself to God, is transformed into Christ.

It is by His death that Jesus Christ has given life to the world. The sacrifice of Christ, with His glorious resurrection—the pledge of the Father's acceptance of His oblation—forms the redemptive work by which man was restored potentially to union with God. Only as we, individually, associate ourselves with Christ in this Action, is the redemption made actual for us. There are varying degrees of such association, but the boy or girl who has been made a child of God and brother or sister of Christ is entitled to know how intimate this association may be. Sharing in Christ's priesthood through the Sacraments of Baptism and Confirmation, he dares to join with the ordained priest and with our eternal High Priest, Christ Himself, in offering to the Divine Majesty "a pure Host, a holy Host, a spotless Host, the holy Bread of eternal life and the chalice of everlasting salvation." Through Christ, and with Him and in Him, the least of His members can offer to the adorable Trinity a worship which is infinitely acceptable. How much the child is able to realize of his participation in the sacred mysteries does not rest with us to decide. It is our glorious privilege to unfold to him his heavenly riches as coheir with Christ; the rest is the work of the Holy Ghost.

*Sine tuo numine
Nihil est in homine,
Nihil est innoxium.*

For the child, as for us, the best possible preparation for union with Christ in Holy Communion is union with Him in the Sacrifice Oblation. In this oblation he had experienced faith, confidence, love, sorrow for sin, and a consciousness of his own unworthiness even though he may have made no formal profession of these virtues.

If he has been led to understand the Sacrifice of the Mass, he will see that Holy Communion is the culmination of the Mass—the Sacrifice Banquet in which our heavenly Father gives to us His children the supreme Pledge of His love—His own Divine Son to be our life.

Sustained then by these holy mysteries, the Catholic child goes out to his daily life. He has the obligation, through the sacred pledges of his Baptism, to live as a child of God in all the circumstances of his life. How difficult the fulfillment of this obligation today, we all know. But the Catholic boy or girl is not dependent on himself alone. In the Postcommunion Sunday he prayed, and the members of the Mystical Christ prayed with him: "May the holy things we have received quicken us, O Lord: may they atone for our sins: and may they fit us to share everlastingly in Thy mercies."

From such an understanding of and active participation in the Holy Sacrifice, there is an easy progress to the habit of participating in the entire prayer life of the Church. For a complete return to the spirit of the early Christians, it is most desirable that children be made acquainted with the official prayer of the Mystical Christ. The prayers of the Church by which God is glorified and the hours of the day and night are sanctified belong not only to those consecrated to God in religion; they are a part of the inheritance of the Christian. Since in the divine Office as in the Mass our individual worship is united with the praise which Christ offers to His heavenly Father, no other prayers, however sweet, have the unction or power which these liturgical prayers possess. The best medium for introducing the child to the divine

Office is doubtless the adaptation of the prayers of *Terce*, *Sext*, and *None* which the Reverend Paul Bussard has prepared under the title "Three Little Hours."

We have seen that the material and method for strengthening the teaching of religion lie within the reach of every Catholic teacher. The sacred liturgy is the means which Christ Himself uses, in the Church, for teaching and sanctifying men, and our wisdom appears in adhering firmly and wholeheartedly to this divinely instituted mode of truly Christian education.

If, despite the best of methods, the effectiveness of the teaching of a subject depends upon the teacher, this is especially true in the teaching of religion. If it is important for the teacher of history, mathematics, or hygiene to be thoroughly acquainted with the content of her subject and skilled in the best technique of presenting it, such knowledge and skill are doubly necessary for the teacher of religion. They do not, however, constitute her sole preparation. Since the end of all religious education is the child's union with God through Christ, it is the teacher's work to bring the child to Christ. The more fully the Christ-life is realized in her, the more clearly Christ manifests Himself through her, the better able will she be to teach children to know Him and to live in Him. The clearer her own apprehension of the mystery of the Christian life, the more intimate and active her own participation in the life of Christ, the more surely will she be able to lead the children to an understanding of the heavenly truths of our faith. She who would bring others to a deeper sharing in the Christ life needs to have experienced herself the condition which Christ himself laid down: "He that loseth his life for my sake shall find it." The condition of fruitfulness in the Christian life is death to self. "Except the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit."

TAX SUPPORT OF EDUCATION IN THE UNITED STATES

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The United States Office of Education reports that in 1930 the total expenditures for the public schools in the 48 States and the District of Columbia were over two and a quarter billions of dollars, or expressed in terms of per capita cost, \$86.69 for each of the 25,600,000 pupils enrolled ¹

An account of the origin and distribution of this huge fund should be of timely interest to our Catholic people, who in addition to being taxed for the financing of public education, support their own system of schools. However, the details and ramifications of public-school finance would fill volumes. We shall, therefore, confine ourselves to a general statement of the essential features of tax support of education, with emphasis on new plans that are being advocated by public-school authorities.

The public-school system of the United States has three sources of support: (1) Revenue derived from permanent school funds and land leases, (2) revenue derived from taxation and appropriations, and (3) miscellaneous revenues including Federal aid and subsidies.²

A study of these three sources shows that the percentage of total public-school receipts derived from permanent school funds is small today and is steadily declining due to the fact that the natural resources from which such funds are derived have been disposed of or exhausted. The miscellaneous school receipts including Federal aid, mentioned as the third division of receipts, is also of relatively minor significance.

The major portion of school receipts in all states of the Union is derived from taxation and appropriations. During the school

¹United States Department of the Interior, Office of Education, "Statistics of the State School Systems, 1929-30." Office of Education *Bulletin*, 1931, No. 20 Washington, D. C. Pp. 2, 14, 17

²Ibid. P. 52, Table 19.

year 1929-1930, the receipts for the United States as a whole derived from this source amounted to 94.6 per cent.

If the receipts from taxation and appropriations are further separated according to the political unit from which derived, we find that 16.7 per cent of the revenue from this source was derived from the state, 10.6 per cent from the county, and 72.7 per cent from the local community.¹

It is interesting to point out the historical development of this distribution. During the early period of the establishment of public schools in this country, it was a disputed question as to whether the financing of education should be the responsibility of the family or the community.

A similar question in Catholic education was whether parochial schools should be supported by the parents of the children enrolled or by the parish. This latter question was settled most satisfactorily in many dioceses by making the parish the unit of support.

The result of the controversy in the case of public schools was the universal acceptance of the duty of the local community to tax itself for schools. Local communities have since followed the traditional method of raising money for schools; i.e., the general property tax.

This method of taxation was probably as fair as any other as long as the cost of public schools was low and as long as wealth was fairly distributed. Now, however, the general property tax is universally condemned as unscientific and unjust by all students of public taxation. Most of the inequalities in educational opportunities offered are unquestionably due to the manner in which the general property tax functions in the different communities. It is also common knowledge that under the present condition of decreased property values and decreased incomes the general property tax lays too great a burden on real estate.

The National Survey of School Finance found, that as a result of these conditions, in all but a few states the actual minimum status of education is determined by the economic ability of local districts to support schools rather than by the social needs of

¹Ibid. P. 52, Table 19.

education.¹ A similar survey if made in the field of Catholic education would no doubt come to the same conclusion in the case of the approximately 10,000 Catholic churches that are without schools.

Another political division, the county, is the principal unit for school support in nine Southern and two Western states. In twenty-nine states it is employed, generally in a minor capacity, in combination with some small local unit, most frequently, the school district. The recognition of the county as a source of school funds is of comparatively recent development but this recognition has increased rapidly.

There can be no doubt as to the great superiority of the county over the district as the unit of local organization and support for schools; nevertheless, despite this superiority, any study which compares the valuation of counties will reveal the fact that they are so unequal in wealth, and consequently in their ability to provide school revenue, that the county-unit system offers many of the objections that have been raised against the local school district system.²

Taking up the state as the source of support we find that in 1928 twelve states levied no state tax on the proceeds of which the public schools had a claim; whereas every state in the Union made appropriations for schools.

Practice varies widely among the states as to the source from which state school appropriations are derived. In forty-one states the majority of such appropriations are drawn not from any school fund but from the state general fund or from monies deposited in the state treasury for the general purposes of the state.³

Whether state school funds in the future are to be provided mainly by the levying of taxes or mainly by appropriations from general funds, the fact remains that the major portion of all

¹United States Department of the Interior, Office of Education. *The National Survey of School Finance*, "State Support for Public Education." P. 3. Washington, D. C.: The American Council on Education, 1933.

²SWIFT, FLETCHER HARPER: "Federal and State Policies in Public School Finance in the United States." New York. Ginn and Company. Pp. 106-109

³*Ibid.* Pp. 125-126.

funds from which appropriations are made are, in the last analysis, derived from state taxes of one type or another.

On this basis no less than nine major types or classes of taxes are levied in the United States for the purpose of providing school revenue. Arranged in the order of their frequency, they are as follows:

- (1) General property tax in 28 states.
- (2) Corporation taxes in 13 states.
- (3) Business and occupation taxes in 8 states
- (4) Severance taxes in 7 states.
- (5) Income taxes in 7 states.
- (6) Inheritance taxes in 6 states
- (7) Poll taxes in 5 states.
- (8) Tobacco taxes in 5 states.
- (9) Gasoline and motor-fuel taxes in 3 states.¹

The most universally provided state school fund in the United States today, and the one to which, taking the nation as a whole, the major portion of all state aid is devoted, is that designed to afford general relief to all political corporations supporting public schools. The method most commonly employed merely sets aside a state school fund derived from one or more sources and provides that the fund thus produced shall be prorated among the minor civic divisions of the state on the basis of school census.

The following is, to us, a most interesting criticism of this method of distribution. "In some communities a large proportion of the children are attending private schools to which not a dollar of public monies can be devoted. Nevertheless the community receives a public-school-census grant for every one of these children. In addition these communities receive a grant for every child who does not attend school at all. This is all the more striking when we know that of the twenty-nine states employing the school-census basis, four make the upper limit twenty years and eighteen make it twenty-one years."²

There is a growing tendency, however, to adopt new bases of

¹Ibid P. 132

²Ibid P 211

apportionment, such as average daily attendance, aggregate attendance, and various bases in which the teacher is the determining factor.

In addition to providing for general relief some states have added requirements which must be met by local school corporations. These requirements include the levying of a local school tax, the maintenance of a minimum school term, and provisions for special schools, classes, studies, and teacher preparation. Obviously general funds distributed in this way act as *stimulation funds*.

There are also *compensation grants*, or state grants to compensate school districts within which lie non-taxable property. Grants of this character are made by Connecticut, New Jersey, South Dakota, and other states.

The state school funds thus far described, excepting only compensation funds, give little or no recognition to differences in the financial ability and school needs of the state's various minor civic divisions. However, during the past fifteen years, as the result of numerous reports and studies, there has come into prominence a new conception of the fundamental purpose of state aid; namely, that of evening out local inequalities in school revenues, school burdens and educational opportunities, due to factors over which the local communities have little control.

As a result of this new conception we find one state after another attempting to establish an *equalization fund* for the distribution of school monies upon a basis which will take into consideration differences in the ability of local school districts to finance a *minimum educational program* required or recommended by the state.¹

But natural questions will promptly be raised, such as: Shall a minimum program include high schools and kindergartens as well as elementary schools? Shall it include free textbooks, free lunches, and free transportation; and if so, under what circumstances? To what extent shall it include all-year supervision, Americanization classes, part-time classes, and supervised playgrounds? How many teachers and other school officers shall be

¹Ibid Pp 192-200

provided? What qualifications shall be demanded and what salaries shall be paid? The foregoing questions suggest the scope and difficulties involved in determining the minimum program.¹

These questions are usually answered by defining a minimum program as a program which could ordinarily be financed by a community of average wealth. According to the equalization fund plan any community that desired to provide more than the minimum program could do so from their own revenues.

Certain educators and statesmen advocate that all our states shall follow the example of Delaware and require the state to furnish practically all the funds required for the support of schools. At present Delaware is supplying 88.1 per cent of these funds. In only three other states—Alabama, Georgia, and Texas—is one-third or more of the receipts from taxation and appropriations for school purposes derived from State sources.²

The increasing use of new methods of taxation such as the previously mentioned tobacco taxes and gasoline taxes seems to be stimulating the agitation for whole or partial state support of education.

At the meeting of the Department of Superintendence of the National Education Association, held in Minneapolis last February, a resolution was adopted recommending "a revision of our taxation system, a widening of the tax unit, a substantial increase in the proportion of educational expenditures borne by the state and by the Federal government, with such adjustments in such manner as to equalize educational opportunities throughout the state. This revision should provide for an equitable distribution of the burden to be borne by all citizens and should not interfere with the initiative of local communities in their efforts to support good schools."³

If the state supplies all or part of the funds for the support of schools, the question naturally arises as to who should control.

¹SWIFT, FLETCHER HARPER. "Complete State Support Wisest Way to Finance Public Schools." *School Life*, Vol XII, No 5, January, 1927 P 81.

²Office of Education *Bulletin*. Op. Cit. P. 13

³Proceedings of the Department of Superintendence, National Education Association, Minneapolis, Minn. Washington, D C. The National Education Association.

The National Survey of School Finance reports that: "The belief in a correlation between the source of support and the situs of control has been developed by the traditions of our people. It has been one of the main bones of contention in the consideration of federal support for education. Many state-aid systems have been developed on the assumption that the two are inseparable. It is only within recent years that the possibility of dividing the two has been given serious consideration."¹

It is also pointed out that this assumption that control and support can be divided underlies the report of the National Advisory Committee on Education ²

The National Survey of School Finance goes on further to state that. "The element of control necessarily associated with this (the transfer of funds to the spending agencies) is therefore limited to the establishment of safeguards to prevent the diversion of such funds from the purposes for which they were collected. It does not reach into the more basic problem of shifting actual control over expenditures from local to state officials."³

The above statements are of great importance to those who advocate state support for Catholic schools. The proponents of such support have reason to argue that state grants for Catholic education, if and when secured, need not include state control other than administrative safeguards for the proper expenditure of appropriated funds. Those who favor state support for our schools realize only too well, however, that there are many barriers to be overcome—barriers of Constitutional restrictions and prejudice—before such state support could be secured.

Any consideration of this problem should be guided by the wise counsels of the Hierarchy. The mind of the bishops on certain aspects of the subject may be seen in the extended and critical "A Statement on the Present Crisis" issued June 5 by the Bishops of the Administrative Committee of the National Catholic Welfare Conference. In order that the opinions of the bishops may be

¹The National Survey of School Finance. Op. Cit. P. 149.

²National Advisory Committee on Education: "Federal Relations to Education." Washington, D. C.: American Council on Education.

³The National Survey of School Finance. Op. Cit. 150

come a matter of record in this discussion, we herewith append the portion of the above statement which deals with "Education in Our Country" and which reads as follows:

"The educational system of our country, while imposing an unjust and almost impossible tax burden on the general public, is deserving of sympathetic consideration from the standpoint that it is bearing a great responsibility which belongs to the domain of industry. We have in different sections legislation which provides for compulsory education until students reach the age of eighteen, and the further demand is being made today that the age be advanced to twenty years. That our educational institutions are nurseries of idleness for millions of our youth, either because they have not the natural gifts to acquire knowledge or because they will not form studious habits, and that the whole system of education is imposing an ever-increasing burden, seem to receive little if any consideration. In the eyes of industry, regardless of justice, the one important thing is that students should be kept in school for additional years so as to lessen the number of the unemployed.

"Our whole educational system deserves the most serious consideration of the Government and of all thinking and informed men who have at heart the best interests of their country. Great evils are to be corrected. There can be a simplifying of all our educational work without depriving students of essentials and without preventing gifted students from acquiring the education to which native ability entitles them. Approval cannot be given to the spending of so much time in acquiring factual knowledge which should be devoted to training the students to think rightly.

"The falsity of the principle that education should be made as expensive as possible, which has been accepted by an unsuspecting public, should be everywhere exposed; likewise, the wrong assumption that tax-paid education is the best education, and that big educational units give the best results.

"No group in America is making such sacrifices for education as is the Catholic group. No institution in the world has so consistently encouraged sane education as has the Catholic Church, and no institution in the world will as unfailingly support the State in the discharge of its duty to see that all citizens have the

necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual, and moral culture, which, considering the conditions of our times, is really necessary for the common good.¹

"We are living in abnormal times We are dealing with abnormal conditions in many fields of endeavor, hence it is to be expected that we must face abnormal conditions in the field of education

"The State has presumed to take on functions and to discharge duties which in no wise belong to it From the organization of civil society, which is founded on the natural law, the State receives no commission to teach. When the State exercises the office of teacher, it does so in place of and by the authority of the parents. For, as Pope Pius XI reminds us, 'parents are in a true sense the vicars of God in the education of their children. Their power is not absolute and despotic, but subject to the natural and divine law, and therefore subject also to the authority of the Church and to the vigilance and administrative care of the State, in view of the common good'²

"Despite the decision of the Supreme Court of the United States that 'the child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties,'³ we have a propaganda which assumes the right of the State to a monopoly of education, which takes it for granted that pupils educated in tax-paid schools become better citizens, and that justice demands that they be regarded as privileged children of the State, while those educated in Catholic or private schools are merely tolerated. There is even now an endless and subtle propaganda to strengthen these false ideas in the minds of the people, so that they may continue to bear patiently the unnecessary burden of excessive school taxation Of this burden our Catholic people bear their share, while maintaining for conscience' sake and for the good of their country their own schools.

¹Pius XI, Encyclical on Christian Education.

²Pius XI, Encyclical on Christian Education.

³Oregon Case

"Propagandists and school lobbyists have not a sense of fairness to Catholic schools. There is no expression of gratitude on their part for the splendid work that our schools are doing. They are reluctant to give them due recognition, or even that measure of justice which in every other matter the American sense of fairness demands.

"Our Catholic schools today see the folly of attempting to rival the extravagantly conducted tax-paid schools and of regarding them as norms of perfection. Our schools, built by the sacrifices of our poor people, maintained by the even greater sacrifices of our religious Sisterhoods, and fostered by the untiring labors of our clergy and the watchful care of our Bishops, have the obvious duty to keep ever before them the unchangeable elements of education and its real purpose—to fit men for life in eternity as well as in time; to teach men to think rightly and to live rightly; to instill sound principles in our youth, principles not only of civic righteousness, but of Catholic faith and morality; to educate groups, according to their capacity, so as to make them the best men and the best women of our country—and all this with a thorough training in the secular branches of knowledge."¹

¹Administrative Committee, National Catholic Welfare Conference, "A Statement on the Present Crisis." Washington, D C. The National Catholic Welfare Conference.

COORDINATING THE ACTIVITIES OF THE CHURCH, SCHOOL, AND HOME

VERY REVEREND JOSEPH F. BARBIAN, A.M., SUPERINTENDENT OF
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The aim and objective of education is character, and the purpose of every life is the building of individual character. For every Christian this is well described in the character of our Divine Saviour when we read in Sacred Scripture: "And He advanced in age, in wisdom, and in glory before God and men" Here our aim of Catholic education is expressed. The objective of education is not the training of the mind only, but the training of the heart and the mind. Nobility of character is not a matter of the intellect; moral qualities are rooted in conscience. Scholarship and intelligence are not synonymous with integrity and virtue.

It is for this reason that men in public life are beginning to ask the question: What is wrong with public education? The answer is evident to any Christian observer of life: it is the neglect of some essentials in the training of our young people for life. In his Encyclical Letter on the Christian Education of Youth, Pope Pius XI states:

"Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed, and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

"The reason is that men, created by God, to His image and likeness and destined for Him Who is infinite perfection, realize today more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse towards a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to ac-

quire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth, and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of Saint Augustine: "Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee"

In order that education bring about what it should, it is necessary that the three great agencies of education work together: the Church, the School, and the Home.

In the field of education the Church must play an important part. In the field of religious education, as well as in the field of secular education, the Church must supply competent teachers. For the sake of carrying out the command of the Master, "Going therefore teach ye all nations, teach them to observe all the things I have commanded you" This doctrine of the Master is restated in the Encyclical of Pope Pius XI:

"Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church 'was set by her Divine Author as the pillar and ground of truth, in order to teach the divine faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men, in all their actions individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine'"

Holy Mother Church in canon law imposes on every bishop the duty of religious education, as it is expressed in the words of Leo XIII in a letter addressed to all the bishops of the Church:

"Your duty is to take every care that the seed of celestial doctrine be sown throughout the field of the Lord, in order that the minds of the faithful may be deeply imbued with the Catholic truths and firmly rooted and preserved from error."

It is, therefore, necessary that in the field of religion Holy Mother Church engage her best teachers and that they be properly prepared to present the doctrines of the Master with as much efficiency as all other subjects; hence our Holy Father's insistence on well-prepared teachers of religion; hence the need of establishing training centers in every diocese under the supervision of the bishops enabling the Church to send forth men and women to carry on the teaching magisterium of the Church and to carry out the injunction of Saint Paul in his letter to Timothy:

"Preach the word, be instant in season and out of season, reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers having itching ears; and will indeed turn away their hearing from the truth, but will be turned into fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfill thy ministry."

How important are not these words of Saint Paul for our work when we face so much naturalism in other systems of education, when, sometimes, our teachers are dismayed and disturbed with the spirit of modern times and feel that our work is useless. Holy Mother Church must be the inspiration of our work with those who are entrusted to us. Let us return to that *Sentire cum ecclesia* in all our efforts for education.

In literature we read of a poor apple woman in London who lived in a garret because her poverty allowed no more. But her attic home was not as cheerless and as cold as the ashbox in the alley in which three orphan boys made their home. The sympathy of the apple woman was touched by the wretched and miserable condition of these orphans. She sought them out, gave them a home, trained them as well as she could, and helped them to become useful in the world. For forty years her attic was a home for poor boys; but it was at the same time an asylum of sympathy and virtue, a school for the development of character and manhood. Literature may say that in the person of this apple woman "God's most beautiful angel dwelt on earth"; literature may look upon her as a sublime ideal of a mother and teacher. But litera-

ture will some day write another page and it will be the page of the men and the women who, under the guidance of Holy Mother Church, have brought supreme happiness to the youth of today by teaching them to know God, to love Him, and to serve Him and thereby to secure happiness.

In coordinating the activities of the school, we must always keep before us the aim of Catholic education: to know God, to love Him, to serve Him, and thereby to secure happiness. Catholic schools must have in mind that unless they are able to produce Christian character, their efforts are in vain. To bring about nobility of character, to teach youth the idealism of virtue, to make out of them men and women who are willing to make their lives Christlike, to give them a chance to reach success in life—that should be our aim.

In a world that has been filled with naturalism and materialism you will find a youth trained for mere material success, but into the ears of Catholic youth reechoes the saying of the Master: "What does it profit to gain the whole world?" True, it is our duty to see that every child in our school receives instruction that is equal to the instruction given by any other educational system, but we must also educate the child for life in the sense that life is interpreted in its fullest meaning; we must include the soul.

Here the Church has her opportunity and whatever may be done to encourage a life of virtue must be carried out according to the need of the child. The religious activities to fit the capacity of the child must be made attractive so that the child loves the Church, loves prayer, loves the sublime Sacrifice of the Mass, and loves and lives a life of virtue.

What an immense untouched treasury there is in the history of the saints of God with which to present our ideals of virtue to the growing youth! Do we Catholic teachers use this opportunity? Too many, perhaps, are satisfied with presenting natural virtues as found in many modern secular textbooks, forgetting that we have such an immense wealth of material among our own.

In the field of secular education we have every reason to be proud of our Catholic schools. Every subject is taught in accordance with high standards of teaching. Through the devotion and

loyalty of our teachers this has been made possible. Our Holy Father in his Encyclical gives this advice:

" . . . it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.'"

"Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have, therefore, sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude towards the Divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of 'Catholic Action.'"

The Church must also provide for the social side of life for all her children. In these days, when many social activities are sponsored by other agencies, it rests with the Church to provide such clean social interests as will prevent children from being attracted by activities which are bound to be detrimental. Catholic organizations for our Catholic youth are a necessity. Especially

in our larger cities, and even in our rural districts, it is becoming evident that the church must be a social center for the youth of the parish. Sodalities and social clubs for our young people, particularly for those of school age, have a great possibility of influencing the lives of the young. Spirituality is readily encouraged through such organizations. Social clubs under the leadership of the Church have saved many a youth from a life of sin.

The example of good life given by the parents is one of the best means of training children. Lack of virtue in the home and lack of interest in the souls of their God-given children has been the cause of many a child's wandering from the path of virtue. To impress upon Catholic parents the seriousness of this responsibility before God is becoming increasingly more important in this age of materialism and naturalism.

To succeed in our Catholic-school system and to attain the objectives of Catholic education, the home must cooperate with the school. Of what use is it to teach virtue to a child if he rarely sees virtue exemplified in the home? How can the teacher instill into the child a love for prayer and the sacraments if the home ridicules these sacred means of grace? If character is the aim of Catholic education, the home must help to build character by means of good example.

In regard to the home as a factor in Catholic education, our Holy Father in his Encyclical on Education says:

"In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed.

"The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household."

This statement, made by our Holy Father in reference to the declining influence of domestic environment, clearly indicates the weakening tendency of the home as a factor in education for character. Justly this decline is called "the Slaughter of Innocents"

One of the complaints against educational systems today is that the schools are producing a lawless and reckless age that has no respect for authority. In our Catholic schools we have been extremely fortunate to present the Child Jesus as the model of obedience when we take the text of Scripture, "And He went down to Nazareth and was subject to them." The difficulty in teaching the virtue of obedience lies as a rule in the home where there are flagrant violations of all laws and where we meet parents who are constant "knockers," emphasizing the old type of school of a decade or so ago and finding fault with the teacher. Nothing undermines respect for authority with a child more easily than the unjust criticism of teachers by parents, especially by those who have a "faultless" child. There is need on the part of the Church to overcome some of these difficulties by means of such organizations as take an interest in the problems of education and in the problems of children. Many difficult situations in character training may be overcome if the home cooperates with the school and the Church. The mathematics of education may be expressed in this formula:

$$\begin{aligned}\text{School} + \text{Home} &= \text{Good Results} \\ \text{School} - \text{Home} &= \text{Poor Results}\end{aligned}$$

In our Catholic system of thought we have strongly emphasized and defended the right of parents; yet in our school we have maintained the policy of *noli tangere*. Our greatest help in training for character is the assistance of every parent. The need of organizations such as Parent-Teacher Associations is becoming more evident. Such organizations can be used not only for the strengthening of our school system, but also for developing an intelligent lay leadership which will defend our Catholic-school system, study its needs and its problems, and become effective in selling Catholic education to the extent that every Catholic child will have con-

tact with religious doctrine at some stage of life. A thorough and complete understanding of the problem of Catholic education will spur Catholics on to make even greater sacrifices than they have in the past in order to make Catholic education possible to an increased number of Catholic children.

VISITATION OF THE ELEMENTARY SCHOOL FROM THE ANGLE OF THE SUPERVISOR

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"Your life is a business. Does it show a 10 per cent profit?" Such, at present, is the advertisement of a great New York City bank. We as Religious may well ask ourselves the same question but from a more exalted incentive than mere financial gain. Everywhere with men and women in the various walks of life, business or professional occupation, with all that pertains to it, is a constant topic of conversation. People engaged in commercial enterprises never tire of discussing their business affairs: the problems that confront them, the possibilities of success, and the means that must be taken to expand their activities in order to bring about greater financial rewards. This dominant interest in successful ventures and assured financial returns is particularly characteristic of members of great corporations and large business concerns. We as religious teachers should learn a lesson from the children of Mammon to have a similar concern and keen interest in the assured success of *our* great business in life—the Christian education of children.

Corporations and great business firms have been established for a definite purpose. Such organizations can engage in projects of a magnitude that would be impossible for the individual to accomplish. Such is the case in our great Catholic-school system. To do this successfully, the individuals and the departments of a great body must work in harmony and unity. Their duties are correlative. The success of the corporation or great business concern is dependent, in an ascending scale, upon the efforts of the individual, upon the organization of the departments, and upon the higher executive policy and control. In like manner, the individual depends upon his coworkers; and each department, for its success, upon the cooperation of the other departments. Each department may be likened to a wheel in the machinery of a great organization. The individual is a cog in the wheel. If

the cog is in good condition, and each wheel is running smoothly, the whole system will assure maximum efficiency in the quality and quantity of its output.

In such highly organized corporations and business concerns, the individual is rated according to the manner in which he functions. The quality and quantity of his work determines his actual worth, and, therefore, ranks his value to the firm. It follows, then, that each individual and each department should make **EXCEPTIONAL EFFICIENCY** the motto and the aim.

Now let us make an analogy between a great business corporation and the work in which we are engaged, applying to ourselves the principles and policies just enumerated. The great organization to which we belong is the Diocesan-School System. The incomparable work to which we devote our lives is the moulding of youth. We have been delegated by the Master of masters to accomplish this task; we have been approved and incorporated by the Church to mould the hearts and form the minds of the youth of the Diocese—in other words—the mighty enterprise in which we are employed is the formation of character. In this inestimably important undertaking the individual teacher is the unit of our corporation or firm. The various departments embrace the schools of the system. The teacher is the cog, and the individual school the wheel in the vast educational system of our school organization.

Each unit, and each department of this corporation has a very definite work to perform. One is dependent upon the other. The individual cannot obtain lasting results without the aid of the department. In like manner, the department must have the cooperation of the individual, if it is to accomplish its objective. The success of the firm is entirely dependent upon the manner in which each individual and each department functions. The individual will be rated by the Head of the Firm, Christ Himself, according to the success or failure of his work in the general scheme. Each department must do its share to promote a healthy activity in the firm by increasing its output both in quality and in quantity.

In business firms and corporations, the individual's aim should be efficiency. This, likewise, should be the objective of each de-

partment But in our firm—the Catholic-School System—the animating motive should be EXCEPTIONAL EFFICIENCY, not alone for its own sake, nor for the additional return it may bring, but because (a) of the Supreme Head of the firm, Christ, to whom we have vowed our service; (b) because of the untold good for youth that may be accomplished through this medium; and (c) of the nature and reward promised to those “Who teach others unto justice” The keynote of success in all forms of work is threefold in character. Unity, Harmony, and Cooperation. Now let us see by what agencies this threefold development can be best accomplished in our schools

First of all, there is school visitation or supervision, the fundamental purpose of which is to secure Unity, Harmony, and Cooperation throughout the entire organization. It aims at increasing the efficiency of the teacher and at improving the quality of the work of the classroom. It is a tried and thoroughly reliable agency in achieving this result; and it is one of the most praiseworthy and effective means of promoting the welfare of our enterprise. Only in so far as it accomplishes this end it is worthy of the name.

The question may arise whether supervision of instruction is a necessity or a fad. Many of our teachers enter class each year with a very limited professional training. This lack of preparation is not confined to the teachers in the elementary grades nor to the Catholic-school system alone. A noted authority in the educational world states: “The attempt to train high-school teachers is of recent date, and the schools equipped to do the work are not nearly as numerous as the normal schools. The results are that only a very small part of the number of high-school teachers, who begin teaching each year, has been anything like professionally trained. The high schools are vastly worse off than the elementary schools, when it comes to the professional efficiency of its teaching force.” It is evident from this statement that this particular weakness is quite prevalent in the teaching profession and exists in all systems, public as well as private.

In view of this fact, then, supervision is a necessity, and there is need of some agency to direct the work of the teachers, so as to improve the efficiency of the individual, and to harmonize the

work of the entire body. In our system, the principal is the chief agent in the work of supervision. In the larger schools he may be assisted by departmental heads who naturally share his duty.

The community supervisor is another important factor in this work. His interests embrace a broader field than that of the principal. The supervisor is intimately concerned with all that pertains to the different schools under his jurisdiction. He visits the school and classroom in a twofold capacity—a representative of the diocesan superintendent, and with the authority of the superiors of his own order. It is from the supervisor's angle that the remainder of this paper will be developed

That supervision may be effective, whether on the part of the principal, or on the part of the community supervisor, it must be guided by a few fundamental principles. We shall briefly consider five of these that have an important bearing upon the relations of the supervisor and the supervised

The first principle upon which good supervision rests is that it exists primarily for the benefit of the teacher and the pupils who are under his guidance. Supervising agents who have this point of view and who act accordingly render an intelligent and beneficent service. Centering all their efforts upon the work of the teacher, improvements derived will redound to the benefit of the pupils. The chief aim of the supervisor should be to "Keep the teacher in the foreground" It should never be his own self-exploitation.

Upon principals and supervisors rests great responsibility in training and directing teachers, especially of beginners. The success or failure of the teacher is in a certain measure the success or failure of the principal or supervisor. It is necessary, therefore, that teachers be convinced that supervision is for the sole purpose of assisting them. Teachers will then regard the supervisor and his efforts as opportunities by which they may become more efficient and more successful in their work. They should feel free to consult the supervisor at any time they may need his assistance. This procedure will make for mutual understanding; mutual understanding will inspire mutual confidence; and this combination will beget mutual cooperation which alone can produce the most satisfactory results.

The second principle underlying effective supervision is the development of self-reliance upon the part of the teacher. The aim should be to render the subordinate independent of props. This independence must come through the formation of correct teaching habits. Sometimes young teachers unconsciously initiate practices and acquire habits that are not productive of the best results. The supervising agency can do much in correcting these errors, by promoting the development of sound judgment, and in helping the teacher to become familiar with the correct principles of pedagogy.

Thirdly, good supervision, as well as good teaching, should be constructive, and not destructive. This principle is of fundamental importance; yet, at times, it is the most difficult to follow. Criticism naturally tends to be destructive; very often one must destroy that which is not satisfactory before one can rebuild. But the destruction of the undesirable is best brought about by the substitution of the desirable. In other words, "the processes of destruction and construction are simultaneous instead of consecutive or alternative." Criticism that merely destroys or attacks without substituting the correct method in its place is never helpful. It cannot produce positive results. The supervisor, like the teacher, who finds fault, picks flaws, and censures without providing a remedy and showing a better method soon loses the confidence of the inferior that must absolutely be maintained, if one is to render beneficial service.

The fourth principle upon which good supervision rests is flexibility. Supervision must adapt itself to the varied needs of the individuals, some of whom need detailed instruction, while others need but a nod of commendation. The manner of supervision should not be of the ironclad, cut-and-dried type. The object should be to bring out on all occasions the best that is in each teacher, and to enable him to meet various problems that may arise in a manner that will promote the best interests of the school.

Finally, economy is an important principle in the supervision of instruction. The directions of the supervising agency should enable the teacher to accomplish maximum results in a minimum of time, and without loss of energy. The results may not be im-

mediately perceptible, but this should not be a cause of discouragement. Patient, painstaking direction on the one hand, and co-operation on the part of the teacher will eventually produce the desired results.

Thus far have been enumerated as the chief agencies in securing Unity, Harmony, and Cooperation in our school system, the community supervisor and the school principal. The fundamental principles upon which their direction should be based have been discussed. On the part of the supervisors and principals there is a grave obligation to maintain unceasing vigilance in promoting the welfare of the school. They were selected and appointed to their positions for that sole purpose. After their own personal sanctification, the concern of all that relates to their school is the chief duty of their state of life. The manner in which they fulfill this obligation must become a matter of conscience.

Let us turn now to the corresponding obligations on the part of those receiving guidance, and discuss briefly some of the means by which they can most effectively cooperate with the school officials charged with the direction and supervision of the school.

Just as the principal's supervision should have kindness, sympathy, fatherly or motherly constructiveness, so on the part of the supervised, both teacher and pupil, the reactions should be willing, prompt, cheerful, and wholehearted. It should ever be borne in mind that the principal's or supervisor's sole purpose is to secure greater efficiency for the teacher and to promote the progress of the class and school.

Perhaps you may be interested in the attitude of the community supervisor towards a few of the essentials considered in class visitation. As sensible men and women, as Religious intensely interested in our firm's business, we should be most anxious and grateful for any constructive suggestions that will enable us to conserve both time and energy.

The individual teacher can cooperate in the proper functioning of the school, in the first place, by carefully fulfilling all prescriptions demanded with regard to the Class Register. Such a record well kept is a concise history of the daily attendance of each child. It records presence or absence at each session of the day; it indicates, too, whether the child was on time or was tardy; it notes

absences due to sickness; it indicates cases of pupils excused before the end of the session. It is a record in which the Church, the public authorities, as well as the parents and friends of the child are very interested and deeply concerned. It contains facts and records which they may have occasion to call for at any time.

The importance of the exact marking of the register cannot be overestimated. Its bearing upon the school life of the child may at times be of vital importance. Frequently, too, the register plays an important role in the after-life of the child. Court cases in which it is involved are liable to occur at any moment. The very nature and importance of the child's record shows the gravity of the obligation of writing it accurately every day.

Another means whereby the teacher may cooperate in securing the maximum efficiency in teaching and in maintaining discipline is by the faithful observance of a schedule arranged with regard to the proper division of time and subject-matter. When such a program is strictly adhered to, every one in the class knows what his work is, when it should begin, and when it should end. By means of such a time-table, judiciously arranged, nothing is left to chance or to hasty decision. Unnecessary worry, anxiety, confusion, and loss of time are saved to the teacher. For the pupil, it becomes a silent suggestion for similar order in the arrangement of his life. A teacher who faithfully follows a time-table unconsciously develops orderly habits among his pupils. Habits of punctuality, methodical application, obedience to law, and attention to each duty, at the proper time, are thus inculcated, and will prove a most valuable asset to the pupil in future life. Faithful adherence, then, to the daily time-table is one of the most important object-lessons in self-discipline that the teacher can convey.

The third means of securing maximum efficiency in the classroom relates to the teacher personally. It consists in the daily preparation of lessons. If it be true that "a child who cannot read cannot study," it is equally true that a teacher who does not prepare lessons cannot do effective teaching. The teacher who has ceased to grow intellectually has crossed the dead-line, and like an aged tree, begins to die at the top. In the intellectual life, as in its spiritual counterpart, there is no standing still. The habit

of daily study is necessary for success no matter how complete one's preparation for teaching has been. In no other way is growth, as a teacher, possible. The teacher who has lost the habit of study has lost the secret of his greatest power. Bishop Spalding has aptly said: "A teacher who does not prepare his lessons is offering his pupils drink from a stagnant pond." Daily preparation of lessons will give our pupils waters that spring from a living well.

When a teacher has prepared his lessons well he becomes an inspirational force for his pupils; his subject-matter is communicated with a vivifying spontaneity, and interest and enthusiasm are engendered in the work as necessary concomitants. Having mastered a subject completely by personal study, the teaching of it well necessarily follows. Interest is quickly aroused in the pupils; they catch the note of enthusiasm and partake of the life-giving spirit of the teacher. On the contrary, an unprepared lesson has neither attraction for the teacher nor interest for the pupils.

It is always a great pleasure to assist at a lesson that has been well prepared and skillfully developed. Both teacher and pupils are interested, work diligently, and experience a keen zest in the work. Such a lesson logically proceeds from a previous one well mastered, and harmoniously merges into the one of tomorrow. We all know that the happenings of today crowd from memory the events of yesterday. Children probably forget nine-tenths of what they learn, but the discipline and power that come with study remain. The teacher who is a life-long student, who conscientiously prepares his daily lessons, who teaches with zeal and enthusiasm is one of the most powerful influences in the great enterprise in which we are engaged—the formation of Christian character.

Among the external helps that enable the teacher to achieve maximum efficiency in his daily work may be mentioned the careful preparation of a plan-book and a uniform consistency in following it.

In the introductory part of this paper, a comparison was instituted between a great business firm and the organization to which we belong. A similar analogy may be made between

the teacher and an architect or builder. The rough materials for the edifice to be erected are the potentialities of the child; the various building processes are carried on in the development of the faculties and intellectual powers of the young. Ultimately the structure the teacher builds will assume the form of a well-balanced and harmoniously constructed intellectual mansion.

But to erect his intellectual edifice in the most expeditious manner, the teacher must imitate the skilled architect, and like him first draw up his blueprints to serve as guides in the various steps of the work. This he does in the form of a plan-book. Once the blueprints are ready, like a builder, he has but to follow their readings carefully and proceed step by step. The teacher's blueprint or plan-book is a brief outline or summary of the work to be presented each day. Progressive and systematic teachers have always used this device in some form or other, and by its help have developed that exceptional efficiency which should be the chief aim of the religious teacher.

In the preceding part of this paper the various ways by which the individual teacher could help in securing Unity, Harmony, and Cooperation in our great organization have been discussed. These included fidelity in keeping the register up to date, professional advancement by study, and increased efficiency through the systematic use of a plan-book. There is yet another phase more intimately connected with the individual teacher than the external helps suggested, and that is the development of a teaching Personality.

The prime factor for the success or failure of the class is the teacher—his spirit and personality. It has been aptly and truthfully said that "No one can be educated by maxims and precepts; it is the life lived, the things loved, and the ideals believed in that have a lasting effect upon the pupils." Principles may be forgotten but personality is indelibly stamped upon the mind of the pupil.

The late Archbishop Spalding declared: "What the teacher is—his actuating spirit, his personality—not what he inculcates, that is the important thing. . . . The life the teacher lives, what he inwardly and sincerely believes, hopes, loves, have a far deeper, a more telling and efficacious influence than mere lessons can have."

Another noted authority similarly states: "The teacher must remember that the very atmosphere of the classroom should be such as to encourage moral refinement; it should possess a sunny climate, so to speak, in which meanness and vulgarity cannot live." This atmosphere is the teacher himself, for the class reflects the teacher. One of the first duties of the teacher then is to expand and enrich to the greatest possible extent his own teaching personality. No other agent in the world can take the place of a cultured teacher in fostering and developing a courteous spirit and polite habits among the pupils. By the possession of these qualities, the teacher's chances of success will be greatly enhanced, and correspondingly marred if lacking.

So far we have discussed the means whereby the principal, the community supervisor, and the teacher can help in securing **EXCEPTIONAL EFFICIENCY** in our teaching firm. Now let us turn briefly to the recipient of all their efforts, and the object for which the whole educational structure exists—the Pupil.

Since the formation of the pupil's character is the chief objective of Catholic teaching, the class preceptor must be ever mindful that a deeply religious spirit pervade the classroom at all times. It is one of the most effective means of instilling courtesy, of implanting noble ideals, and fostering sturdy convictions. This can be done, first of all, by the course given in religion. We must be watchful that our schools do not become mere reflections, as in a glass, of the public school. Religion must take precedence and dominate over all other courses.

The pupils must also be taught how to pray; not merely to *say* their prayers; but to *pray* them. When the younger children are learning by heart the various forms in common use, they must be taught to say them with as much understanding of the meaning of the words as is compatible with their limited powers. Even though they cannot fully grasp the significance of the terms they must be taught to say the words exactly. In this respect there must be frequent individual drills. Since children forget nine-tenths of what they learn in secular branches, they also forget much that is given in religious instruction; hence the necessity of frequent and systematic drills on the formulas of prayer.

Another potent factor in character-training of the pupil, of de-

veloping habits of order and neatness, of forming a courteous disposition, and in creating a tranquil and joyous outlook on life, is a cheerful and attractive classroom. It is an acknowledged fact that our surroundings have an important bearing upon our mental attitude, and our mode of attacking problems at hand. This principle concerning environment holds good in the classroom as well as in other spheres of life. If the classroom is cheerful and attractive, it becomes an inspirational force that begets a spirit of pride in work neatly and attractively done. A little effort on the part of an ingenious teacher, making use of seasonal opportunities, profiting by civic and religious celebrations, will discover abundant means whereby the classroom can be made cheery, attractive, and artistic, at very little labor and expense.

Having developed in the pupil the religious and cultural sides of his life, there yet remains for the teacher the grave obligation of fostering love of country and arousing the spirit of patriotism. The pupil must be taught to live for God and Country. In order that there may be no accusations brought against our Catholic schools on the score of lack of patriotism, it is imperative that every means be made use of to give manifest proof of our practical love of country; hence, the Daily Salute to the Flag must never be omitted. The mastery of the various patriotic songs and poems assigned to each grade should be insisted upon. Pupils in the upper grades should be kept familiar with the major events of current history. Finally, whenever possible, the annual civic and patriotic holidays should be commemorated by appropriate celebrations on the part of our schools.

In this paper I have discussed the visitation of the elementary school from the angle of the supervisor. I have shown that our Catholic-school system is like a great business corporation wherein Christ is head, the schools of the diocese the departments, and the teachers the individual members of the firm. In order that our business—the formation of Christian character—might be distinguished for its EXCEPTIONAL EFFICIENCY, I have shown how Unity, Harmony, and Cooperation could be best be obtained by the super-agencies, the community supervisor, and the principal of the school. I have likewise enumerated the various ways wherein the individual teacher could most effectively cooperate

in promoting this general spirit of harmony and maximum efficiency. And, finally, I have shown you how the finished product of our firm—the Pupil—with his character formed, and trained to serve God, his Neighbor, and his Country, could best be obtained.

Daniel Webster has truly said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten all eternity." Surely, then, the work in which we are engaged in training youth is sublime in dignity and incomparable in worth. We who are engaged in it can answer the question with unbounded confidence and with absolute certitude, "Your life is a business. Does it show a 10 per cent profit?" If we are faithful and zealous members of our great firm, spreading the Kingdom of Christ upon earth, we know that the eternal interest accruing for us in heaven transcends all earthly computation. It is the eternal bliss of the good and faithful servant; it is unending joy with God Himself.

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SUPERINTENDENTS' SECTION

PROCEEDINGS

The Semi-annual Meeting of the Superintendents' Section of the National Catholic Educational Association was held at the Catholic University of America, Washington, D. C., Wednesday and Thursday, April 19 and 20.

The program of this meeting was a departure from the traditional procedure. There were no formally prepared papers as heretofore. Instead, the speakers led the discussion of their topics, and presented such phases of their subjects as were likely to stimulate discussion from the floor.

The following program was arranged:

CALDWELL HALL

Wednesday, April 19

9:30 A. M.—Address of Welcome. By the Most Reverend James H. Ryan, D.D., Rector of the Catholic University of America, Washington, D. C.

Opening Address by the Chairman, the Right Reverend Monsignor John J. Bonner, D.D., LL.D., Diocesan Superintendent of Schools, Philadelphia, Pa.

Introduction: An Evaluation of Catholic Educational Endeavor. By the Very Reverend Monsignor Francis J. Macelwane, A.M., Superintendent of Schools, Diocese of Toledo, Ohio.

Topic I: Making Catholic Schools More Catholic.

(a) Through School Agencies.

(1) Principal and Teacher Training.

(2) Textbook Writing from Catholic Viewpoint.

By the Reverend Carl J. Ryan, Ph.D., Superintendent of Parochial Schools, Cincinnati, Ohio.

(b) Through Extra School Agencies

(1) Pastor and Assistants.

By the Reverend Joseph E. Wehrle, S.T.D.,
Superintendent of Parochial Schools, Erie,
Pa.

(2) Public Press.

(3) Educational Associations (Catholic—Non-Sec-
tarian.)

By the Reverend Joseph G. Cox, J.C.D.,
Assistant Diocesan Superintendent of
Schools, Philadelphia, Pa.

Thursday, April 20

9:00 A. M.—Topic II: Retrenchment in Catholic Schools. By
the Reverend Joseph F. Barbian, A.M., Diocesan Super-
intendent of Schools, Milwaukee, Wis.

2:00 P. M.—Topic III: Civic—Social Instruction By the
Reverend George Johnson, Ph.D., Professor of Educa-
tion, The Catholic University of America, Washington,
D. C.

Business meeting.

Adjournment.

The Committee on Resolutions, consisting of Rev. Richard J. Quinlan, S.T.L., Chairman; Rev. Thomas V. Cassidy, and Rev. Michael A. Dalton, submitted the following resolutions, which were unanimously adopted:

RESOLUTIONS

Our schools aim at the salvation of human souls and the promotion of the interests of the Catholic Church. It is reasonable to offer the opportunity of Catholic education to all Catholic children of school age

Our teachers should seek their advancement in professional studies in surroundings that are completely Catholic.

Reasonable evaluation of the fruits of Catholic education of all levels should be made from time to time. The shortcomings and pending developments should be viewed in the light of the fine accomplishments of our schools.

The Press, both religious and secular, offers golden opportunities to keep the Catholics and non-Catholics aware of the need of religion in education and of the necessity of our Catholic public schools.

Times of stress are upon us and the bishops and pastors are struggling with much heroism to keep all Catholic schools functioning. Superintendents and teaching staffs are to be congratulated on their programs of financial economy.

The Committee also adopted the following resolution in regard to the death of the mother of Most Rev. James H. Ryan, D.D., Rector of the Catholic University of America:

WHEREAS, Almighty God in His infinite wisdom has seen fit to call your devoted mother to her eternal reward, we, the members of the Superintendents' Section of the National Catholic Educational Association, do hereby express to you our sincere sympathy in your great bereavement and promise to remember your good mother in our Masses and prayers.

Following are the officers elected for the year 1933-34:

Chairman, Rev. James A. Byrnes, B.Ph., Saint Paul, Minn.; Secretary, Rev. John Fallon, A.M., Belleville, Ill.; Editor, Rev. John J. Kenny, Central Falls, R. I.

CATHOLIC DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:30 P. M.

The meeting opened at 2:30 P. M., in Room E, of the Saint Paul Auditorium, with Rev Ferdinand A. Moeller, S.J., in the chair.

In the absence of the regular secretary, Rev. William A. Brand was appointed by the Chairman as acting secretary.

Roll call showed the following present: Rev. Ferdinand A. Moeller, S.J., Cincinnati, Ohio, Chairman; Rev. William A. Brand, Minneapolis, Minn.; Rev. Stephen Klopfer, Saint Francis, Wis.; Very Rev. Rudolph E. Nolan, Hastings, Minn.; Rev. M. A. Purtell, S.J., New York, N. Y.; Mother Rose Columba, Saint Louis, Mo.; Mother Sylvania, Saint Louis, Mo.; Sister Colette, Saint Paul, Minn.; Sister Georgiette, Saint Paul, Minn.; Sister M. Agnes; Sister M. Olivia; Sister Thomas Maria; Miss Elizabeth Dooley, Saint Paul, Minn.; Mrs. Clara Fecht; Mrs. Luella Nyhus, Saint Paul, Minn.; Miss Mary K Reardon, Denver, Colo.; Mr. and Mrs. Anton Schroeder, Saint Paul, Minn.; Miss Florence A. Waters, Saint Paul, Minn.

Very Rev. Rudolph E. Nolan, Rev. William A. Brand, and Mother Sylvania were appointed on the Committee on Resolutions.

Rev. Ferdinand A. Moeller, S.J., read a paper entitled "Catholic Action in the Silent World," sketching the history of the sign language, its value in the service of the deaf; also a resume of the work now being done for the deaf in the United States, and a plea for more cooperation from pastors and bishops.

Very Rev. Rudolph E. Nolan, of Hastings, Minn., then presented his paper entitled "Catholic Action for the Deaf in Saint Paul," in which he stressed the need of having Sunday Mass for the deaf, the use of the leaflet missal, and Mass charts to help them to understand the Mass better; he also brought out the

point that it would be better to give more support to the Catholic deaf schools that we now have, rather than build more, and also to be more zealous in instructing the youth in state institutions.

A discussion, led by Father Moeller, was held on the subject "Oralism vs. Signs in Education and in Social Life." Father Moeller's remarks were in favor of the combined method, stating "that while oralism is useful for some, it is not useful for many," and that "we must give the deaf what they want, and they seem to want the signs."

Mrs. Luella Nyhus, of Saint Paul, Minn., a non-Catholic, spoke of her social work among the deaf of the State, and held that the deaf should be taught to read lips and English, but should not be punished if they also use the signs.

Mother Sylvania, of Saint Louis, spoke in favor of the oral method in schools, and held that the signs, when used in the classroom, ruined the child's chances of learning English properly, and that clearer conceptions could be conveyed by the use of the oral method.

Mr Anton Schroeder, a Saint Paul deaf-mute, with a good education, spoke at length on varied topics concerning the social and religious welfare of the deaf from the viewpoint of a deaf man.

The meeting adjourned at 5.00 P. M.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9:30 A. M.

The meeting was called to order by Father Moeller, Chairman. The paper by Miss Mary T. Garrity, Ephpheta School for the Deaf, Chicago, Ill., on "Catholic Action Among the Deaf," was signed by Mr. Anton Schroeder. A paper by Miss Mary K. Reardon, League of Hard of Hearing, Denver, Colo., in the interests of the hard of hearing, was read by Very Rev. Rudolph E. Nolan and interpreted by Rev. Stephen Klopfer. Father Klopfer's paper, on "The Belgian Method," was read and discussed; also a paper on "Catholic Action for Hard-of-Hearing Adults," by Miss Florence A. Waters, Saint Paul, Minn.

The meeting was then honored by a visit from Most Rev. John

Gregory Murray, Archbishop of Saint Paul; Most Rev. Francis W. Howard, Bishop of Covington, President General of the Association; Most Rev. John B. Peterson, Bishop of Manchester, first Vice-President General of the Association; and Rev. Dr. George Johnson, Secretary General of the Association, who addressed the membership on its work.

THIRD SESSION

THURSDAY, June 29, 1933, 10:00 A. M.

The meeting was called to order by Father Moeller, Chairman, at 10:00 A. M. Prayer was offered by Father Klopfer. Round-table discussion covered the field as outlined in the meeting program

Voted delegates were determined and the following resolutions were unanimously adopted:

RESOLUTIONS

WHEREAS, The Chairman of the Catholic Deaf-Mute Conference has indicated his desire to resign because of the disabilities of age, and

WHEREAS, During the past twenty-six years he has indefatigably labored with unselfish zeal to promote the success of the Conference, and

WHEREAS, Recognizing the inestimable worth of his contribution to the success of the Conference and the welfare of the deaf throughout the country,

Be it resolved, That in accepting his resignation the members of this Conference express to him their appreciation of the part he has played and the burden he has carried so courageously and generously during these arduous years and voice the certain hope that his memory will always be enshrined in the hearts of his coworkers and his example be an inspiration to them in carrying on the work so dear to his heart, and

WHEREAS, The Deaf-Mute Conference has focused its attention largely on the Missionary field to the detriment of the educational interests of the deaf,

Be it resolved, That the Catholic Deaf-Mute Conference, as a Section of the National Catholic Educational Association, bend its efforts toward the improvement of educational facilities and methods for teaching the Catholic deaf children of this country

and that its Chairman be always one who is exclusively engaged in Catholic educational work for the deaf, and

Be it further resolved, That this Conference meet annually in a city where there is a Catholic school for the deaf at the same time that the N. C. E. A. is meeting in its own convention city and that this Conference retain its affiliation with the National Association and publish its proceedings in the Bulletin of that Association.

WHEREAS, Statistics inform us that one in every fifty pupils attending the schools of the country is handicapped by serious defects in hearing which are detrimental to its material, social, mental, and spiritual progress,

Be it resolved, That the Diocesan Superintendents of Parochial Schools seek by proper questionnaire to discover the number of children laboring under the handicap of impaired hearing and direct these children to the nearest Catholic school for the deaf.

WHEREAS, Modern methods have shown the advantage of preschool training,

Be it resolved, That the parents of deaf children be urged to enroll them in special Catholic schools for the deaf at the age of three years.

WHEREAS, Experience and observation have demonstrated beyond all doubt the superiority of the Belgian Method over the current pure oral method,

Be it resolved, That the members of the Catholic Deaf-Mute Conference wholeheartedly endorse and urge the early introduction of the Belgian Method into the schools of the country.

WHEREAS, The spiritual welfare of the adult Catholic deaf of the country imperatively demands the ministrations of priests familiar with their limitations and devoted to their interests, and

WHEREAS, At the present time the spiritual needs of the adult deaf are altogether inadequately cared for, and

WHEREAS, Instruction can easily be given in every seminary to students of every diocese of the country, either by an experienced priest or intelligent deaf-mute,

Be it resolved, That the bishops of the country be petitioned to assign annually one or more students of their dioceses to pursue such a course with a view to attending the deaf upon ordination.

WHEREAS, There are a total of some fifteen million of hard of hearing in this country whose spiritual needs are not the object of the solicitation of any organized Catholic group, and

WHEREAS, Groups of the hard of hearing could finance ear-phone transmission of services and sermons,

Be it resolved, That the cause of these neglected children of the Church be championed by all pastors and educators of the deaf

to the end that every cooperative effort will be made with groups for the installation of apparatus in churches most convenient to them.

Very Rev. Msgr. Henry Waldhaus and Rev. William B. Heitker, of Cincinnati, Ohio, were nominated for the chairmanship and Monsignor Waldhaus elected with power to appoint his secretary.
Adjournment.

WILLIAM A. BRAND,
Acting Secretary.

CATHOLIC ACTION IN THE SILENT WORLD

ADDRESS OF THE CHAIRMAN OF THE CATHOLIC DEAF-MUTE SECTION,
REVEREND FERDINAND A. MOELLER, S.J., XAVIER
UNIVERSITY, CINCINNATI, OHIO

"Go ye into the whole world and preach the gospel to every creature."

The divine command, "Go ye into the whole world and preach the gospel to every creature," certainly includes the deaf. To carry out her mission, the Catholic Church has put into operation methods and agencies designed to aid and spread Christ's kingdom to the farthest limits of the globe; she has sent forth her missionaries to every nation under the sun to sow the good seed, the Word of God, into the hearts of men; but, as regards the deaf in the silent world, we regret to say, that much of the good seed has fallen by the wayside; much has been ruined by the enemy, and the little foxes that destroy the vines go unmolested; hence our call for Catholic Action in the Silent World.

Much of the neglected condition of the deaf is due to a lack of acquaintance with what is going on among them. As members of the Catholic Deaf-Mute Conference, acquainted with the needs of the deaf and the spiritual dangers to which they are exposed, we deem it our duty to call attention to the havoc among them and to suggest remedies that may ameliorate their sad condition.

A serious handicap in any work requiring a helping hand, is the adverse opinion entertained regarding the character, worth, and difficulty of the undertaking. A handicap of this kind is the greatest obstacle to the care of the deaf. An interesting paper might be written by a psychologist, explaining why the bad boy will contemptuously mock him whom he calls a "dummy," while he would do no such thing to a blind man.

That the religious and moral training of the deaf presents a problem is evident from the fact that throughout the long story of our race, until modern times, their systematic education was not attempted. The dictum of Lucretius:

"To instruct the deaf no art can reach,
No care improve them and no wisdom teach,"

was practically accepted unchallenged, until the middle of the eighteenth century.

There can be no doubt that the handicapped condition of the deaf, as regards faith and morals, enlisted, from the very dawn of Christianity, the sympathy and zeal of priests and missionaries, and that, by various ingenious devices, they succeeded in teaching them the essential truths of faith and disposed them for the reception of the sacraments. Saint Francis de Sales, having met a deaf-mute boy, took him into his service and, by a method of signs, prepared him for confession and Holy Communion.

The outstanding apostle of the deaf is Abbe De l'Epee, who died in 1789. Happening to meet two deaf-mutes, he was moved to pity, and in his zeal for their salvation, invented a systematic sign language for the deaf, and opened for them in Paris, a school which soon won international fame. Abbe De l'Epee was succeeded in his work by Abbe Sicard.

With the mention of the name of Abbe Sicard, begins the sad story of the Catholic deaf in the United States. An exceptionally large number of deaf having been found in the State of Connecticut, a corporation of gentlemen was enlisted, for the purpose of establishing a school for them in Hartford, Conn. Dr. Thomas Hopkins Gallaudet, a Protestant minister, being very much interested in the project, was sent to England for the purpose of learning the method of teaching the deaf. Having met there with a cool reception, Gallaudet, when almost discouraged, happened to meet the Abbe Sicard who, with his pupils, was visiting London. The good Abbe kindly invited him to visit Paris and offered him every advantage. He not only personally gave him instructions, but, when Gallaudet returned to America, he permitted Laurent Clerc, one of his most distinguished pupils and associates, to accompany him for the purpose of assisting in the founding of the Hartford School for the Deaf. In the contract drawn between Dr. Thomas Hopkins Gallaudet and Laurent Clerc, we read (Art. 11) "He (Laurent Clerc) is not to be called upon to teach anything contrary to the Roman-Catholic religion"; and in his

letter to Bishop Cheverus, of Boston, Abbe Sicard writes: "I send to the United States the best taught of my pupils, a deaf-mute whom my art restored to society and religion. He goes fully resolved to be faithful to the principles of the Catholic religion which I have taught him." Notwithstanding the kind solicitude of his beloved master, Laurent Clerc, like so many thousand deaf in this country, deprived of constant religious instruction, in his non-Catholic surroundings, weakened in the faith and apostatized, and his descendants are perpetuating the apostasy of their father. Little did the good Abbe Sicard think that his kindness only served to lay the foundation of a Protestant propaganda which has monopolized the education of the deaf, ever since the opening of the Hartford School in 1817. For over a century, the education and care of the deaf in the United States, has been in the hands of our separated brethren—"While we were asleep the enemy sowed cockle in the field."

There are two erroneous notions entertained in regard to the deaf. First, that they are of inferior intelligence, and, second, that they are so few that, like an infinitesimal quantity, they may be neglected. As regards the first notion, be it said, that they are as intelligent as the hearing and that given the opportunity, they will, in spite of their handicap, surpass many hearing persons. Incidentally, we may here remark that they become excellent spellers; they spell not by the phonetic method, but by the visual method. "Though" and "so" may sound alike to the hearing, but they do not look alike to the deaf.

Have we overlooked the needs of the deaf, because we consider their number insignificant? To save one soul is worth our living, but, permit me to say, that their number is very considerable. There are about 1,175 per million population in the United States. Now, since there are about 20 million Catholics in the United States, there must be, if conditions and causes are uniform, 23,500 Catholic deaf in the United States. Of these, not more than 5,000 are under Catholic influence. In order not to be accused of exaggeration, we will be content with the assertion that there are 1,000 to the million population; that is, individuals who suffer from impaired hearing to such an extent that they cannot profit by the ordinary means employed for instruction and edu-

cation, without special aids; such as, writing, lip-reading, sound amplifiers, and sign language.

Since there are about 20 million Catholics in the United States, it follows that there are at least 20,000 Catholic deaf in the United States. We believe there are more, since very often deafness is due to sickness or accident, at which time the poor "whom we have always with us," are unable to secure proper and timely aid. There are about 4,000 children of school age. Where are those children educated? One thousand, five hundred and forty-one are distributed among twelve Catholic schools for the deaf. Of those, 834 are in the Catholic schools in the States of New York and Massachusetts. In the remaining territory, where the population is at least eight times as great, there are only 707 deaf children in Catholic schools; and, between Saint Louis and Oakland, Calif., and between New Orleans and Canada, there is no Catholic school for the deaf. As a consequence, there are 2,459 Catholic deaf children who are obliged to attend the so-called non-sectarian state and day-schools, where they are subject to sectarian and proselytizing influences.

Sometimes parents, solicitous for the religious instruction of their children, are influenced to send them to so-called non-sectarian schools, because, they are told, religious and moral instruction are given to the children. They fail, however, to inquire how it is done. We do not wish to say, that all the superintendents of public state and day-schools desire intentionally to wean Catholic children from the faith of their parents; but, as children take after their parents, so do they at school, take after those who are *in loco parentis*. The religious opinion of the superintendent, be it only the notion that one religion is as good as another, must be very detrimental to the one true faith of the Catholic deaf child that is deprived of religious antidotes to error.

In the summer of 1913, the American Instructors for the Deaf, met at Indianapolis. On Sunday afternoon, June 29th, the subject of Religious Training was discussed. A few lines quoted from that discussion, as given in the *American Annals of the Deaf* for September, 1913, may be interesting. After some discussion regarding ballplaying on Sundays, President Johnson of the Indiana Institution for the Deaf, said:

"Opponents of religious instruction in public schools claim, and I think rightly so, that the question of moral instruction, religious instruction especially, should emanate from the home circle; that it does not devolve on the educators in public schools to do that. However, that is a case entirely different from ours. We serve *in loco parentis*. We have absolute control of the children during nine months of the year, and I doubt whether we should wash our hands of the responsibility for their moral and religious instruction. We know that the home is not well fitted for proper instruction of these young children. If they do not get it from us, where are they going to get it? Let us then assume the responsibility as a moral duty incumbent upon us."

Mr. Booth: "I quite agree with the last speaker. We are, as he said, in the place of the parent. When it comes to rules—laying down rules, carrying out rules—I feel we must decide the thing in the way we individually think right. . . . I have my religious convictions because of the way I have been trained and the environment which surrounded me in life, and so I decide questions in accordance with my convictions. My children know that is the way I decide them, and they come to think and believe that what I say is right, is right, and what I say is wrong, is wrong, because I say it, in either instance. . . ."

President Johnson: "We have chapel service at nine o'clock, conducted by one of the men teachers. At 2:30 we have Sabbath School, and immediately following that, the chapel service, and following that the Christian Endeavor Society. The Sabbath School is compulsory; the Christian-Endeavor part is optional altogether, and they go or stay, as they please. . . . I think all the children really enjoy the Christian-Endeavor work."

Mr. John Walker: "Do your Jewish children and your Catholic children attend regular service of their own denomination in the city?"

President Johnson: "Not unless the parents request it, and then permission is gladly given. I believe that every child should be reared in the religious belief of its parents."

Mr. Walker: "Then you do not have the priests or Sisters come here to instruct Catholic children?"

President Johnson: "No, because the State law in specific terms prohibits anything of the kind in the School."

Note, please, that Mr. Johnson, in spite of the State law, uses the Protestant Bible in his school, has Protestant service in his school, and uses in his school Christian-Endeavor work. In contrast with the inconsistent attitude of most superintendents, it is a pleasure to note the spirit of fair-mindedness of Mr. Jones, late superintendent of the Ohio State school. He replied as follows:

Mr. Jones: "In regard to sectarian instruction, a young Jewish lawyer comes to instruct the Jewish children, and a Catholic priest comes regularly to instruct the children whose parents are Catholics. At the same time that our teachers are instructing others in the chapel, the Jewish and Catholic children are being instructed by this young lawyer and the priest. You can trust these people to instruct their own, and you will find no inconvenience."

Mr. Johnson: "If the law would permit it."

Mr. Jones: "No objection has been made to it in Ohio. We do not pay them, of course."

The discussion concluded with the following Baptist fire-works; set off by Mr. Dobyns, superintendent of the Mississippi Institution:

Mr. Dobyns: "There is only one standard for the rule of right. Every moral and spiritual question must be determined by that standard. When the act of incorporation of Mr. Jones' institution was written, the man who wrote that act held in his hand the constitution of the State of Ohio. When the men who worked out that constitution met together to prepare that document, they held in their hands the constitution of the United States. When that great document was formulated, those great men that drafted it held in their hands the Declaration of Independence. When Thomas Jefferson wrote the Declaration of Independence—it may be news to some of you—he held in his hands the Westminster Confession of Faith. When that wonderful document was wrought out, the men who wrought it out held in their hands the very oracles of God. If the Supreme Court of the United States were called upon to decide the validity of the provision in the Ohio Institution, to which Mr. Jones referred a little while ago, that Court

would have to decide that the provision was null and void, because the Constitution of the United States, in the last analysis is based on the Bible. The Bible is the only standard for the rule of right."

God help our Catholic deaf children, if the superintendent of the school which they attend, is of the type of Mr. Dobyns. We have known our Catholic deaf children, after returning home from school, to have shown their contempt for the faith of their parents by smashing the crucifix, by refusing to go to Mass on Sunday, because, as they said, Catholics have flees, by insisting on having meat on Fridays, and, when they returned home for the summer, parents found in their trunks a good supply of anti-Catholic literature.

As regards moral danger, the *Volta Review* for October, 1911, says:

"The teachers and supervisors of institutions are as a rule faithful and devoted, but not every institution can be sure of securing a person of good moral character to fill every position. What then must be the moral danger when, in a lonely country institution, shut away from publicity, which is the greatest safeguard of the morals of the community, the very ones to whom parents have entrusted their children lead them to evil."

We may here remark, that a few years ago, an institution for the deaf in the State of New York, had to be closed until the immoral atmosphere could be disinfected. When we consider the God-fearing vigilance which the Catholic Church exercises over the education and morals of her hearing children, a vigilance impossible in public institutions conducted with the best intentions and care, we can easily understand what dangers surround the handicapped deaf-mute child. If our deaf children are considered safe outside of Catholic schools, then let us close as a useless waste of money, our parochial schools, high schools, academies, and colleges which we are supporting for the hearing. The State School for the Deaf at Jacksonville, Ill., was, for over 37 years, nothing but a Methodist-Episcopal propaganda, under the elder Mr. Gillet, who, according to his religious views, established Protestant missions for the deaf. Among them is one in Chicago,

at the head of which is one who, like several other Protestant ministers, lost the faith of his Catholic parents at Jacksonville and at Gallaudet College, Washington, D. C.—There is certainly need of Catholic Action in the Silent World.

With the exception of the New York institutions, the other Catholic schools for the deaf are almost entirely dependent upon the charity of religious Sisterhoods. Good work is being done by those devoted Sisters, but as they carry on their work without State support and with little ecclesiastical support, their schools are struggling for existence, and the number of pupils is necessarily small. The pupils are, for the most part girls, while the boys are often, for one reason or another, compelled to leave school before their education is completed. There is need of high schools, such as has been created by Monsignor Waldhaus in the Archdiocese of Cincinnati. There is need of the missionary spirit of Saint Francis de Sales and De La Salle, to organize a Brotherhood to labor for the salvation of deaf boys in the higher grades.

The spiritual education of hearing people is never completed. It is continued through life by admonitions, counsels, instructions, sermons, retreats and missions, the benefits of which cannot in ordinary circumstances reach the deaf. Hence there should be, wherever even a few deaf are found, a Catholic Center where they may meet each other for religious and social purposes, under the direction of a priest, who as far as is possible, especially in large cities, should be free to devote his entire time and energy to the care of the deaf. There are about a dozen priests skilled in the use of the sign language, so as to be able to give missions to the deaf, but, with the exception of six, they can only give to the care of the deaf such time and attention as they can spare from other works which are considered more important.

We need more priests to counteract the anti-Catholic influences that surround the deaf. The Lutherans have at least 18 so-called missionaries in the field; the Methodist-Episcopal denomination seems to have the monopoly of missionary endeavor among the deaf. They are found in every village and city. Protestants have the advantage, in that they can employ the deaf as ministers, which we cannot, and they draw their supply from the graduates of State schools for the deaf and from Gallaudet College, Washing-

ton, a government institution supported by the United States Government.

An unfortunate thing that often happens as regards our chaplains for the deaf is, that a Reverend Father skilled in the sign language of the deaf, who has done much good in building up a school or Center for them, being in the line of promotion, is relieved of his work for the deaf, to take charge of a parish, or, if he be a Religious, he is assigned to other work considered more important by his superiors. In consequence of such changes, the work well begun by one, falls into the hands of a successor, who must begin all over again. Due to such changes, great injury has been done sometimes to the deaf-mute cause. We could point to a Catholic Center in one of our large cities, that numbered, about sixteen years ago, over 800 adherents, and which today, with the increase of population, would certainly number more than a thousand, reduced to a practical membership of about one hundred. "Israel is scattered upon the hills, like sheep that have no shepherd." (Kings 3, 7.)

The duty of providing for the salvation of the deaf in his parish, is incumbent on every pastor, and he cannot plead the excuse that he has other work more important to attend to. If the parochial school cannot have facilities for the education of the deaf, and if he himself is not in the position to preach to them and instruct them, it is reasonable to expect that he will help those who have assumed the burden of caring for the deaf of his parish.

From what has been said, we are conscious that dark clouds overshadow the fields in the silent world; yet there are rifts in the clouds through which cheering sunshine is ripening the good seed into fruitage.

Since 1907, there has been some marked improvement in the status of our Catholic deaf, due, in a great measure to the advertising which the Catholic deaf-mute cause received through its connection with the National Catholic Educational Association. There are now 12 Catholic schools for the deaf, where there were only 7 or 8 in 1907. One of these schools, is an accredited high school. Centers for the Catholic deaf were very few in 1907, but since that time many of the secular and regular clergy and members of religious Sisterhoods have devoted themselves to the care

of the deaf in local centers, of which there are at present about twenty-five. Since there are few priests skilled in the use of the sign language, several seminaries and juniorates of religious communities are preparing future missionaries for the deaf. For that purpose, dactylology classes have been organized at Weston College, Massachusetts; at St. Andrew's, Poughkeepsie, N. Y.; at Woodstock, Md.; at Los Gates, Calif.; at the Jesuit Novitiate, Milford, Ohio; at the Redemptorist House of Studies, Esopus, N. Y.; in the diocesan seminaries of Saint Paul, Minn., and of Saint Francis, Wis. Hence we may hope to have in the future many zealous missionaries for the deaf to "catch the little foxes that destroy the vines."

Last, but not least, there is the cheering sunshine come into the silent world of the United States, by the organization of a Sisterhood of deaf ladies by the Very Reverend Monsignor Waldhaus. The Sisterhood is a section of the Sisters of Charity of Saint Vincent de Paul of Cincinnati, and is similar to one existing in Montreal, Canada.

After viewing with regret the devastated portion of the Master's domain, and with delight its fruitful sections, it seems appropriate to offer to the faithful laborers in the field a few suggestions that may aid in securing a more abundant harvest. We suggest:

First, that wherever possible, there be created a Catholic school for the deaf in every archdiocese, supported by the suffragan sees, as is done in Cabra, Ireland.

Second, that pastors and parents see to it, that every Catholic deaf child be placed in a Catholic school, and that if there is no Catholic school for them in the diocese, and parents cannot pay for the child's schooling, the expenses be paid out of diocesan funds, as is done for hearing children attending parochial and diocesan high schools.

Third, that even in localities where there are only a few deaf, there be created a Catholic Center where they can meet each other for religious and social purposes.

Fourth, that candidates for the priesthood and also Sisters acquire a working command of finger spelling, and even of the sign language, so as to be of service to any deaf individual whom they

may meet. As helps to learning the language of the deaf, we recommend the following:

"The Sign Language," published by Mr. Schuyler Long, Iowa Institute for the Deaf, Council Bluffs, Iowa.

"How to Talk to the Deaf," by Rev. D. D. Higgins, C.S.S.R., obtainable from the office of *The Catholic Deaf-Mute*, 9111-116th St., Richmond Hill, N. Y. Price \$2.00.

"Learning the Signs," by Paul A. Neuland, S.J., obtainable from Mr. Donnelly, 9111-116th St., Richmond Hill, N. Y. Price 25 cts. each, or five for \$1.00.

With these aids and a lesson or two from an expert signer, well acquainted with the standard signs in use, it will be easy to make a start in deaf-mute work that will improve with practice.

Fifth, that a collection for the support of the deaf-mute cause be taken up in every diocese, on Ephpheta Sunday, the patron feast of the deaf, as is done every year for the Indians and Negroes. The proceeds to be used for the deaf of the diocesan school for the deaf, and if there is no such school in the diocese, to pay for pupils of the diocese attending a Catholic school elsewhere.

Sixth, that a diocesan priest be officially appointed (he may be the Diocesan Director of Schools or of Charities) to make annual report to the bishop of the names, residents, environment, and care of the Catholic deaf.

Seventh, that Catholic literature be furnished the deaf and that the only Catholic paper for the deaf, *The Catholic Deaf-Mute*, edited by Mr. Donnelly, a deaf-mute, 9111-116th St., Richmond Hill, N. Y., be supported and prevented from going out of existence for lack of support.

Eighth, that the continuance of a Mission or Center be safeguarded by a not too frequent change of chaplain and Sisters, and that, where a change is necessary, the successor in office be one who is deeply interested in the work and familiar at least with finger spelling, and last, but not least, that he be one who is not easily discouraged.

Ninth, that no one be considered a capable teacher, who has not a working command of the sign language, that will enable him or her to be a sympathetic adviser, companion, and friend to any deaf man, woman, and child.

Tenth, that as far as possible, efforts be made to develop more of our schools into accredited high schools, and that a Brotherhood be interested in looking after the education of deaf boys after completing the elementary grades.

Eleventh, that in order to encourage interest in the deaf, attention be called to the rich indulgences granted by Pope Pius X, to be gained by any one who, in any way, lends himself to the care of the deaf—a work which the same Holy Father characterized as a work of *eximiae caritatis*, of eminent charity.

Twelfth, that, since “neither he that planteth is anything, nor he that watereth; but God that giveth the increase” (I Cor. 7), all the Catholic schools, missions, and Centers for the Deaf, recite fervently for the increase of Catholic Action in the Silent World, the following 300 days, indulgenced prayer:

PRAYER

“Lord Jesus Christ who doing all things well, hast made the deaf to hear and the dumb to speak, graciously grant to these Thy beloved children patience and steadfastness in the faith, so that finally, full of merits, they may eternally hear and speak the divine praises. Who livest and reignest with God, world without end.—Amen.”—*With permission of the Most Rev. Thomas F. Lillis, D.D., Kansas City, Mo.*

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PAPERS

CATHOLIC ACTION AMONG THE DEAF

MISS MARY T. GARRITY, EPHPHETA SCHOOL FOR THE DEAF,
CHICAGO, ILL.

This year's annual meeting of the Catholic Deaf-Mute Conference affords an excellent opportunity to promulgate Catholic Action among the deaf. It is an opportune time, indeed, to draw on our past experiences and to take counsel as how best to meet most effectively the pressing needs, spiritual and social, of the Catholic deaf.

We must gratefully admit that in recent years there has been shown much good will, and much effort has been put forth to promote the cause of, if I may say it, this sorely neglected portion of the Master's flock—the Catholic Deaf. But, all this has been barely noticeable; there is more, much more to be done.

The deaf, on the whole, have been living too much in isolation. It is true that small groups of Catholic deaf have banded together but these groups were few and far between, and their activities were at best spasmodic. They have been deprived of many things mostly because there was no recognition accorded to them.

Catholic Action has been defined by our Holy Father as a "True Apostolate." It is his wish that ALL Catholics without exception, unite in this apostolate. The Catholic deaf, therefore, should participate in this worldwide activity of all Christendom.

There are among the deaf intellectual men and women who, under the guidance of a Spiritual Director, one who understands them and knows their language, should become LEADERS among their own. The source of their activity would be the many grade schools for the deaf where boys and girls could profit by their counsel and example. Such leaders would become veritable missionaries to the Catholic deaf children who frequent secular institutions of learning and, only God knows, what a tremendous help they would be to the pastors of the deaf in the various sections of the country.

We must, therefore, begin and begin at once to find such leaders and having found them, we must spur them on in this urgent,

blessed work. There is a vast field of labor before them. The sodalities and clubs to which the deaf belong would claim their interest; they could plan social activities, rallies, etc. to make known their cause; they could devote some of their time to find places of industry where the deaf might be employed; their sick and the poor among them would be visited, cheered, and helped; in a word, they would be apostles in the truest sense of the term.

The deaf, even in the midst of their own family can be and very often are lonely. They crave companionship. They are not unlike other mortals in this respect. Here, then, is another avenue open for the Leaders of the Deaf. Clubs could be organized in every large city and formally united by means of uniform by-laws. Such clubs would act as a unit, should the cause of the deaf require action; they would insure sociability, friendliness, and companionship for an individual member when he finds it necessary to change his residence from one large city to another—his own kind would be there to receive him, to lend a helping hand, and to guide him.

Lending libraries could be established and the reading of good Catholic books encouraged and fostered among the members. We all know the sad fact that the deaf, for the most part, have their education limited to that received in the grade schools. What a boon, therefore, would not study clubs be if such were established in these Centers for the Deaf.

Catholic Action can be most profitably cultivated in the Catholic schools for the deaf, where under the auspices of religious teachers, the spirit of charity and of service would take root in the hearts and the minds of the pupils, and a strong foundation laid for an apostolate according to the wish and desire of our Holy Father. The love of God and the things of God, the love of humanity for God's sake, the betterment of the spiritual and social welfare of their fellow-men, the expansion of Christ's Kingdom on earth—these should be the aim of every practical Catholic. This, however, can best be realized in the united cooperation of every man, woman, and child, in Catholic Action.

Teachers of the Deaf!—Now then is the acceptable time for us, as a body, to perfect the development of Catholic Action among the deaf. We all must help. No one is exempt. All are invited.

CATHOLIC ACTION FOR THE HARD OF HEARING IN DENVER, COLORADO

MISS MARY K REARDON, A B., DENVER, COLO.

It is as an amateur in social service that I venture to address you on the vital subject of "Catholic Action for the Hard of Hearing."

My initiation into the field is the result of circumstances and intense interest. Its inception goes back to student days when I "discovered" the Proceedings of the N. C. E. A. in the college library. The Deaf-Mute Section appealed vividly. I drew inspiration and ambition from its pages, and I felt a profound admiration for the courage, wisdom, and unselfish service of you, the pioneers, who have given so repletely of your prayers, tears, and labors to the cause of the Catholic deaf. Along with my knowledge of Alexander Graham Bell, the altruistic purposes of the Volta Bureau, and the American Federation of Organizations for the Hard of Hearing, I linked the beautiful story of Abbe De l'Epee and the Christlike motives of the Deaf-Mute Conference.

My first insight into social service for the hard of hearing was given me through an appointment to the staff of the local League. You of the Deaf-Mute Conference are, no doubt, acquainted with the monumental work of the Federation and its affiliated Leagues. You have heard how they are working for legislation beneficial to the deafened; of their fight against discrimination of the deafened employee, of their warfare on quackery, of their valuable aid to scientific efforts in the prevention of deafness and conservation of hearing, and their unceasing plea for the welfare of deafened children. So important a contribution to the economic and social adjustment of those who suffer with impaired hearing has earned for them a rightful place in the history of social service. No one could come close to the work without recognizing its altruistic quality. I count it a valuable training in human relations to have been associated with a group of men and women so fine in ideals and so devoted to insuring happier lives for the deafened.

I touch upon the experience here because it exerted so timely an influence, and led me through it to a greater expression of service along the lines of Catholic Action.

The contact brought home the sharp contrast between the scope of secular activities for the Hard of Hearing of Colorado and the lack of any definite Catholic program. No sermons are preached for the mutes,¹ though it is done in one Protestant church and by traveling proselyzers. No earphones are yet installed in Catholic churches. Parents of Catholic deafened children send them to the State school or to the public school, where, no matter how efficient the teaching facilities, they obviously do not belong.² An Alarming number of deafened Catholics are among the lax or fallen away.

Colorado was plainly virgin soil, ready for the cultivation of Catholic Action for its deafened. I have stressed the non-sectarian policy of the League and I have not known it to be deliberately violated. My contention is that the Catholic deafened have a need above anything a secular organization can satisfy. Time and space prevents sharing with you some of the human-interest stories and case histories gleaned in the day's work. Sufficient it is to tell you they revealed troubles of the spirit for which the League had no answer.

It is always a shock to one whose good fortune it has been to live in an atmosphere where the Faith is a vital part of one's life. when confronted with the materialism of a non-Catholic atmosphere. It is not so much a problem for those blessed with educational and social advantages, but for others not so fortified, there are many dangers to the Faith. Often I have withheld judgment of a case, moved to say, "There, but for the grace of God, go I."

The first opportunity to voice the idea of Catholic Action for the Catholic deafened, came through an invitation to enter an exhibit when the International Federation of Catholic Alumnae convened in Denver, a year ago. It was a challenge! a golden

¹. . . It was done for brief intervals in Colorado Springs—not in Denver

²I refer to small deaf children—The Sisters *will* accept hard-of-hearing students. I know of two high-school graduates, one of whom plans to attend our Catholic woman's college.

opportunity to call attention to the scope of the work accomplished for the deafened. Posters inspired by Father Moeller's impressive slogan, "Every Catholic Deaf Child in a Catholic School," and a Bulletin Board featuring articles of interest, constituted the basis of the exhibit. *The Catholic Deaf-Mute*, so rich in material, offered a powerful suggestion of what COULD be done under Catholic auspices. The exhibit was accorded a place of honor with Blind Welfare. Later, I learned it had been credited with influencing the resolution of greatest import, "To foster the care and education of the handicapped child."

Thus, the mustard seed was sown, evoking INTEREST if nothing more definite until months later.

The first forward step had its inspiration in the Catholic Press Club through its President, Mrs. Joseph Emerson Smith, a hearing woman and a leader in civic and Catholic-Action affairs. Not only did she visualize possibilities and pledge the cooperation of the Catholic Press Club; she enlisted the interest of the Chaplain, Rev. H. V. Campbell, who secured permission from Bishop Urban J. Vehr to go ahead with plans for a prospective club for the Catholic deafened.

Rev. John R. Mulroy, Diocesan Director of the Catholic Charities and Pastor of Holy Ghost Church, generously offered the use of his spacious hall, a central location, and a series of programs were inaugurated. *The Catholic Register* gave advance publicity with a front-page story and its columns served to present our ideals and aims and carried the news of the project as it developed.

The Catholic deafened were quick to register pleasure and extend their cooperation. If attendance is an indication of the worth of a project, the series fully justified their purpose. The initial program brought out fifty guests. The average attendance is twenty-five. This representative number gives weight to the contention that the Catholic deafened would come forth as strongly as their hearing fellow-men if something were offered them in the way of social and cultural activities on par with hearing groups. The response to the programs has been amazing. The audience radiates a spirit of enjoyment which hearing audiences would find it difficult to rival.

The programs feature movies, travelogues, lectures, and parties, for which Catholic talent is at our disposal. Two meetings are outstanding inasmuch as they marked a decidedly dramatic atmosphere. Local lip-reading tournament winners were invited to give a demonstration of the "subtle art." The psychological effect was priceless—a revelation to the hearing guests present, and an inspiration to the hard of hearing.

Students from the special classes for the deafened children in the public school, scored even a greater triumph. The youthful headliners, all of them born deaf or deafened in early years, stressed in a startling manner, the trend of modern education towards the oral method and lip reading. A deeply stirred audience watched while the teacher showed how the musical appreciation of a deaf child is developed and how he learns to talk. The fact that seven of the children are of the Catholic Faith, did much to focus the paramount import of establishing similar classes in the parochial schools that our children may have the benefit of a Catholic education and environment equally with hearing children.

We have been happy to number hearing persons among our guests, whose understanding and appreciation has struck a high note of fellowship. One, a newspaper woman, addressed us on "Personality," then returned to her desk and for her day's column, commented upon the program.

The Catholic Press club has contributed our most gracious contact. Their sponsorship of the programs and their encouragement directly resulted in awakening public interest and appreciation in the import of the project. Their wholehearted cooperation has made it possible for us to undertake a project of greater magnitude than could have been accomplished or visioned alone. It is a pleasure to make this recognition of their signal service.

At this writing, we are awaiting word from Bishop Vehr of a chaplaincy appointment. A reception for our Chaplain will mark the conclusion of the program series and our entrance into the ranks as a Catholic-Action group.

We hesitate to speak too broadly and glowingly of future plans, preferring that they shall be the expression of things accomplished. We are satisfied that the idea has been accepted in the Colorado program of Catholic Action and that interest has spanned from

introduction to the first step towards organization. During our critical first year we will not overemphasize any one phase, but concentrate efforts on strengthening our foundations, inspiring club spirit, and building up a strong membership. As we progress other phases will be given a thought and provision made for expansion. We are awake to opportunities and in this spirit we go forward with confidence, prepared to write a significant chapter in the annals of Catholic Action.

Our aims are well defined in a three-point program: (1) To bring social and cultural opportunities to the Catholic hard of hearing; (2) to awaken in our membership an appreciation of the Faith and things Catholic; (3) to sponsor and promote the Catholic Press.

Requests have been made for classes in lip reading and voice culture. We fully appreciate the value of lip reading and the necessity of making an effort to preserve a good speaking voice as preeminently important in our lives. I am not here concerned with the pro and con of signs. I have seen a deaf-mute sign with beautiful dignity but believe it to be illogical and a grave mistake for a hard-of-hearing person to use signs when lip reading is the normal medium of communication. Voice is a precious thing and can and should be preserved.

We plan soon to introduce a study-club forum, a series of thumbnail lectures treating simply and concisely of Catholic doctrines and kindred subjects, to create a better understanding of the Mass and the liturgy, to bring Christ and His Mother and the saints closer to the hearts of the deafened and acquaint them with Catholic history, literature, poetry, and art. The National Council of Catholic Women, *The Queens Work*, and the Paulist Press offer a rich fund of material in their study-club outlines. Literature is sent on request.

We look forward to having our own clubroom and a distinctly Catholic library. The potent service of the Catholic press will figure prominently. Nothing can render a stronger influence for good or make the Faith more a reality than to place Catholic books and papers within the reach of the deafened. A love of reading directed into right channels supplements the loss of hearing. The deafened will read and accept the words of a book where they cannot listen to the words of the priest. There is no reason-

able excuse for ignorance of the Catholic philosophy of life. It has been written many times by clear-thinking writers

Activities must necessarily apply to the hard of hearing for the present. The deaf are cared for in Denver by an Episcopalian minister, Homer E. Grace. He is apparently sincere in motives and his work does not reflect of proselyzing. Catholic deaf-mutes are few in number and widely scattered. My experience with them is limited, but my sympathies are broad enough to include them in the general program. Seminarians are receptive to mastering the signs, and I hope our Chaplain will be able to offer a suggestion for their spiritual care.

Results of the program series have proved so gratifying that we gladly offer our plan to other cities where the situation parallels that of Denver.

Catholic Action for the hard of hearing is not the mere expression of an ideal. It can become genuine reality once given impetus.

The desire of the Holy Father continues to echo: "That Catholics should be in the forefront of all true social progress." Viewed from this angle, the cause of the deaf and hard of hearing at once comes forward to take a place in the universality of Catholic Action.

The hard of hearing have a social consciousness, limited though it must be. Some among us are daring enough to enter into the spirit of Catholic-organization activities, driving ourselves to "keep up" all normal contacts. More often, the deafened person is inclined to drop out of the world of sound, thinking dulled ears a poor passport to society. The crippling effect of lost hearing brings with it a degree of aloneness in the midst of crowds or even among dear friends or within a family circle.

The non-sectarian body has recognized this social problem and has taken steps to lighten it. The social values they play in the scheme of things is an unquestioned good, but for Catholics who have no other contact than the non-secular, where religion is an indifferent factor, the relationship has its dangers. It is so easy to drift along with non-secular affairs just because one is lonely. As Father Moeller pointed out, "It is only natural for the deafened to seek companionship wherever and by whomever the opportunity is offered." I know from case histories, and any priest

will bear it out, the very distinct problem and moral peril that grows out of the human hunger for companionship.

We must take care of our own. We have a contribution to make that no non-secular body can offer. The deafened need God greatly. Our non-Catholic associates are brave optimists in their formation of life philosophies, but we who have the Crucified Christ for our inspiration know a deeper philosophy. The deafened person who knows the companionship of Christ will never know the aloneness of the great silence. He who recognizes that the greatest thing in life is his Eternal destiny will never compromise his precious heritage. He who has an appreciation of the Mass will never voice the alibi, "I don't go to church because I can't hear the sermon."

That this attitude shall be possible for our Catholic deafened is the soundest argument for Catholic Action for the hard of hearing.

I count it a privilege to have helped ever so little with this pioneer venture in Colorado. You of the Deaf-Mute Conference who have been intimately concerned with the work for the Catholic deafened, have a keen realization of the need, the opportunity, and the worthwhileness of our efforts. Tell us out of your experience how to build our organization as to give the greatest possible service and avoid mistakes. The ideal is big before us and we welcome counsel.

In conclusion, I would express a conviction that Catholic Action for the Hard of Hearing is the opportunity and the obligation of the educated deafened. If the Cause is to win widespread recognition, it will be due in no small degree to the cooperation of the deafened laymen with our Sisters and priests. Our heritage of scholarship, faith, morals, and culture, empowers us to assume competent and dynamic leadership. The command, "Let your light shine before men," charges us to pledge ourselves to foster the work near home.

THE BELGIAN METHOD

REVEREND STEPHEN KLOPPER, VICE-RECTOR, ST. JOHN'S
INSTITUTE FOR DEAF-MUTES, SAINT FRANCIS, WIS.

This paper is not to be a discussion of the origin, development, approval, and introduction of the method of demutization presented to the world by Alexander Herlin, of Brussels, nor are its exceptional merits to be brought under consideration. It purposes rather to acquaint the members of this conference with its elements and mode of operation. To accomplish this purpose, we can do nothing better than to present the description given by Herlin himself, in a pamphlet published in 1927 (Amand Jonckheere, printer, Rue Marie Christine 121, Brussels) under the title *La methode belge de demutisation*.

THE METHOD

(A) *Identification Exercises.*

We begin with very easy exercises, such as those used for abnormal children. They consist in the identification of persons, animals, things, objects and their representations in pictures. The mentally normal deaf children easily go through these exercises at the age of four or five. As our little tots are usually of this age, they experience very few or no difficulties whatsoever. However, there may be among them, some who are subnormal, or at most some who are not at all intelligent. And again, in the beginning, some of them cannot "read" well the sketches or drawings. Lastly, it can happen that one or the other of the objects or beings represented is not at all known to the pupils. For these reasons we recommend that we begin with real objects, such as the table, the chair, a doll outfit, which are to be placed side by side with another table, another chair actually in use in the classroom. The same exercises are used with other common objects, such as clothes; in a word, everything that can be found in duplicate in the classroom can be of service.

Secondly, the identification is established between the real ob-

ject and its representation: the picture of a chair is placed on a real chair in the classroom. As soon as we are satisfied that the picture is well interpreted, we use cards having four, six, or eight pictures, representing persons, animals, things; and the pupils having sets of cards representing the same pictures, match them with the corresponding being or object. (We must call attention to the fact that while many of our pupils, especially those who are a little older [6 or 7] are able to pass on the first two drills, it is not the case with all of them.) One may also select pictures from a pouch or envelope. The children then play lotto. Or again, the child will point out on the pictures in the classroom an object similar to it. All the children apply themselves to these exercises with great pleasure. We consider these exercises a good preparation for those to follow. The first step in this method, we believe, will be readily approved by our readers, perhaps not on account of its usefulness, but certainly on account of its possibilities.

(B) *Reading.*

De Croly Reading, called *ideo-visual* (silent reading). We designate by this term the recognition of written words and phrases which in the beginning are not pronounced by the teacher or pupil—the names of the teacher and the pupils, parts of the body, class objects, phrases of daily life.

The pupil receives a card similar to that used in the identification exercises. The child places under each picture the name of the object represented. In this exercise one succeeds more or less rapidly with all the children. But in the first attempts it is better to show only three cards (with pictures); moreover, we have a double set of written words, and the teacher himself shows the child how to place the duplicates one upon the other. The child is then asked to do the same. This is exercise with the individual. Note how we proceed with the group. The teacher passes out strips of strong paper (flash cards) on which are written words and phrases in characters large enough to be read at a moderate distance. He shows one of these to the class; a pupil steps forth to point out the being, the thing, the fact indicated by the teacher.

Let us now direct our attention to certain details. It is advantageous to show divers objects in the room to which the word

may be applied. To illustrate: hat: a child points to the hat of the teacher, to a doll cap, to pictures representing high (silk) hats, soft hats, ladies' hats. And the pupil having before him the same word and the same phrase, seeks out the word and the phrase in question.

Let it be understood that all this is done without having shown a single isolated letter. It is "globally" (as a unit) that the pupil grasps the word or the phrase, exactly as adults recognize a person already seen but not closely observed, without being able to tell the color of the eyes or the shape of the nose. However, after a certain length of time, it will be well for the child to dissolve the phrase into words, the words into syllables, and the syllable into its component letters. We can state that it is hardly necessary to preoccupy ourselves about this. The child which has "globally" grasped a phrase gives a good account of the elements which compose it. Here is a fact. In the course of the first months a school ma'am had on occasion taught the phrase "Mary fell in the yard." A few days later, another pupil fell in the classroom. Immediately one of the children ran to the blackboard and wrote "Julia fell in the yard"; then covering the last phrase (in the yard) made a natural sign for "not" and indicated *here*. One may rightly conclude that the little miss understood perfectly the three elements of the proposition: the subject—she wrote Julia in place of Mary, the verb which she used normally, and the complement, for she asked how to substitute by words she did not know the idea indicated by her gestures. In regard to dissolving words into syllables and letters on which we find all the necessary detail in the works of De Croly, Hamaide, and Dalhem, we are of the opinion (1) that it should not engage our attention too much, (2) that this will develop by itself, little by little, at the rate in which the instruction yields results, particularly by virtue of the exercises of syllabication.

The necessary material is to be prepared by the teacher. Colored pictures are to be preferred to plain prints, though these, too, are of service. In our *Notes pedagogiques*, p. 53, and *Langage des anormaux*, p. 20, we have quoted various works from which one can cull pages to paste on cardboard. While writing for the

Revue General, we referred to another book *Le Francais par l' image* of Boyer and Pautre.

Teachers who are not acquainted with De Croly reading exclaim: "It is impossible." We answer them simply yet firmly: "Here it is, before your very eyes." We consider it even much easier for the child to lip read words and phrases than it is to pronounce them. It is for this reason that we give these exercises the first place in the new method.

(C) *Lip reading, called synthetic.*

Before knowing how to speak, the deaf child can lip read words and phrases of which it has not yet grasped the full meaning. (Cf. *Notes pedagogiques*, p. 4.) This fact is well known. However, I really think that up to this time we have not profited sufficiently from this possibility, and experience allows us to affirm that we have underestimated the power of perception and re-presentation of the little deaf child.

Evidently, one cannot at the very beginning, proceed in even pace in the ideo-visual reading and in lip reading. To balance the difference is the ideal towards which one must bend every effort, without pretending at attaining it perfectly. The retarding difference will diminish gradually, and all the words which figure in the development of paragraph 2, will be pronounced before the child and it will recognize them.

Any intelligent teacher will immediately understand that one can also combine synthetic lip reading with ideo-visual reading, and that in different ways. We insist on the following points: pronounce normally without the least exaggeration of mouth movement and without dragging; suppress without fear all the silent "e's" which (in French) are elided in the ordinary speech of the hearing. In short, *speak to the children as if they were not deaf*. (Cf. *Notes pedagogiques*, p. 70.) Here also, we desire the child to grasp "globally"; his lip reading will be more perfect and even his speech will be more fluent.

(D) *Exercises of the Vocal Organs.*

Until the contrary is proven, we still recommend these exercises, as well as those of breathing. Indeed, we hold that not

only do they prepare for speech by the positions taken and the movements executed, not only do they render the speech organs more supple and vigorous, but they also, and possibly above all, facilitate the reading of the lips, because the pupils thereby habituate themselves to observe the mouth of the teacher. One should begin with these as soon as the child is capable of being attentive. Before a mirror, the pupils imitate the position and the movements of the lips, the jaw, the tongue, of the teacher. (Cf. *Langage des anormaux*, p. 12.) (Note. The Phonetic Chart of Sherman K. Smith has advantages over the mirror in this phase of instruction. S.K.)

The most important exercises are those of the tongue, the action of which is particularly important in phonation and articulation. It is especially to be recommended that the pupil be drilled on all the positions involved in the pronunciation of all the letters of the phonetic alphabet. If, for instance, in the production of the sound "s" the jaws are closed, thus preventing observation of the interior of the mouth, it becomes necessary to widen the opening, in order to permit exact observation of the position taken by the tongue.

Such an exercise, after the first attempts, will be perfectly successful with some of our deaf pupils. It is useless to repeat the sounds with which one always succeeds. But one must insist strongly on those positions that have not been acquired from the beginning, or only imperfectly, and even not at all. Frequently success varies with each child. The teacher knows which exercises each child must take; henceforth the instruction becomes decidedly individual.

It may be remarked that up to this point we have observed nothing special in the method. If we have written these lines it is because (1) one might be led to believe that we neglect these exercises entirely, (2) we know that only too often they have been applied without according them sufficient attention. The first movement recommended in some work is executed in one, two, or three lessons, then one proceeds to a second exercise, and a third, all without the least regard for results. We maintain that such a procedure will not produce the results expected.

(E) *Speech.*

Quite naturally, the preceding exercises lead the child on to move his lips while the teacher speaks. He imitates only partially and rather clumsily at first, then more completely and better and better as the lessons follow. A sound will soon accompany nearly all the movements of his vocal organs, indistinct at first, but modifying itself, improving little by little. The teacher lets it pass. He waits. Gradually the child attempts to speak, as a rule with a thin weak voice, making mistakes in articulation, more or less numerous. Above all, concerning the voice, one does not interfere in the least, allowing nature, or if you will, exercise to strengthen it. We absolutely prefer a weak voice in the beginning, even a very weak voice to a strained voice, to a high pitch, to a crying or screechy timbre. It is necessary to know how to await the result of these exercises which the child performs daily. It will show itself sooner or later, according to the capabilities of the individual pupil. Only, if the voice is pronouncedly nasal, rough, or falsetto, or if after several months, the voice does not grow stronger the teacher will have recourse to the special treatments known to him. Here we must refer to an outstanding fact: the voice faults are less numerous than with the old method, precisely, we believe, because the instruction is more natural and because it allows the child more and better chance to give what it can. Regarding defects of articulation, one will evidently observe a number of them, but at the beginning, no attention is accorded to them. One may, indeed, ask the pupil to repeat a word poorly pronounced, without, however, insisting particularly upon it. And only after repeated instances of omission or alteration of a certain letter, does the teacher of articulation intervene. That which greatly astounds the readers and seemingly makes us guilty of exaggeration is this: the mistakes are far less numerous than those who do not know this whole method would believe.

Despite (we no longer dare say because) the fact that we have not in the least followed the order dictated by phonetics, it is clearly shown that, generally speaking, articulation without special exercises, is as a rule, good except in the case of certain letters, frequently "r," which need be taught. In the choice of a vocabulary one need not be preoccupied in the least either with the con-

sonants considered difficult to articulate, or with the nasal vowels or the symphones (we meet some in children of five years). To show the marked difference between the Belgian Method and the old method we will say: the course of articulation which was employed to draw forth from the throat of the child, one by one all the phonetic elements of the maternal tongue, has made place for a course in orthophony, or briefly, one corrects the mistakes as they come under our notice.

Let us insist on this point. A visitor can detect this defect in a rather young pupil, and that in another—and the teacher is not concerned about it. Judging from his impression, he is ready to declare that the pronunciation is really bad. We meet the unspoken criticism with "Just wait a bit. Come into the next classroom. All the pupils here have been trained along the same lines. Now look for the defects in articulation." And he is compelled to admit that the language is as pure as in the better classes of former times. He will do well to admit that the new method presents nothing disadvantageous to the perfection of speech.

The pupil expresses himself more fluently because: (1) he has not been drilled in vowel exercises, or in the articulation of isolated consonants, in which exercises one generally and rather too much, exaggerates the duration of their production; (2) the teacher expresses himself with normal speed; both teacher and pupil suppress completely the (French) silent *e*; for instance, *la chamise*—*lach-maz(e)*.

The word and phrases, read, written, or read from the lips will all be pronounced. Evidently, and particularly in the first class, there is a discrepancy between the speech of the pupil and the other elements of his working vocabulary (reading, writing, lip reading). At the end of the second quarter of the second year (July, 1926) among the pupils two of which were seven years of age, the others being much younger, at the completion of the class, this discrepancy no longer existed. Having arrived at this stage, there is no longer a question of presenting the written form and that only to the pupils. We again recommend, at least for a certain period, and above all with the less gifted pupils, exercises of syllabization. Until experience has shown the contrary, we believe in their usefulness. But one should not misunderstand. It

is not a matter of uniting the consonant to the vowel since the child knows how to do this when it proceeds in the exercises; that is to say, in the second year. The purpose of the exercises in syllabization is to acquire a maximum flexibility and precision of the organs, all proportions well considered, as are the exercises of a student pianist.

All that has preceded will not suffice, we believe, to convince those who have never taught, or at least, who have never seen instruction according to the new method. Here it is, precisely, that we are under obligation to Sister Odine, head teacher of the girls' school at Brussels.

In the course of the second year the following phrases were taught: (a) Seventy pertaining to daily life, 59 to the dining room, 45 to the yard and playground, 59 to the dormitory, and 148 miscellaneous phrases—a total of 381 phrases. (b) Of the phrases describing pictures hanging on the walls of the classroom, 4 referred to the class, 6 to food and drink, 10 to dress, 38 to family scenes, 42 to child-life, 29 to the street, 36 to animals, 41 to the farm—a total of 206 phrases. Added to those previously indicated we have a total of 587 phrases. *We say phrases, not words!*

Behold the number of phrases! But what kind are they? Evidently, many of them are simple. We shall copy a few of them taken from the journal of *Daily Life*. Alice has soiled her apron. My box is not empty. Robert does not like fish. Nellie cried in the dining room. I have no more candy.—Here are a few, a little more complicated: Last night Simone shared her cherries in the dining room. Sister A. gave Gabrielle a half of a banana. This morning Lea ate a rhubarb cake. Alberta's box is almost empty. Lucienne upset her cup of milk on the apron of Simone. Alice pulled me by the armband in the yard. Last night we saw three aeroplanes pass. Alberta has been punished because she struck Cesarante. It would be easy to multiply this number of phrases, because we have before us all those which were taught in 1925-26. We take it that those herewith presented will suffice to give an idea of the material and the language which the children command.

However, let us repeat that from the grammatical viewpoint, the pupils know perfectly how to use the masculine and feminine forms, the singular and the plural forms, the verbs known in the

present tense and in the imperfect tense, first and third person, singular and plural. (Not only the regular verbs (French) but also the irregular verbs in frequent use as: go, come, drink, eat, write, sleep, run, work, etc.)

In another phase of our instruction we follow the De Croly method, which does away entirely with exercises on the isolated letters and with greater reason with those exercises which are made on the parts of the letters (curves, loops, above the line, below the line, flourishes, etc.). The entire word, the complete phrase is written directly by the child. Naturally, the first attempts are illegible, but progress is soon evident, the writing becomes better, and in a short time is as good as in the older methods. Here again we know that objections will be made: "It is impossible!" Without replying that "impossible" is not French, we simply advise to make no assertions before having made the experiment.

With this we conclude the extract taken from the pamphlet of Herlin. It presents the basic elements in the Belgian Method. Many references to detail have been made during the past four years in occasional articles which have appeared in the columns of Our Young People in *The Deaf-Mutes' Friend*. We of St. John's Institute for Deaf-Mutes have consistently urged the personnel of our Catholic schools for the deaf to acquaint themselves with this new method. To the credit of our Catholic Sisterhoods interested in the education of the deaf, it may be stated that not only are our teachers of the deaf represented in large numbers at the two summer schools offering courses in the Belgian Method, one at the University of Saint Louis, and the other at the University of Chicago, but in this latter institution it is a Sister of Saint Joseph who is teaching the theory and demonstrating its principles to the teachers of the whole country.

A new era in deaf-mute education has been inaugurated with the development and introduction of the Belgian Method.

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CATHOLIC ACTION FOR HARD-OF-HEARING ADULTS

MISS FLORENCE A. WATERS, SAINT PAUL, MINN.

People who are commonly referred to as "deaf" fall into two distinct classes: deaf-mutes, and those who prefer to be called deafened or hard of hearing.

Of deaf-mutes I shall make little mention as their problems are being discussed in detail today. Having a language of their own through which they may be reached by priests familiar with this language, the presence of such a priest in any community in which deaf-mutes reside insures their adequate spiritual care.

The Deaf-Mutes of Saint Paul and Minneapolis have had every attention to their spiritual needs for many years. In these Cities they lack little that normally hearing people have in the Church. In certain chapels, they have special Masses with sermons in the sign language, regular lenten devotions, and occasional missions. Their confessions are heard by priests who are proficient in the use of signs and their sick calls are answered by these same priests. In addition, they have their own religious and fraternal organizations.

I mention these things for the sake of comparison. It is not in these people that I wish to interest you here, but in those adults who have suffered varying degrees of hearing impairment after having acquired speech, and, in most cases, completed their education. This class also numbers many who, although partially deafened from childhood, were educated with normally hearing children, and consequently have no language of signs.

It has been estimated that there are seventeen million hard-of-hearing adults in this country. A fair percentage of these must be Catholic, at least in name.

Thrown almost entirely among normally hearing people the hard of hearing are ever conscious of their handicap. This consciousness of a physical defect that naturally demands patience on the part of persons with whom they converse, often produces a sensitiveness and desire for seclusion that those who would help them find it difficult to cope with. Deaf-mutes, on the other hand,

living, to a great extent, in a world made up of their own kind, escape much of this sense of handicap and isolation.

Up to the present little effort has been made to provide in any special way for the spiritual needs of hard-of-hearing adults. They comprise the one class of people who are entirely dependent upon their own innate piety, the kindness of individual priests, and the grace of God for what devotion to the practice of their religion they may have. No sermons, instructions, or missions are theirs. No announcements of various activities and devotions, and the hours set for them, reach their dulled ears. They have little if any part in Church societies. This, despite the fact that many of them are good lip readers.

We are all familiar with the rapid progress being made today in the art of reading speech from the lips, and have witnessed the ease with which persons with defective hearing converse through this medium. But few who enjoy normal hearing fully understand the conditions attendant upon successful lip reading. They are too many to be gone into in detail here, but rarely are these conditions found in a church. It is difficult, if not impossible, for a deafened person to follow what is said from the pulpit through lip reading.

Perhaps sermons are not a necessity to right living, but this might be said for normally hearing people and deaf-mutes as well. If these need constant reminding of their duties, so do the hard of hearing. It is true that spiritual reading would supply this need, but this presupposes an interest in religious matters that cannot be taken for granted. It is usual for Catholics who cannot hear sermons to absent themselves from all but obligatory services.

Without the use of signs, can the Church reach the hard of hearing through the spoken word? Under given conditions, she can.

In most of the larger cities throughout the country the hard of hearing, without reference to religious belief, have banded together for mutual welfare. Many of these organizations have installed in their various community centers, group-hearing aids, made up of individual receivers or head sets connected with microphone and amplifier. The volume of sound to each receiver may be controlled by means of a dial connected with the cord. In many

theatres and Protestant churches these multiple hearing sets have already been installed. They produce less distortion of sound than individual mechanical aids, which makes them a boon to hard-of-hearing persons in public meeting places. Their cost is so low as to be prohibitive to no organization of fair size.

Now such a hearing aid, owned by all the hard-of-hearing Catholics of any city could be moved about at will, and set up in any church in which a mission, public novena, or other special devotion is in progress, and a small section of the church reserved for those who wish to use the receivers. Should the number of deafened persons in any one parish warrant the expenditure, permanent installation of such a set would be a source of comfort at all times.

This plan meets with possible difficulty in the sensitiveness already referred to, which might hinder many from taking advantage of opportunities to hear sermons they would otherwise miss.

This difficulty might be overcome by the following arrangement:—a little more difficult of accomplishment in that it requires the exclusive attention of a priest, at least on special occasions—a small centrally located chapel, equipped with a group-hearing aid; a properly lighted sanctuary or pulpit, the latter correctly placed for the benefit of those proficient in the art of lip reading; a priest who fully understands the importance of careful enunciation and the correct attitude for easy reading of his lips.

With either or both of these plans, full participation in all devotions and activities of the parish would be available for the first time to many who, up to the present, have met closed doors.

Organization of the Catholic hard of hearing is an ideal, not unattainable, if their cooperation were first obtained in any effort put forth for their spiritual benefit.

IS ORALISM AN AID OR A HANDICAP? .

REVEREND FERDINAND A. MOELLER, S.J., XAVIER UNIVERSITY,
CINCINNATI, OHIO

The teaching of speech and lip reading is very popular at the present day, but the success attained is, as a rule, not such as is often claimed. We must remember that a person is mute because he cannot hear vocalization and imitate it. Now, a person may be congenitally deaf and therefore never have heard sound or speech, or his deafness may be adventitious, due to sickness or accident. In the latter case the person may have had speech before he lost his hearing. Often such persons are palmed off to the uninitiated as products of oral schools. That is, of course, not fair. A person acquainted with the deaf, can tell almost the age at which they lost their hearing, or whether, as a congenitally deaf individual, the speech was mechanically acquired. The teaching of speech and lip reading has been successful in this, that it obliges the child having some speech, to preserve and improve it. Formerly many so-called "semi-mutes," using only the sign language, gradually ceased altogether to use speech and consequently lost that precious gift. Whatever may be said of the teaching of speech and lip reading, and of the wonderful patience required in an oral teacher, it must be said that the sign language is the natural language of the deaf; hence, even after they have spent several years in a purely oral-method school, they will gradually pick up signs as ducks raised by a foster mother take to the water. The deaf as a class are opposed to purely oral-method schools. They desire combined-method schools; that is, schools where in the classroom the children are taught by means of speech and lip reading and the blackboard, and where few signs are used, while out of the classroom signs are not forbidden; schools that endeavor to suit the method to the child, and not the child to the method. The so-called purely oral school would wish to consign the sign language to oblivion. Against this the silent world is up in arms, since that would deprive them of many advantages derived from sermons, lectures, and the possibility of carrying

on business meetings and conventions. Notwithstanding the claims made by the oralists that speech and lip reading will answer the purpose, their assertion cannot change the law of physics by which the details of an object lose definition with distance. At the Convention of the Superintendents of State Schools, held at Delavan, Wis., a paper was read by an ardent promoter of oralism. The gentleman, on being questioned as to the distance at which lips could be read by an audience, maintained that at chapel service those in the rear could read the lips of the speaker. Thereupon a lady, noted as a champion lip reader, declared that with the best endeavor she had not been able to make out a word of his lecture.

As a consequence of the prominence given to speech and lip reading, many bright intelligent deaf, who cannot or will not make a success of it, are dropped by the wayside as stupid. If they have made a success of it and do not know the sign language, they are handicapped when attending sermons, lectures, business meetings and conventions of the deaf which of necessity are carried on in the language of signs.

It has been said, and that most unjustly, that only the Catholic Church is in favor of signs and opposed to pure oralism. Would that all the deaf could become expert oralists. Then Catholic priests who cannot be taken from the class of deaf-mutes, as is possible with Protestant ministers, would not be obliged to go to the trouble of learning the sign language. Any priest, in that case, would be able to minister to the deaf and preach to them.

Among the instructors of the deaf in the United States, we find that 21 per cent are men and 79 per cent women. It seems that the strong impulse to oralism comes in a great measure from that large number of lady teachers who are specialists as oral teachers. They are specialists in one ailment of a special class of deaf, but know little or nothing about the attention needed by the body of the deaf as a whole. That necessary knowledge is not obtained by association with ten or a dozen select pupils, but by freely mingling with the deaf as one of them, which oralists are generally not willing to do, lest being obliged to use "signs," they be branded "sign-makers" and lose their positions.

Another impulse to oralism, comes also from well-meaning

philanthropists and legislators, who, imbued with the desire of restoring to normalcy and to society the deaf, as promised by the oralists, prefer to bestow their benefactions on oral schools instead of combined-method schools.

The assertion that the use of signs even on the playground is an impediment in the education of the deaf, is refuted by the fact that the most intelligent leaders at conventions of the deaf are graduates from combined-method schools and are excellent sign-makers. We were amused a few years ago, when at a meeting of oralists a certain gentleman, who evidently knew nothing about the deaf, maintained as quoted by the reports in the daily papers, that if the deaf were allowed to use signs, they would become dependents on the community. We made reply to the preposterous statement, but the paper that published that statement, either because it was subsidized by influential oralists, or because it did not wish to be drawn into a spirited controversy, promptly consigned the reply to the wastebasket. I believe that oralism, which certainly has some good in it as far as it goes, is doing itself great harm by having recourse to exaggerated statements which facts contradict.

Because of the prejudice created against the sign language, parents, persuaded that their children "will be restored to normalcy and society" in oral schools, will send them to schools where, according to the catalogue at least, signs are tabooed. This accounts for the increase of the number of so-called oral schools, and for the fact that schools formerly known as combined-method schools, wishing to please parents and fearing otherwise to lose pupils, have fallen in line with the spirit that prevails. They even resent a visit from missionaries, lest, speaking in signs to the pupils, the school lose prestige.

We admit that the sign language, which is a picture language rather than a word language, does not lend itself to the writing of correct English, but a capable teacher, such as we have known very many of in combined-method schools, can, by the frequent use of the blackboard and other devices, produce graduates that are not inferior to hearing individuals. As editors of papers, as reporters and secretaries of the doings of the deaf, their English

will compare favorably with that of hearing persons, while as regards spelling they will surpass many of them.

Let it be understood that we are not opposed to oral schools; on the contrary, nothing would please us more than to see the claims of the oralists fully verified. What we desire is that the best be done for the deaf and that we who are blessed with speech and hearing, extend to the silent multitude, not only one hand but two helping hands. We believe that any one who has freely mingled with the deaf as one of them, will admit that the noble and well-intentioned experiment of pure oralism has been given a fair trial and that our conviction coincides with that of Mr. Paterson of the University of Minnesota, who in an address delivered at the Twenty-sixth Meeting of the Convention of American Instructors of the Deaf, Faribault, Minn., June 18, 1929, said:

"I fully realize that any scheme of education for the deaf which minimizes the oral method will be condemned immediately by those who seem to place foremost the question of *how* the deaf shall be taught rather than *what* they shall be taught. Alfred Binet's classical investigation indicating that the orally taught make pitifully little use of speech and lip reading when they leave school and adjust themselves to the demands of after-school life does not lend support to those who confine themselves to the question of *how* the deaf shall be taught. Neither does the survey of Day and Fufeld lend encouragement to the idea that oral instruction is the *one and only* way toward the social salvation of the deaf. *Indeed* their results indicate such disappointing outcomes as to raise the question as to whether or not the progress made in the acquisition of speech and lip reading is sufficient to warrant the time and energy devoted to them."

In 1927 the Ohio Deaf-Mute Alumni Association sent out the following Questionnaire: Quest. 9 (From your own advantage, mistakes, and experiences, what recommendation have you to make relative to instructing the deaf-mute child?

Answers to the question were as follows:

Recommended

Oral Method.....	4 per cent
Combined Method.....	41 per cent
Manual Method.....	32 per cent
Fit Method to Child.....	11 per cent
Miscellaneous.....	12 per cent

Notice that only 4 per cent recommend the oral method!

To sum up *our* answer to the question: Is oralism an aid or a handicap? We maintain that it is an *aid to some*; and a handicap to *very many*; an undoubted handicap *to all the deaf when attending sermons, lectures, business meetings and conventions*.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 11:00 A. M.

The Catholic Blind-Education Section was called to order and opened with prayer by the Chairman, the Reverend Joseph M. Stadelman, S.J. Representatives from the schools for the blind, with the exception of that of St. Charles Home for Blind and Crippled Children, Port Jefferson, Long Island, answered the roll call. The minutes of last year's meetings were read and accepted as read.

The delegates took up as their topics for discussion the questions on the Adoption of Grade Two in Our Schools; Gregorian Chant and the Ward System as a Part of Musical Education. The Reverend Chairman discussed the Value and the Fostering of the Reading Habit Among Our Children. The Value of Dramatics was another important issue. The paper on the subject, "Role of Dramatics in Schools for the Blind," was read by Sister M. Richarda, O.P., of the Catholic Institute for the Blind, New York, N. Y.

The meeting ended with a prayer and adjourned until 3:00 P. M.

SECOND SESSION

TUESDAY, June 27, 1933, 3:00 P. M.

The second session was called to order and opened with a prayer by the Chairman, the Reverend Joseph M. Stadelman, S.J. After several preliminary remarks by the Chairman, a paper, entitled "The Importance of Mental Arithmetic in Schools for the Blind," was read by Sister M. Benigna, O.P., of the Catholic Institute for

the Blind, New York, N. Y. A lively discussion of this paper followed. A third paper, "Social and Educational Value of Music," was read by Sister M. Louis, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa.

After a discussion of the foregoing topics, the meeting adjourned.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2.00 P. M.

After the meeting had been called to order by the Chairman, Sister M. Bartholomew, of St. Joseph's Home for the Blind, Jersey City, N. J., read a paper, entitled "The Moral and Corrective Value of Physical Education for the Blind." Views of prominent educators on this point were discussed. The questions of supervised play, corrective gymnastics, and games suitable for blind children were debated. Other round-table talks on the following topics were discussed and debated: Arguments For and Against Weekend Visits to Their Homes by Our Children; How Recreation Periods are Spent and Conducted; How Bad Habits Found Among Our Children are Treated and Corrected; The Attitude Toward Frequent Confession, Communion, Attendance at Daily Mass, Prayers (especially morning and night), whether they should be held in common or said individually was discussed strongly; How to Employ During the School Period Children Who are Below the Average Grade Work; Various Types of Examinations and How Conducted; Arrangement of Musical Program so as not to interfere with the Ordinary Curricula; Devices that could be Used to Simplify Manual Training, and the Disposal of Articles made by Our Sightless Children.

After a brief review of the topics discussed at the sessions of the Convention, the meeting adjourned with a prayer, at 6:00 P. M.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

ROLE OF DRAMATICS IN SCHOOLS FOR THE BLIND

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When we consult our dictionaries in order to discover the meaning of the term "school," we learn that a school is a place of instruction. Now from the standpoint of brevity and limitation of space this is a very good definition, but like most dictionary definitions it leaves us floundering around in doubt as to the type of instruction that is designated. How tragic it would be if this were the sole foundation of our educational system! Are we not fortunate to have had predecessors who strove to unfold the term "school" and to lay before humanity the manifold meanings which it now conveys.

Today a school is a place where one receives physical, mental, and moral training in preparation for his place in life. Educators are putting forth untold effort in an endeavor to arrange curricula which will fulfill most adequately this threefold purpose. And this is the reason for the important place which dramatics now holds on the curriculum of practically every school in existence. First of all let us see how dramatics aids in the physical development of those engaged in its field. What characteristics are they that guide the public most strongly in the criticism of any particular actor? Are they not his personal appearance, his carriage, the grace and ease with which he makes his gestures? It is true that these things are innate in some people, but there are many in whom it must be developed. Every person who chooses to engage in dramatic activities must adhere to a certain amount of physical exercise which will give him the necessary flexibility of muscles and poise. Good posture, graceful carriage, and flexible muscles are most essential factors of physical and mental health. There are probably no better means of obtaining these things than gymnastics, aesthetics, interpretative dancing, and the exercise which

is given as part of a course in elocution. All are branches of dramatics.

Perhaps there are very few of us who have ever stopped to consider the fact that the dramatic impulse is one of the first impulses displayed by every child. Children are never happier than when they are at play. They long to imitate, and they are constantly aiming to be characters other than themselves. Today, however, children grow up too quickly. They forfeit their play at an early age lest they be deprived of their places in the society of adults. And since play means happiness to every normal child, so the lack of play very frequently leaves the child with an unhappy and discontented mind. It is necessary, therefore, for the school to fill in the gap which is made by the poor judgment of our inexperienced children; hence we see the first advantage of dramatic training in connection with mental development. And there are other advantages.

Let us consider the type of amusement which seems to have first place among the choices of the children of our time. There is scarcely a performance in our theatres and moving-picture houses that is not attended by a large number of children. Very often these performances are worthless from the standpoint of mental food and moral standards. Since this love for dramatics is so strong in the younger generation, is it not the duty of educators to see that they express it in ways and places which will be of the greatest advantage to themselves? Our country needs citizens who are able to think clearly and judge intelligently. We need citizens with an appreciation of the beautiful. There are numerous ways in which this need may be met, but the one with which we are concerned at present is a stimulating interest in dramatics. Every school staff should endeavor to instill this in children collectively and individually. Let them read and take part in plays of literary and moral beauty.

Another characteristic that is of benefit to children is an understanding of human nature. We might call it the crutch of success. A study of characters and plays enables children to discover the various ways in which people react to circumstances. They are given a clue as to the manner in which they will have to deal with the manifold types of nature in the world.

We have already considered some of the moral value of dramatics. Let us remember that a large part of a people's morality depends upon the way in which leisure time is used. If a love for the proper kind of dramatic pleasure is inculcated in children in the schools, there is a possibility that they will carry this love with them in later life, and it will aid toward the adequate and advantageous use of free time.

So far we have dealt with the necessity of dramatics for all children. There is no doubt but that this type of activity is essential to every child. And if this is the case with the ordinary child, how much more necessary is it for the child without sight. I need not dwell upon the fact that a sightless person, however normal, has all that he can do to secure for himself a place of recognition among the members of society. There are a few who are not normal physically. Very many have bad posture and an unattractive carriage due perhaps to the fact that they cannot see themselves and that those around them have hesitated or neglected to correct them. Some are subnormal mentally. But these are not the members of the class who have the most intense suffering. It is the normal sightless person who has the most difficulty to contend with. He realizes that it is not enough to be normal physically, mentally, and morally in order to gain the recognition of the public. He has to have twice as much normality as the sighted person. Is it not important then for every school for the blind to offer some courses in dramatics? How can this be done?

The interest of the younger children should be directed toward little recitations and songs. Let dancing classes be organized for those who show a talent for and an interest in dancing. It might be well to form dramatic clubs, and to allow the children to present plays at intervals throughout the school year. Of course, care should be taken that the children select the proper type of play and use discretion in distributing the parts. Supervision ought to be such that the members of the club will feel that they are doing the largest part of the work. This will free them from that inevitable bond of timidity which is so common among the sightless and which serves as a decided hindrance to many. We must strive to give our children everything that will tend to place them on an equal footing with sighted children.

THE IMPORTANCE OF MENTAL ARITHMETIC IN SCHOOLS FOR THE BLIND

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For many many years there existed throughout the world a very wrong conception of the term "sightlessness." By the members of society at large a man without sight was looked upon as a mentally, as well as physically incapacitated individual. People allowed themselves to be misled by the erroneous idea that the eyes and the mind function in complete interdependence.

Now it cannot be denied that there are some mentally deficient persons who do not see. And this is where the public showed its illogical reasoning. It took three or four examples and proceeded to prove the deficiency of an entire class on the grounds that these particular individuals were not up to par.

But in recent years educators have tried to change this situation. They have endeavored to rectify the mistake made by those believing in complete interdependence between the eyes and the mind. The public, however, learns slowly. Society fails to distinguish between sightlessness and mental derangement, between sightlessness and blindness. Sightlessness indicates the absence of vision; mental derangement means the inability to grasp the meaning of that which is seen; blindness is a decided unwillingness to see.

Now there is no doubt but that a person who has been deprived of sight or any other sense, must strengthen his remaining senses to a far greater extent than is ordinarily necessary. Experience teaches a sightless man that few people in the world know how to observe. Often, those who can observe have difficulty in conveying to others an idea of the things seen.

Therefore, an aptitude for grasping a knowledge of the things around him; an alert and accurate method of finding and relating details; a clear conception of the logical and systematic procedure necessary for the attainment of specific results; and a pliable mind; these are characteristics absolutely essential to one who

does not see. They may be obtained only through the medium of close attention. Educators of the sightless have found intensive training in mental arithmetic to be the best method of developing attentiveness.

When we consider the importance of mental arithmetic, we must be mindful of the fact that the arithmetic slate also occupies a place of prominence in our schools. It is most essential that the sightless child learn to use his hands efficiently. The arithmetic slate aids greatly in the development of the use of the hands. And we must think also about our backward children. There are some who could not possibly meet with the least bit of success in mental arithmetic. These children are usually very nervous, and it would be an injustice to inflict this nervous strain upon them. Their progress may be slow even with the use of the slate. It is far better, however, to let them advance slowly with no tax upon their already shattered nervous systems, than to try to push them along under tedious and upsetting circumstances.

On the other hand, even the brightest children require the help of the slate for a series of numbers which could not possibly be retained in the mind. The slate will also insure accuracy until the child's mind has been developed to the point of perfect mathematical calculation. But let us see how a course in mental arithmetic may best be carried on.

In the primary and early grammar grades a great deal of time and attention should be given to the memorizing of all the tables. When the child has reached the fourth grade, he may be expected to work respectively problems of considerable length in rapid addition and subtraction. Of course, the speed with which these problems are given must be limited. It is not advisable to advance too quickly in the work of mixed problems. The child may be expected to combine addition and subtraction in the latter part of the fourth grade. Multiplication and division should be introduced gradually.

It is also well to allow the members of the class to suggest and correct the examples to be solved. The mind may be developed to such an extent that it will be able to retain and work accurately a problem such as: 2,316 plus 3,520 plus 5,306, etc.; or, 1,356 times 2,425. Of course, it will take time and patience to reach this

point, but it can be done if the work is carried on in the right way.

Very often we are told by those engaged in the field of education that mental arithmetic has not as prominent a place on the school curriculum today as it had a few years ago. A great deal of stress seems to be placed on the development of reasoning power, and it is believed that mental arithmetic does more toward the strengthening of the memory than it does toward the exercise of reason. This may be true to a certain extent. We must consider, however, the vast difference between the equipment used by the sighted and sightless in the working of arithmetic. Any one who is at all familiar with the arithmetic slate knows how utterly impossible it would be to carry one around at all times. On the other hand, there is scarcely ever an occasion upon which a pencil and paper is not available. Therefore, is it not necessary for one who does not see to be prepared to work mentally the unexpected problems which arise.

In recent years we have been trying to send our sightless students to public high schools. We feel that this mingling with sighted students will equip them with self-confidence and will prepare them for the place which they must some day take in the world. Not long ago one of our children told me that she would have found it impossible to follow the courses in algebra and geometry if she had not had her training in mental arithmetic.

Let us strive to give this subject an important place in our school curricula. It will be of untold value to our students. Let us aim to equip them with everything which will help to make their journey through life a simpler one.

SOCIAL AND EDUCATIONAL VALUE OF MUSIC

SISTER M. LOUIS, C.S.J., ST. MARY'S INSTITUTE FOR THE BLIND,
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"I am the song of the universe. I am the gurgle of the sparkling, silvery brooklet, the monotone of the falling water of a mountain stream, the dance of the rain on a lonely cabin roof. I am the patter of children's bare feet on the city street that offsets the full clamor of busy commerce.

I am the harmonies of earth and celestial bodies.

I am the Voice of the reasoning power of the eternal love of God.

I am the unspoken, unarticulated voice of love.

I am the incense upon which prayers float to Heaven.

I inspired the songs of Solomon and the psalms of David.

I am the wordless, winning voice of God.

I congratulate the proud parent at the birth of a child and soothe him when one has passed to the great beyond.

One I serve as I serve all, and I am free by the grace of God to both king and peasant.

I am the heavenly chord that enchants and entrances the human soul. I am the euphonic chord whispering through the summer zephyrs in the natural, wild woods.

I am the sweet lullaby at the cradle and the hymn of God's eternal peace at the grave.

I am the instrument of God—I am Music."

We must turn to the fountain head of culture as did the people of old and look to music and the fine arts to fill the lives of our children with wholesome recreation which will make for deeper, fuller, and happier living. Let us remember the high place music has held among the peoples of all ages. It has been proven time and again that good music is the greatest moving force in the lives of a nation. It expresses feelings and sentiments which can be rivaled only by religion and poetry.

The aim of school music is education. Music is the medium which the teacher uses. In the popular sense of the term, however, it is merely considered as recreational—but the study of music

is a serious study. Vocal or instrumental music, rightly taught, develops alertness and response which no other subject affords.

When pupils have learned a number of songs or instrumental selections, and can execute or render them beautifully, then a part of each period can and should be recreational. Nevertheless, while the pupils are acquiring the ability which makes such enjoyment possible, they gain an experience denied them in most other subjects; namely, thinking in rhythm. They must dwell upon many things, and at the same time proceed in rhythm. They must sit and stand correctly so that their tones may be smooth and beautiful; they must listen to the other children so as to sing with them; they must read notes in rhythm to give the melody, and lastly, they must apply words to the melody and sing the whole with expression. In no other subject are they called upon to achieve so much through coordination.

When God fashioned the universe, He painstakingly arranged its many parts so as to insure against any destroying or marring of the work of His Hands. In a word, the Almighty, on a magnificent scale, established harmony throughout creation; harmony in nature, harmony of color, and, in particular, harmony of sound for every human ear that will but listen.

Brainard expressed this idea when he said:

"God is its Author and not man; He laid
The keynote of all harmonies, He planned
All perfect combinations and He made
Us so that we can hear and understand."

The blind child has an intellect to be trained and guided; and just as each subject included in the curriculum is considered from the viewpoint of its educational value to the child, so music—the only fine art with the exception of Letters, in which the sightless can give full expression to their creative powers—has a vital influence in the guidance of the emotions and should be given a position of rank equal to the other branches.

School music when properly taught leads the child to become broader socially, patriotically, intellectually, and morally, but above all, it fosters in him a love and appreciation of music which must precede artistic rendition. Again, the music period should be the

happiest of the day, for here an appeal is made, not only to the intellect, but to the feelings, the imagination, and to the highest instincts of which the human heart is capable. Music is often referred to as the language of the emotions; yet there is no subject which requires greater accuracy and concentration. No one can render music artistically with an inattentive mind; neither will music's message ring true unless it comes from the soul. Every child should be given an opportunity to at least hear good music in the school or in the home. Where there is talent and fondness for music on the part of any pupils, particularly those deprived of sight, they should be given an opportunity to develop that gift. It is a little short of tragic that such a pupil be deprived of a musical education during his school years, for music speaks to the child's heart and soul directly, while the other subjects of the curriculum make their appeal to the mind and reasoning faculties.

In teaching little children, great attention must be given to sense training. It is an old and accepted theory that the child gets all his impressions through his senses. Thus would I plead for the highest development of the sense of hearing—that precious heritage, enhanced by a mighty power of concentration, resultant from their affliction—for the handicapped, who must depend upon it to give tone-color to their lives. How often are we surprised to find what keen interested listeners they are! How they astound us by bringing to our notice purity of sounds which we have missed.

With the sightless pupils, as well as the seeing, creative aesthetic expression is the most important phase of human existence. Provision should thus be made for its early development. Music appreciation is fortunately becoming more and more objective every year. This may be conceived of as thoughtful listening; in many cases it proves to be the all-important foundation of musical study. During primary grade work, much time should thus be devoted to the instilling of simple musical ideals and principles.

The voice is nature's own instrument and is perfectly under the child's control; hence, his musical ideas can best be worked out through the medium of song. This in turn should make him familiar with the simplest and most fundamental elements of music. Again, these should open to him a fairyland of melody and

poetry that will inspire him with a great desire for a broader contact with the beautiful.

Let us then give the children not only songs of child life, home, nature, holiday, and patriotic songs, but selections of sound literary and lyrical value, folk songs, classics and themes from the masters. Let the hymns they sing be simple and reverent, but above all, let our ideal in their musical training be the establishment of a sincere esteem and workable knowledge of the sublime Gregorian Chant.

Not only should the acquisition of a love of music be ever borne in mind, but at the same time, there should be cultivation of good taste. It is very possible in these days of radio to give our girls and boys the music of the world, as well as its poetry, its literature, its history, its art. Thus has never before been possible.

Mr. Walter Damrosch, guest conductor of the New York Symphony Orchestra, visioned the musical education of children by radio as a success and a powerful influence all over America. His first broadcast was in January, 1928.

In a few opening remarks, Mr. Damrosch stated that it had been his dream, from the first time the radio field had been opened to him, to reach the millions of children in American schools. He felt if he could influence the musical training of the child until its eighth grade, the future would take care of itself.

Weekly broadcasts have been conducted regularly for the past five years and it is not difficult to realize the benefit the children all over our country have derived from listening to these musical-appreciation hours with Mr. Damrosch. I think his dream has been more than realized, for he said recently to the Saint Louis Board of Education, "The magic of the radio has permitted me to do great things and our audience of one and one-half million of five years ago, has grown, like the famous beanstalk in the fable, to gigantic proportions—over six millions. I feel that not only have we succeeded in awakening a love of music among the children, but have induced them to take up the study of music for self-expression, both vocal and instrumental."

Our sightless boys and girls derive many educative and social advantages from these programs. Ear-minded as they are, by virtue of their handicap, they manifest a keen enjoyment, a

noble emotional reaction and, incidentally, a growing attitude of refinement and culture toward the subject—values which the art of music only can create. The novelty and variety of subject-matter, as well as the method of presentation, stimulate their interests in a new way, enabling them thus to discover hidden, unexplored elements of beauty even in the “old timers.”

Music is no longer an extra accomplishment; it is necessary in the social life of every child. Next to religion it is one of the greatest factors in character-training. Children will always respond to the beautiful, and to implant a love for the beautiful in the heart of a child is one way of drawing the little one to God. “Suffer the little children to come unto Me,” said the Divine Master, and how easily this can be accomplished through the medium of music.

Its place in our educational system today is undisputed, and rightly so. The student of music must, of necessity, be superior to him who has never come under its magic charm. His musical background will unconsciously inspire him to seek harmony and truth in all his school subjects, to find the aesthetic elements in a piece of literature, be it prose or poetry; to express himself, either orally or otherwise, in a manner which is consistent, forceful, simple, yet effective, but above all, sincere. Historically his knowledge must be enriched from a study of the masters, whose classics preserve the traditions, the ideals, and the temperaments of their respective nations, (reading, to the blind, is one of their vital sources of information. Their ability in the interpretation of the Brailled page will be proportionate to the “nimble-fingeredness” acquired in the practice of instrumental music). The disciplinary value of music is likewise a big factor in education.

Briefly, music, as a school subject, exercises its power over the moral, mental, and physical nature of the pupil; not only during happy, carefree schooldays, but years later, when he finds himself a social being, its influence will carry over into his professional, avocational and civic life, companions, and environment.

Let us, who are privileged to work in the great field of education, accept music as a gift from God. Let us teach it with reverence. The mission of music is to make mankind and the world better. If we succeed, our reward will be great; for to help our

sightless children to the love of music is to insure for them a source of happiness in a not too happy world. It is to charm and brighten the grave routine of life and to lift them for some brief, sweet moments from all the cares and vexations of earth up to those shining abodes—their future Home “where the Eternal are,” where they will enjoy a well-merited place in the Orchestra of Eternal Life.

THE MORAL AND CORRECTIVE VALUE OF PHYSICAL EDUCATION FOR THE BLIND

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Physical culture is the development of the body by exercise to promote and maintain good health, or to correct defects or weaknesses of the body. The simplest bodily training consists of calisthenics or setting-up exercises, which benefit the individual. Games or competitive forms of exercise have also a social value for their participants. These competitive exercises suggest an addition to the usual definition of physical education, for it not only develops the body, but also builds up character through the interplay of many individuals in one game. The moral value of physical training is at least as important as its physical utility. Its dual constructive factors emphasize the necessity of physical training for every human being. Indeed, every fully equipped educational institution makes ample provision for the corporal and moral development of its pupils through every form of gymnastics and athletic games. Habits thus formed motivate the adult to continue healthful exercise and to adapt himself to constructive cooperation with others in business and social life.

We are not concerned with physical training for those who are blessed with sight; but it is incumbent upon us to advert to the necessity for proper and adequate bodily and moral development of the blind. Their disabling handicap demands special training to remedy their peculiar bodily defects, and an adaptation of games to meet their capacities and needs. Every form of physical training given to the blind must be correlated to their abnormal mode of life consequent upon blindness; so that the instructors of the blind must be more specific and individualistic in physical training than are those of other schools.

Wherein lies the corrective value of physical education for the blind? The play instinct drives every child, during its waking hours, to constant muscular activity, to the incessant and exuberant use of its arms, legs, body, head, and voice. Privation of sight

inhibits this instinctive childish energy and activity, and thus retards normal healthy growth and robust physical welfare. Youngsters should be familiarized with a large safe room and an ample safe area out-doors within which they may abandon themselves to instinctive play. Only thus can healthful growth and natural free movement be attained.

The blind are more adversely affected by school limitations than are the sighted. The inhibitions necessary for successful school work not only deny muscular exercise, but disproportionately increase nervous tension and strain. School life carries with it also sedentary inactivity and the debilitating effects of indoor life. These evil effects of school life added to the fear and uncertainty attendant upon play with the blind must be counteracted by the provision of facilities for the pupils to practice those natural instinctive voluntary games and activities on which depend the normal growth of body, mind, and spirit. Of great value also to offset the nervous stress and strain consequent upon school work is nerve and muscle training adapted to the capacities of the blind.

The Overbrook School for the Blind found by comparative measurements that the height, weight, and lung development of blind youths were under the average of normal persons of the same age. These physical handicaps consequent upon blindness can be corrected only through adequate and appropriate physical training. This means exercises that broaden and enlarge the chest and correct defective breathing.

A sad phenomenon among the blind is the lack of courage and self-confidence. Naturally the blind are timid, and both feel and manifest a fear of appearing at a disadvantage before others. They sit still for long periods of time, and usually develop peculiar rhythmic habits of movement of the head and hand difficult to repress and correct. They have not the mirror of their companions through whom to observe and correct faults in their own posture and action. By inculcating habits of self-confidence and self-reliance, and by inspiring fearless freedom of movement in all places where adequate safeguards against accident have been provided, physical culture remedies these defects.

Physical training corrects posture defects that are so very evi-

dent in the blind. The principal posture defects are: standing with forward-bent head, stooping shoulders, and contracted chests, or the adoption of a general slouching attitude with protruding abdomen. Correction of these defects is of paramount importance for general personal health. Right physical training teaches the blind to hold the spine erect, to keep the head well poised, to carry the chest high, and to maintain a proper tension in the abdominal muscles.

Through proper training, improvement of posture in walking, sitting, and standing may be obtained. In practically all cases, individual training is required before placement in a gymnastic class or participation in play and athletic games. To acquire graceful posture, individual exercises should embrace free movements for the chest, arms, and shoulders and include all games that can be conducted with safety. Success in this phase of physical education is closely associated with the cultivation of self-confidence, and self-reliance, the suppression of that self-conscious shyness and inferiority characteristic of the blind.

The corrective value of physical training is manifest in the relief from fatigue and exhaustion of nervous energy that it affords after hours of concentration upon some skilled work. The blind put a greater strain upon their nervous force and consume more nervous energy in every activity than do those who are blessed with sight; hence the need of superior vigor in the blind. His vital force must be increased and strengthened continually through intelligently directed physical exercise and recreation.

A good, attractive physical appearance is an important asset for success and happiness in life. An erect carriage is an expression of intelligence and character. Poor posture and awkwardness of bodily movement indicate a lack of physical and nervous power, and quite often a lack of mental and ethical training. The effect of slouchiness and awkwardness is not a favorable one on the beholder. Healthful complexion and proportional development of the body create a predisposition in one's favor. In their social, commercial, and professional relations, the friendships, the livelihood, and the happiness of the blind will be greatly affected for good or for ill by the impression their physical presence makes upon their associates. The one handicap of blindness is enough.

It is supremely important to correct all corollary disabilities through effective physical education.

Thus far we have considered the corrective value of physical education for the blind. Individual training has been our principal theme, and our attention has been centered upon the correction of bodily defects. It is now opportune to point out briefly the good moral effects of physical training. Mention of the title of this paper to a person devoted to various types of athletic activity brought forth the response that gymnastics and athletics had no value in the development of moral qualities. Too many persons seem to limit morality to avoidance of sin and the fulfillment of religious duties. They overlook the fact that morality includes right, correct conduct, both individual and social, in all the phases of life.

The ethical life of the blind is rightly and extensively cultivated through physical exercise and participation in good clean sport. Group play and athletic games constitute the medium through which physical education acquires its moral value. In these activities the element of competition is present, and competition can be ruthless and destructive. Intelligent direction of group play and athletic games curbs unclean competition by insisting upon observance of the rules of the game and a manifestation of a spirit of fair play. Cooperation among members of a team develops loyalty and prompt obedience as well as courtesy and consideration for others. The desire to progress individually, and also to win team victory inspires the participants to devise and to carry out every legitimate means of exercise permissible by the rules of the game. Group exercises train pupils to cooperate wholeheartedly, yet cleanly, with their fellows to obtain victory, to face their antagonists courageously, and to struggle with them honorably and ethically, taking no mean advantage nor resorting to questionable tricks, in a strenuous attempt to overcome them.

Competitive games teach players to take it on the chin without complaint. Unrestrained elation over victory is not good form, and depression in defeat is unmanly. The alert mind and right ethical notions developed by athletic cooperation and competition with one's fellows guarantee that one will play the game of life with advantage to one's self and others as a social unit, and not

as an anti-social erratic. Competition and cooperation teach one to do his best in every activity, and then to abide by the result with equanimity. The moral effects of organized group play and athletic contests will tend to manifest themselves even in the social life of the blind community, and will obviate much unpleasant friction due to the exclusive selfishness characteristic of those who are deprived of organized group play, class gymnastics, and the competitive activities of the athletic field.

Perfection of the body in health and graceful action embodies the corrective value of physical education of the blind, and the moral value of such education manifests itself in the spiritual habits of intensive cooperation, of generous competition, of loyalty, of obedience, of observance of rule, of fair play, of skillful adaptation of means to an end, and of social utility in the community. Its moral and corrective value assures physical education a permanent place in the curriculum of every blind institute

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:30 P. M.

The President, the Very Reverend Charles A. Finn, D.D., addressed words of welcome to the delegates, about thirty-five in number, and opened the sessions of this Department with prayer. The minutes of the preceding convention, as reported in the Official Bulletin of the National Catholic Educational Association, were adopted.

The first paper was read by the Reverend Rudolf G. Bandas, Ph.D., S.T.D. et M., of the Saint Paul Seminary, on "Vacation Schools and the Seminarian." A lively discussion for more than an hour followed. The following participated in the discussion: Most Rev. Edwin V. O'Hara, Most Rev. Joseph F. Rummel, Rev. Dr. Louis A. Markle, Rev. Dr. Sebastian Erbacher, O.F.M., Rev. Ulric Beste, O.S.B., Rev. Dr. Charles A. Finn, Rev. John B. Furay, S.J., and Rev. Dr. Aloysius J. Muench.

Agreement was reached that vacation schools offer a solution to the problem of keeping seminarians engaged in wholesome activities during vacation, that they assist seminarians in checking by way of practice the things learned in a theoretical way in the various courses of theology, that seminarians come to appreciate what the seminary is doing for them, that vacation-school work inspires to apostolic zeal, and that the activities of vacation schools ought to be extended also to city children.

A number of interesting questions were raised: (1) Vacation schools appear to be in conflict with the mind of the Church inasmuch as the establishing of summer villas for seminarians seems to be the intention of the Church. (2) The contacts established by seminarians with the people among whom they labor may prove to be dangerous. (3) Untrained seminarians will

do more harm than good. (4) The problem of compensating seminarians for their work is one of no small difficulty in many dioceses. (5) Some pastors prefer Sisters to seminarians, thinking the former better trained for their teaching work than the latter.

The questions raised above were answered as follows: (1) The mind of the Church with regard to summer villas appears to be flexible, because approbation by high ecclesiastical authorities has been given to vacation schools conducted by seminarians. (2) The effect of such work on the character of seminarians has been good; and in case that a seminarian should succumb to unwholesome influences it is better that this happen before rather than after ordination. (3) Proper training should be given to seminarians before they are sent into the field to work. (4) Ordinarily, even poor communities have managed to board the seminarians, and to pay them \$30.00 for their six weeks of vacation-school work. (5) The seminarian is to be preferred to Sisters, not only because he has a better theological background than they have, but also because he can be utilized for many other kinds of parish activities which Sisters cannot undertake.

The second paper, on "Promotion of the Liturgical Movement in Our Seminaries," was read by the Reverend Roger Schoenbechler, O.S.B., S.T.D., St. John's Seminary, Collegeville, Minn. Discussion followed, and was engaged in by Rev. Dr. Charles A. Finn, Rev. Dr. James F. O'Dea, C.M., Rev. Dr. Paul M. Judson, O.S.A., Rev. Dr. Joseph J. Andrew.

In order to give the liturgical movement a better foundation some correlation should be found with dogma. Especially, should the doctrine of the mystical body of Christ, basic for all organized activity within the Church, and therefore also for social piety, find a greater emphasis. Seminarians would profit still more from the work undertaken in their Liturgical Conferences if preparatory work regarding the liturgical movement were undertaken in the high schools and colleges from which they come.

Bishop Rummel concluded the session with a very enlightening talk on the value of liturgy for the spiritual development of the faithful. People have gotten away from the understanding of the liturgy of the Church. Lacking contact with the priest at the altar, they have removed themselves from the real source of

spirituality. Few use a prayerbook; even vestpocket editions have disappeared from the hands of those who go to Mass. They lack the power of spiritual concentration. Never before has the need for an explanation of the Mass and other liturgical observances of the Church been felt as in our day. The priest must give this explanation in season and out of season. In order to give him the right approach, it is necessary that the seminary train the Church's future priests to a sense of their exalted apostolic ministry; the love they have for the liturgy will be transmitted to the faithful, and spiritual benefits thus conferred will be beyond all estimate.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9:30 A. M.

The second session was opened with the reading of the paper, on "The Young Priest as a Catechist," by the Reverend James F. O'Dea, C.M., A.M., Kenrick Seminary, Webster Groves, Mo.

The following engaged in the discussion: Rev. John B. Furay, S.J., Rev. Dr. William O. Brady, Rev. Dr. Joseph J. McAndrew, and Rev. Dr. Paul M. Judson, O.S.A.

The discussion revolved around the following points: No priest can adequately discharge his duties as a teacher of the Word of God without catechetical instruction, for he is called upon to teach the catechism not only in the school, but also in the pulpit. The establishment of vacation schools makes the need of catechetical training an imperative one. An expansion of the catechetical course in the seminary creates problems not only for an already crowded seminary curriculum, but also for discipline, if to the theory of catechizing there is joined the method of sending seminarians on Sundays to city parishes to impart catechetical instructions. Owing to the lethargy of some pastors, catechetical mission work performed by seminarians is confronted with grave practical problems. The seminary should seek to instill into seminarians a consciousness of the priest's duty to catechize and to give him a real love for this important ministry. Catechetical conferences held for young priests will be powerful aids in developing the work begun in seminaries.

The Most Reverend Archbishop John Gregory Murray, the Most Reverend Bishop Francis W. Howard, the Most Reverend Bishop John B. Peterson, and the Reverend Doctor George Johnson attended and addressed the meeting.

His Excellency, the Most Reverend Archbishop stressed the following points: In Europe the science of catechetics has been developed to a remarkable degree. Catechetical instruction must be considered a most important part of our teaching ministry. One of the major problems in seminary education is the adequate training of priests as catechists. The priest is the official teacher of the Word of God in the Church. The laity is also called to participate in the teaching function of the Church. Sisters as well as other lay catechists who teach religion are required to receive from their Ordinary a certificate that they are qualified to teach religion. The training of lay catechists is not without moment in our day, since we find paganism in our cities fully as profound as the paganism in the heart of Africa.

Bishop Howard developed the following ideas: The need of teaching elementary catechism truths is seen from this that the average Catholic receives instruction in the truths of his Faith in very meager portions. Careful catechetical training is consequently a great necessity in seminary training. Exclusionism cannot be applied to the priest; he cannot be excluded from the school; his place is in the school. Seminarians should be taught to be of assistance to their bishop. A close and familiar spirit of relationship between bishop and priest should be engendered and fostered during seminary days.

Bishop Peterson said that the priest is to be the religious instructor in the school. Other catechists cannot be accurate and precise in the teaching of religion. He gave illustrations arising from practical experience, and recalled the warm discussions on the matter at the New Orleans Convention. The priest who has caught the spirit of love for his work as teacher of the little ones will naturally find the right method of teaching the catechism. He will need a large fund of simple words, for he must translate theological doctrine into the language of the child.

Doctor Johnson in a few pointed remarks stressed the obligation of the priest as teacher of religion; others too may teach, but

only under the supervision of the priest. Many catechetical books are theologically illiterate. The priest is constituted under the mandate received from his bishop as the teacher of the truths of God.

The second paper of this session was read by the Reverend Thomas Schaefer, O.S.B., St. Meinrad Seminary, St. Meinrad, Ind. His subject was "Musical Training in the Seminary."

The discussion was led by the Reverend Doctor Sebastian Erbacher, O.F.M., the Reverend Doctor Charles A. Finn, the Reverend Doctor Louis A. Markle, and the Reverend Henry Barth, O.M.Cap.

Points of discussion: The need of vocal culture in the seminary. Attention should be given not only to good voices but also to those not much endowed with a good voice and ear. The power of good singing—evidenced by the conversion of Huysman. The daily chant class, while desirable, is not always practical in the seminary. Interest is stimulated by having each class learn a special Mass which is then to be rendered as occasion permits.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2:30 P. M.

A joint session of the Seminary Department and the Minor-Seminary Section was held.

The Very Reverend Francis J. Schaefer, Rector-Emeritus of the St. Paul Seminary, opened the session with the reading of his paper on "The Cultivation of a Sense of Responsibility in the Young Priest for His Calling."

The discussion continued for the greater part of the afternoon and was participated in by His Excellency, the Most Reverend Archbishop John Gregory Murray of Saint Paul, the Right Reverend Abbot Alcuin Deutsch, O.S.B., of Collegeville, Minn.; the Right Reverend Lambert Burton, O.S.B., St. Martin's Abbey, Lacey, Wash.; the Right Reverend Monsignor Humphrey Moynihan, Rector Emeritus of the St. Paul Seminary; the Reverend Doctor William O. Brady, the Reverend James F. O'Dea, C.M., the Reverend Doctor Sebastian Erbacher, O.F.M., the Reverend

Stephen Thuis, O.S.B., the Reverend Paul M. Judson, O.S.A., the Reverend Doctor Louis A. Markle, the Reverend Doctor Aloysius J. Muench, and the Reverend Doctor Charles A. Finn.

A number of interesting questions were raised and discussed. Do priests rise above the secularism of the times in which they live? Do they not rather follow the drift of the times? What can the seminary do to stem the tide of worldliness? Should not the seminary test the sense of responsibility of its students and eliminate without hesitation those who are found wanting in this regard? Should not certain practices of piety, such as daily prayers, meditation, the rosary, and so on, be left to the individual responsibility of the student, provided, of course, that proper measures of control and supervision be taken? Or should responsibility be tested by the laws of seminary discipline?

One seminary had tried the system of allowing students to make their own meditation and gave it up. Another is trying this system now; however, certain checks, such as a planned program of meditation, unexpected calls to account for the meditation made, and supervision of the rooms, are provided for. The plan to inaugurate a year of novitiate for seminarians shortly before the ordination, similar to the novitiate demanded by religious orders, found little favor, for the reason that religious orders, despite the novitiate, face problems not unlike those confronting the diocesan clergy. Visiting by relations and friends should be reduced; leave of absences and recreational activities should be restricted. Seminarians should be taught to lay stress on the observance of the rules for conscience sake and to achieve a high sense of the exalted dignity of the priesthood. While the problem goes back to the home and the lower schools, the seminary has the obligation, now more than ever before, of educating its young men to a high sense of responsibility for their calling. Personal interviews with students as well as careful observation of their conduct in their recreational activities will prove helpful to eliminate the unfit. Character reports have been neglected; they are especially needed in seminaries with a large number of students.

The second paper was read by the Very Reverend Patrick Cummins, O.S.B., D.D., Rector, Conception Seminary, Conception, Mo., on "The Confessor in the Seminary."

Owing to the lateness of the hour the discussion, participated in by Rev. Dr. William O. Brady, Rev. Dr. James F. O'Dea, C.M., Rev. Dr. Sebastian Erbacher, O.F.M., and Rev. Dr. Stephen Thuis, O.S.B., was abridged.

In the remarks made on the paper it was emphasized that many practical problems, respecting ordinary, extraordinary, and special confessors, the instruction to be given them, etc. arise in seminary life. High qualifications are required for the confessor in the seminary. A proper regard for the Sacrament of Penance is highly important for the development of the spiritual life of seminarians.

FOURTH SESSION

THURSDAY, June 29, 1933, 9:30 A. M.

Owing to the absence of the Reverend Edward Freking, S.T.D., A.M., Mt. St. Mary's Seminary, Norwood, Ohio, who had prepared a paper on "The Young Priest and Preaching," only one paper was read at this session. The Reverend Francis J. Haas, Ph.D., Director of the National Catholic School of Social Service, Washington, D. C., read his paper "Training of a Priest for Leadership in the Social and Economic Field." It gave rise to a lively discussion.

Rev. Dr. Francis J. Gilligan, Rev. Dr. William O. Brady, and Rev. Dr. Aloysius J. Muench engaged in the discussion.

Students, it was said, should receive a sympathetic attitude toward social and economic questions. There is grave danger of losing contact with the wage-earning class of the country. Since even priests think of sociology and economics as branches separate from ethics and moral theology, it becomes necessary to emphasize the close connection that exists between the problems of business and the principles of morality. Priests preparing for the professorship of moral theology should receive thorough training in the fundamental principles of economics. The seminary curriculum, as now arranged, does not admit of an extended course in social science. However, Papal declarations make it plain that the social question is to be thoroughly studied by semi-

narians, and consequently some readjustment of the curriculum will have to be found. A number of seminaries have included among their branches of studies also the systematic study of the social sciences

Upon the close of the discussion the following resolutions submitted by the Chairman of the Committee on Resolutions, Reverend Dr. Louis A. Markle, were adopted:

RESOLUTIONS

We recommend as a means to supply in part the great need for religious instruction of children, that seminarians when permitted by diocesan regulations, should be earnestly exhorted to take up the work of teaching Christian Doctrine in the vacation schools.

We also consider that some actual supervision of the seminarian or young priest as catechist should be exercised by competent critics, either during his seminary course or during the first years of his ministry.

We heartily endorse the liturgical movement, suggesting that emphasis be placed on the liturgical background into which our liturgical practices fit themselves, in order that the seminarian may come to an appreciation of the liturgy as the expression of his belief—the actual living of his faith.

As an additional means to further the liturgical movement, we suggest that diligent attention be paid to the musical training of the young student, that coming to a full consciousness of its value and its place in divine worship it will be in his priesthood the most fervent expression of his homage and prayer to God.

Because of the increasing difficulties and problems of modern life with which the young priest has now to cope, we invite the serious study of means whereby a greater sense of responsibility for the dignity of the priesthood and the duties of his calling may be inspired during the period of his training.

Finally, as demanded by our Holy Father the Pope and particularly in these days of social unrest, the young priest must be given some special training in social and economic sciences in order that Catholic principles play that part in economic and social life that our Divine Saviour intended in founding the Church.

The Reverend John B. Furay, S.J., Chairman of the Committee on Nominations, nominated the following officers for the year: President, Very Rev. Charles A. Finn, D.D., Boston, Mass.; Vice-President, Very Rev. Joseph J. McAndrew, A.M., LL.D.,

Emmitsburg, Md.; Secretary, Very Rev Aloysius J. Muench, LL.D., St. Francis, Wis The officers were elected as nominated.

The President, the Very Reverend Doctor Charles A. Finn, closed the meeting with a few words of thanks addressed to the assembled delegates

Adjournment *sine die*.

ALOYSIUS J. MUENCH,
Secretary.

PAPERS

VACATION SCHOOLS AND THE SEMINARIAN

REVEREND RUDOLF G. BANDAS, PH.D., S.T.D. ET M., THE ST PAUL
SEMINARY, SAINT PAUL, MINN.

According to recent statistics there are in the United States about four million, two hundred thousand Catholic children, between the ages of five and seventeen, attending school. Of these, two million, four hundred thousand are enrolled in Catholic elementary and high schools, while one million, eight hundred thousand are enrolled in public schools. In a total of seventeen thousand, seven hundred and twenty-five parishes and missions there are only seven thousand and fifty parochial schools. Five thousand parishes with resident pastors have no parish school. To summarize these statistics in a few words—about fifty-nine per cent of the Catholic children are attending Catholic schools; whereas about forty-one per cent of the Catholic children are in public schools. The problem confronting the Church in this country, then, is this: how to bring and to teach Christian doctrine to this forty-one per cent?

Various means and methods have been requisitioned in the attempt to deal with this problem which has such manifold implications, which touches so intimately upon the very mission of the Church, and which bears so vitally upon her future. The systematic study of the catechism in the home under parental guidance, the Sunday school, correspondence courses, the "release" period granted to Catholics by public schools—all these measures have been adopted and employed in an attempt to remedy the situation. And though each one of these solutions has its advantages, still each has also its serious drawbacks. (1) Thus, it is true that no one better understands the mental growth, intellectual capacity, and that peculiar imitative instinct of the child than the mother, and, consequently, there is no one better qualified to teach him the sublime mysteries of religion. Moreover,

a strictly religious duty to educate their children in Christian doctrine devolves upon parents in virtue of the Sacrament of Holy Matrimony. But the drawbacks of such an arrangement are numerous and serious. In many cases the parents are ignorant of religion. Besides, the atmosphere of many homes is not at all conducive to the learning of supernatural truths due to the absence of that good example so important for the moulding of the child's will and heart. These and other similar conditions present serious obstacles to this method of catechization.

(2) The Sunday school also—the gathering of the children after the late Mass for an hour's instruction—must of necessity have only a limited success. There is on the one hand the fatigue of the priest who is exhausted by the arduous labors of the morning, by fasting, and sometimes by distant travelling from one mission to another. On the other hand the children, whom he must instruct, are restless, often dull of understanding, and, because of the carelessness and indifference of parents, frequently irregular in attendance. Finally, this arrangement is apt to result in the child's viewing religion out of relation to everyday life, as a mere garment to be donned on Sunday and laid aside on Monday morning when the business of life is taken up.

(3) The correspondence course in Christian Doctrine published by Msgr. Victor Day—another extraordinary method of catechizing—is a complete course of religion based upon the Baltimore Catechism and arranged in three parts. In the beginning of the course, the book of instructions together with the first set of questions is sent to the pupil. The child studies his lesson, fills in the answers to the questions, and returns his paper for correction. The paper, duly corrected and graded, with perhaps a short note of encouragement, is sent back to the child with a new lesson and a set of questions. This is repeated until the close of the course. The clerical work involved in this system is usually entrusted to the members of a confraternity, to Sisters, and to seminarians. This method is frequently the only means of reaching children in small missions and in outlying districts. Often too, it serves to interest all the members of the family in religious instruction. But it lacks that personal contact which is so important in religious instruction. While it succeeds in training the

mind and memory, the method is apt to neglect the will which, after all, is the faculty of primary importance in religious formation.

(4) Some hundred thousand children are said to be reached by the so-called "release" period granted to Catholic children by the authorities of public schools. Though productive of much good, the practice is based on a theory which can hardly be incorporated into a Catholic philosophy of education. Under this system the child is apt to consider religion as something "tacked on" and to look upon the world as something complete in itself without any need of a Creator. "Our divine religion," says Pius IX, must be "the very soul of the entire academic education." (*Optime Noscitis*, March 20, 1854.) "It is necessary" adds Leo XIII, "not merely that the young should be taught religion at fixed hours, but that all the other subjects of their educational course should breathe in fullest measure the spirit of Christian piety." (*Militantis Ecclesiae*, August 1, 1897) Secondly, the "release" period is not practical in the wide rural districts of our country where children of a given parish often attend several different district schools.

All these methods have no doubt contributed powerfully to preserve the faith in the hearts of children. But their disadvantages and existing conditions are such as to justify the creation of a new emergency measure; namely, the vacation school.

A Standard religious vacation school is defined by the "Manual of Religious Vacation Schools" as "an organized school of religion, conducted during the forenoon, five days a week, for four weeks, during the period of the public-school vacation. It is an agency of comprehensive religious education, and not of mere formal religious instruction." Although the vacation school does not realize all the ideals of Catholic education, it is an institution which has come to stay. According to a recent report of the Director of the Rural Life Bureau, this summer will see the vacation schools established in two thousand parishes and missions, in charge of five thousand teachers, and giving instruction to over one hundred thousand children.

A complete history of the vacation schools will perhaps never be written. Many a zealous pioneer pastor and sturdy parishioners have adopted similar plans in their attempts to solve similar

problems. The present rapid development of the vacation school received its impetus from three distinct factors:

(1) *Experiment of Father O'Hara in Oregon.* Father O'Hara, a rural pastor and at the same time director of the Rural Life Bureau, launched this project in 1921 in three separate missions in Lane County, Oregon. These vacation schools were quite successful and continued to function in the years that followed, twenty to fifty children being enrolled annually in each school. Reports of the venture spread rapidly to neighboring parishes. Similar schools were opened in Oregon each summer up to 1926. Almost without exception the school, after one trial, became an annual affair.

(2) *Catholic Rural Life Conference.* Father O'Hara henceforth became an enthusiastic exponent of the Vacation-School project. As organizer also of the Rural Life Conference, he reported to that body at its First Annual Convention in Saint Louis in the fall of 1923, the results of the Oregon experiment. At the end of the session the delegates passed the following resolution: "Where the numbers are insufficient to maintain a parish school, we recommend that religious vacation schools should be held." The following summer of 1924 saw the vacation school operating on a large scale in the Archdiocese of Saint Louis and in nine other dioceses. In 1925 and 1926 vacation schools were opened in twenty dioceses, in 1927 in forty dioceses, and in 1928 in more than fifty dioceses of the country.

(3) *National Council of Catholic Women.* The Second Annual Meeting of the Catholic Rural Life Conference held in Milwaukee, in 1924, was attended by representatives from the Milwaukee Archdiocesan Council of Catholic Women as well as by a representative from the National Council. The support and assistance of the Council were pledged to the vacation-school movement by these women. With this cooperation of the Council of Catholic Women, vacation schools made rapid progress in many dioceses. Interest was aroused, possibilities tested, propaganda disbursed, and actual aid offered. In 1925, Miss Margaret T. Lynch, as a representative of the National Council of Catholic Women, was accorded a position on the Board of Directors of the Catholic Rural Life Conference at the Saint Paul Convention. In 1926,

the development of the vacation-school project was placed in the hands of the National Council of Catholic Women, and in 1927, a section of the official organ of the Catholic Rural Life Conference, *Catholic Rural Life*, was given over to Miss Lynch for the purpose of circulating information on vacation schools.

We might note here in passing that the work of the vacation schools goes hand in hand with that of the Confraternity of Christian Doctrine. In his second pastoral letter, Bishop O'Hara writes: "Since the first work to be entrusted to the Confraternity will be that of conducting religious vacation schools this summer, the immediate task of all the confraternities will be the recruiting of teachers and helpers and the training of them for the work in hand." Further on the Bishop adds: "Teachers, whether Sisters or seminarians, who devote themselves faithfully three hours a day for a month to teaching in a religious vacation school, are entitled to a generous free-will offering which should be secured for them by the local confraternity during the course of the vacation school."

In these very years when the organization of the vacation school was rapidly taking form, the Roman authorities began to turn the attention of seminaries and seminarians to the great work of catechization. The mind of the Church in this regard is clearly expressed in canon 1365, 3: "The theological course must last four years. There are to be classes of pastoral theology with practical exercises of how to teach catechism to children and to others." It was this canon, no doubt, which occasioned the three recent Roman letters on the teaching of catechetics in seminaries.

In his letter of September 8, 1926, to the bishops of the Church, Cardinal Bisleti, Prefect of the Sacred Congregation of Seminary and University Studies, urges the bishops to enforce the canon concerning the teaching of catechetics in seminaries and ordains that clerics should school themselves—either within the seminary walls or in parish churches—in the task of catechizing. It is one thing, says the Cardinal, to acquire knowledge of sacred theology, another, to communicate that knowledge to others. "Since the instruction, especially of the ignorant and of the unlessoned, concerning the loftiest matters, in a manner adopted to their capacity, is a most difficult and at the same time most necessary

task, a long and very diligent preparation is necessary for so great a work. This is to take place in sacred seminaries; for, for this were they instituted."

(1) On August 28, 1929, the same Cardinal Bisleti directs *ut in singulis clericorum seminariis; apud alumnos theologiae praesertim, schola seu magisterium instituatur ac rite foveatur de sacra catechesi proprium.*

(2) In the recent reply of the Sacred Congregation of the Council to the report of the Ordinaries on the teaching of religion in the United States, His Eminence, the Cardinal Prefect of the Sacred Congregation of the Council suggests among other things that "the problem of the religious education of children who attend the public schools be the object of special care and study" and that "those upon whom devolves the task of actually imparting religious instruction to children receive special training to enable them the more intelligently and efficiently to fulfill this important office. To this end it is particularly recommended that special courses in religion, or perhaps more properly speaking, in catechetics be inaugurated—if this has not already been done—in seminaries and also in the summer schools attended by Sisters and by the various groups of volunteer catechists throughout the country."

These arguments from authority in favor of the seminarians assuming the task of summer catechization take on a new interest when viewed and studied in connection with certain *argumenta convenientiae*. Thus, it is fitting that, after the example of the disciples of Saint Peter and of Saint Paul and according to the practice of the early Church, the young cleric should learn the priestly functions and obligations under the tutelage of some good priest. Now, where can this be done better than in the vacation school? To devote, under the guidance of the pastor, six or eight weeks to the instruction of children and of adults, to devote his extra time to visiting Catholics, the fallen away, and Protestants, everywhere exhorting, explaining, and arousing love of the Catholic Church and dispelling bigotry—what better preparation for the priestly ministry? In the exercise of this catechetical ministry he learns to speak with precision and persuasion and in a style suited to his audience. He fills out in a practical manner the out-

line of doctrine he learned in the classroom. He studies at close range the psychology of family and rural life and becomes acquainted with the views and problems of the members of the community. In this way his zeal is tempered, confirmed, enlightened, and made practical by contact with reality. When he returns to the seminary his zeal follows up through prayer and sacrifice those who had been committed to his care during the summer. His priestly heart is thus matured through the agencies of a practical apostleship and prayer. This serving as an instrument of God's grace in the winning of souls to Christ enables him to share in that joy which was experienced by the seventy-two disciples.

Finally, the summer-vacation school affords the seminarian recreation and fosters his physical health. It disposes satisfactorily of the problem as to how and where seminarians—at least some of them—are to spend their vacation. It satisfies that craving so characteristic of seminarians; namely, "to do something practical." The free-will offerings of the community—about thirty dollars per session—constitute at once a modest recompense and necessary pin-money for the coming school year.

There are numerous reasons why the seminarian should be preferred to Sisters and lay teachers for the work of summer catechization. The long years of painstaking preparation equip him better for the task of carrying the Gospel message to rural communities. Again, he can cope more successfully with Protestant propaganda, undesirable literature, anti-Catholic calumny, mixed marriages, itinerant preachers, indifferent and hostile members of the community. He has an easier approach to the men and boys who must likewise be won; seminarian-catechists have been known to visit men in the fields, at a sawmill, and even to mingle with the members of a threshing crew. Again, a seminarian can take charge of and direct athletic sports, play ball, and engage in various games with the children, accompany the people into the fields and meadows, with far less inconvenience than the Sisters could do.

There are, no doubt, various methods of preparing seminarians for the summer-vacation schools. In this paper we shall describe the method adopted at the St. Paul Seminary, a system which has the double advantage of preparing students for the summer work

and of satisfying at the same time the prescriptions of the Roman Congregations in regard to the teaching of catechetics in seminaries

(1) The training of the seminarians centers around the regular course in catechetics, which is given one hour weekly to the students of the upper classes of theology. The class textbooks are the "Manual of the Religious Vacation Schools" and the writer's work on "Catechetical Methods." The aim of this course is threefold: First, to determine the content of a religion course and to show how Bible History, Church History, the liturgy, secular branches, and sacred hymns are to be correlated with the catechism. Second, to present standard methods of religious instruction and religious education. Christ's method of teaching religion, the Munich, "Sower" and project methods receive special attention. Third, to investigate the methods of selecting, classifying, and dividing the subject-matter with a view to the age and mental growth of the child. The course aims at developing in the seminarian a twofold art of adaptation. In the first place, the seminarian must divest the sublime religious truths of the abstract, technical, scholastic terminology in which they are enshrouded in theological manuals and present them in a language intelligible to the child. He must learn to refrain from all professorial lecturing and to present truths in a conversational and childlike manner. In striving to acquire a style and vocabulary adapted to the mental capacity of children, seminarians have used with great profit the following works and aids: Doctor Baierl's Commentaries on the Catechism, Josephine Brownson's "To the Heart of the Child," Mother Bolton's "Spiritual Way," The Catechism in Pictures, The "Chalk Talks" of the Queen's Work Press, The Perry Pictures, Father Nell's Illustrated Catechism, Doctor MacEachen's Catechism and Bible History Charts, and the projects of the Great Falls diocese procurable at St. Vincent's Orthopedic School of Billings, Montana. Secondly, the seminarian must learn to become, after the example of Saint Paul, all things to all men. The people of a rural district have a sort of distinct pride of place: They are the pioneers who by hard work have raised the community to its present status. A seminarian who would be critical and disrespectful of its customs, might easily arouse antagonism and, in consequence, lessen his efficiency as a catechist.

(2) In addition to the usual requirements of the catechetics course, each student submits a "model lesson" on a given chapter in the catechism. This model lesson—built on the Munich and project methods supplemented by the good points of the other methods—has as its object the practical embodiment of the principles treated in the catechetical course.

(3) Each student also prepares an essay of some length on a phase of catechetics or a related problem. A goodly amount of personal research is demanded in the preparation of this essay.

(4) One of the chief aids to the students is the special and select catechetical library of approximately three hundred books, charts, visual aids and projects of various kinds. This library is accessible at all times and proves especially helpful to the students who teach catechism on Sunday.

(5) The catechetical laboratories of the seminary are the six missions in the Twin Cities where the seminarians give instruction every Sunday. About forty students are engaged in this work and the number of children under instruction is approximately one thousand. Each mission has its director and staff of teachers. On several Sundays during the year, the catechism classes are attended by a few of the younger seminarians who learn by observation and who prepare to fill the vacancies after ordination. In these Sunday instructions the principles of the catechetical course are applied and tested. The problems arising in these classes are referred to the regular catechetical class for solution. Each catechist is obliged to teach a full year: it would be unfair to the children to be repeatedly buffeted during the year by inexperienced teachers; secondly, although these catechism lessons afford excellent training for the seminarian, they at the same time constitute for the children the only and real preparation for life, and hence must be conducted in this spirit.

(6) With this training the seminarians are prepared—at least to some extent—to teach religion to the children of the vacation schools. But there is another aspect of the vacation schools which we may not pass over in silence; namely, the lectures for adults. In the schools operated by our seminarians during the past few summers the adults were assembled twice a week for instructions. On Sundays mimeographed handbills, announcing and giving a

brief outline of the proposed lecture, were distributed to the people by the altar boys. In these lectures the seminarians were careful after the example of Saint Francis de Sales, to set aside all spirit of antagonism and to expound the truth simply and effectively to both Catholic and Protestant alike. Copies of the "Question Box" and "Faith of Our Fathers" were distributed to the people. In some of the missions the seminarians used a stereoptican machine; a full set of slides on the Apostles' Creed, the sacraments, the Commandments, grace, virtues, sins, and prayer, was employed. During the lecture itself, when scenes of the birth of Christ, the Crucifixion, elevation at Mass, were shown, the speaker paused to let the children sing an appropriate hymn. The seminarians took turns in explaining and lecturing, thus allowing more time for the preparation. During the summer of 1932, thirty-seven theological students of the St. Paul Seminary conducted religious vacation schools in fifty-four missions located in eleven dioceses. Two thousand, five hundred and eighty-nine children and one thousand, nine hundred and seventy-three adults received instruction.

A final word remains to be said about the "follow-up" method. The seminarians supplement their summer's work in two ways:

(1) By the Correspondence Courses of Msgr. V. Day, which as we have already mentioned, enable many children, who live in remote districts and who have not the advantage of regular attendance by a priest, to receive progressive instruction in religion.

(2) Through the agency of the Seminary Mission Society, the catechists aim to supply the families of their summer missions with Catholic literature. The Mission Society acts as a kind of clearing house for Catholic literature. Through the columns of such periodicals as the *Sunday Visitor* it solicits the names of those who would be willing to remail their Catholic newspapers after they had read them. To those who answer the appeal, the Mission Society then forwards the names of needy families on the missions. The Mission Society thus acts after the manner of a telephone center, connecting the interested parties. The expenses connected with the correspondence courses, the catechetical library, the Sunday missions, and the little gifts distributed by the seminarians at the end of the vacation school are covered by the returns of

the Seminary Mission Store, which carries books and the ordinary necessities of life.

What effect, you may ask, has all this catechetical activity on seminary discipline? So far, no serious problems have arisen either in connection with the city missions or the vacation school. The student's consciousness of the supernatural importance of the work which he is performing and of his dignity as a catechist, his conviction that in this work he is representing the seminary and the priesthood, are motives sufficiently strong to counteract all inclinations to levity and to an abuse of trust placed in them. On the whole this work rather tends to make the seminarian more serious and thoughtful. After witnessing the many hardships of the missionary pastors, they submit more readily to the simple life of the seminary. They see, too, the absolute necessity of becoming well acquainted not only with the so-called practical branches of the seminary, namely, moral and sacramental theology, but with all the subjects of the seminary curriculum. The seminary, in turn, imposes the following few rules upon all the catechists: that they confine themselves strictly to the limits traced out for them by the pastor of the mission or parish; that they abstain from all purely social visits and functions; that they keep outside of and above all parochial factions and gossip; that they abstain from liquor at all times and in all places.

In conclusion, let us recall again that the office of teaching religion belongs by divine right to the Pope, bishops, and priests. To the Apostles and to their successors was it said, "Go therefore and teach all nations." How important and appropriate it is, then, that the candidate for the priesthood be fully initiated into that office—divine in its origin and authority—which he will inherit on the day of ordination. Sisters and laymen cannot participate in this office except in an analogical sense. The priest alone has a supernatural authority as a minister of Christ. By reason of his canonical mission he has the authorization—in the strict sense of the word—of the bishop to teach; the treasures of grace and truth are his to distribute; prayer, sacrifice, and good example are at his command; he alone can say with Saint Paul: "We are the ambassadors for Christ, Christ as it were *exhorting* by us." (II Cor. V, 20.)

PROMOTION OF THE LITURGICAL MOVEMENT IN OUR SEMINARIES

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Perhaps the first time that the question of more deeply imbuing our seminarians with a genuine liturgical spirit was brought to the fore at the meetings of the National Catholic Educational Association was in 1920, when the Reverend Doctor Edwin Ryan, of Dunwoodie Seminary, presented to the Seminary Department of this Association a paper on "The Teaching of Liturgy in the Seminary." We might say that Doctor Ryan was a pioneer in the field. In his paper he makes some valuable suggestions, a few of which will necessarily be repeated in the present one. Other papers pertaining to the liturgy have been presented at conventions since then, some of them treating of the liturgical movement as such, but none of them directly approaching the problem of promoting the liturgical movement in our seminaries. In every case, since the time of Doctor Ryan's paper, the liturgical movement has progressed very rapidly and so much has been done and written about it that the question of promoting it in our seminaries must be treated in a manner conformable to the progress made.

PART ONE

PRELIMINARY STEPS

A modern approach was begun a year ago when the Seminary Department of the National Catholic Educational Association, during the Convention held last year, went on record, in its very first resolution, to the following effect:

"We pledge our wholehearted cooperation to the efforts that are now being made to increase the knowledge and love of the liturgy among the faithful and we recommend that continued and systematic attention be given in the seminaries to the aims and to the activities which advance the liturgical movement."

This resolution was the immediate outcome of the two liturgical papers which had been read at the same Convention: One on "The Importance of Liturgy," and the other on the "Importance to Seminarians of the Present Liturgical Movement." The subjects were well chosen and logically succeeded each other, and can well form a basis for working out a practical plan towards a further promotion of the liturgical movement in our seminaries. This will in turn accede to the wish expressed in the resolution just quoted "that continued and systematic attention be given in the seminaries to the aims and to the activities which advance the liturgical movement." The present paper, therefore, follows quite logically the two papers presented last year. If, namely, we are sincerely convinced of the great importance of the liturgy of Holy Mother Church and this especially for seminarians, then something ought to be done about it in a practical way, especially where nothing or little as yet has been done to put the liturgy in its proper place of honor and influence in the spiritual life of the seminarians.

(A) CREATION OF A LITURGICAL BACKGROUND

In order to imbue our seminarians with a genuine liturgical spirit, and hence with a resultant solid piety and true Christian spirit which can only spring from the liturgy, it is first of all necessary that a liturgical atmosphere or background be created, fostered, and zealously maintained in the seminary. By a liturgical background is meant the idea of social unity, Christian solidarity, which at all times should be stressed over against the abuses which come about from too much individual piety, or even from the lack of it, which, in our day, is also a frequent evil, even among seminarians. The reason for wanting such an atmosphere of Christian unity (and charity) to pervade the entire life of the seminarian is that the one great aim of the liturgical movement is precisely to foster a deeper and more conscious sense of the supreme worth of corporate worship, to bring about a more active participation in the public and solemn prayer of the Church, and to foster in the hearts of the faithful (and of our seminarians too) a deep appreciation of common prayer and sacrifice, which, as Pius XI indicates, is the need of our age.

Now, this consciousness of Christian unity and solidarity can best be taught and practiced by continued and repeated emphasis made on the doctrine of the Mystical Body of Christ. Imbued in their early years with this doctrine they will gradually understand more and more clearly the importance of the Church's official and corporate worship over personal and individual piety and will not in consequence leave the seminary with any false notion of piety or, as is frequently the case, with a confused and hazy knowledge of what is more important or less important in the matter of worship. If our seminarians are not sufficiently grounded in this doctrine of the Mystical Body of Christ, and if they are not taught and shown how to apply this doctrine to their daily lives, then the liturgy itself (the official corporate worship of the Church) will remain a closed book to them and there will always remain the danger of their becoming cold and indifferent formalists

(B) STRESSING THE IMPORTANCE OF THE LITURGY

Another very important step to be taken for developing a genuine liturgical spirit in the seminary is to convince the young seminarians of the importance of the liturgy. There are many ways in which this can be done. I shall point out only one way which I believe to be very effective

Proceeding by way of the intellect, I have found by frequent experience that especially young theologians, who are often laboring under a somewhat confused theological outlook, are frequently aroused to great enthusiasm not only for the liturgy but also for their dogmatic theology when a certain fundamental notion in theology is presented to them in a manner more graphic than that usually found in our theology manuals

I am referring to something very obvious to us, but not so immediately obvious and practical to the mind of the seminarian. We find it on the very first pages of our theology textbooks, where the three absolutely essential elements of religion are discussed. dogma, moral, and worship, none of which may be lacking in a true religion. We should call the attention of our seminarians to the fact that these three elements correspond very aptly

to the three great powers given by Christ to His Church: the teaching, ruling, and sanctifying powers—these in turn corresponding to the threefold mission of Christ as Prophet (Teacher), King (Ruler), and Priest (Sanctifier or Redeemer). We might add to this that dogma, moral, and worship can more concretely be expressed in terms of the three laws of believing, of acting or living, and of praying *Lex credendi, Lex agendi, Lex orandi*

We all know that the teaching and ruling powers are sufficiently emphasized in our seminary studies, but the sanctifying power (except for its external administration) is to a great extent sorely overlooked. However, it is precisely through the liturgy that the Church exercises her sanctifying power; the liturgy is the sanctifying power of the Church in action. If we, therefore, stress more frequently the point that this very sanctifying power is one of the three essential elements of our religion and that it is just as important, if not in many ways even more important than the teaching and ruling powers, then it cannot easily escape our seminarians how important also is a more thorough knowledge and love of the liturgy for themselves and for the flocks that will one day be committed to their care.

In this connection, the seminarians should also be reminded that the liturgy is more than a mere form to which the life of the priest is mechanically fitted and which can be taken off or put on at will. This would make of the liturgy something very accidental to the priestly life. No one will deny that the liturgy is so intimately connected with the priesthood that were it not for the liturgy there would be no direct reason for the existence of the priest. Were it not for the sanctifying power of the Church to be exercised according to the wishes of Christ through the liturgy, the public and social worship of God by the Church, there would be no direct need for the Catholic priesthood. In other words, the liturgy is the essential reason for the existence of the priest as an ordained minister of Christ. It is the *raison d'être* of the priesthood. The priest exists and lives chiefly for the sake of the liturgy whether he wants to or not. *Sacerdos fit et est propter liturgiam* might well be made a permanent watchword for seminarians

The convincing truth of this essential relation between the

Catholic liturgy and the life of the priest might also be shown from the whole history of the priesthood, pagan and Christian, as also from the Old Testament. The Church herself makes the distinguishing mark between the laity and the clergy this, that the clergy is in a special manner destined, as Saint Thomas would say, for the *cultus divini ministerium*—destined for the ministry of divine worship, in the name of the Church, for the Church, and in the manner established by Christ and the Church

Finally, does not the entire preparation of sacred studies, which the young candidate for the priesthood must undergo, point chiefly (I say chiefly, not solely) to one thing, the liturgy, the exercise of the sanctifying power of Christ and of the Church (and not merely therefore to the exercise of the teaching and ruling powers)? Does not the demand of the Church for an upright life, complete separation from worldly pursuits—in the world, but not of the world—and numerous other requirements point again to that one great sanctifying agency in the Church, the liturgy? It is only after the young candidate has fulfilled these requirements and has been called or accepted by the bishop that the Church allows him to receive the powers of the priesthood. All point to the great day of ordination. From that day on, the priest's life is completely permeated with and dominated by the liturgy, the daily offering up of the Holy Sacrifice, the praying of the divine Office, the administration of the sacraments and the sacramentals, not only for himself, but for the faithful as well, all in the name and person of Christ and of the Church. *Sacerdos fit et est propter liturgiam!*

The words of Cardinal Schuster, O S B., of Milan, Italy, admirably sum up the important role which the liturgy plays in our religion, at the same time showing how inseparable the liturgy is from the rest of the Christian life:

“Catholic Action, which fosters obedience towards Pope and bishops and aids the Church in her various works, would not be perfect, if it were not supported by the Church's prayer—the sacred liturgy. The separation of the liturgy from the sacraments, life, and Catholic Action is a dangerous error. They form a unit which permits of no separation: Catholic faith—the *Credo*;

Catholic prayer—the liturgy; Catholic Action—Christian life.”

These words give in modern terms the proper correlation between the three powers of the Church, the three essential elements of our religion

One great liturgist of our times, Dom Gaspar Lefebvre, O.S.B., very aptly expressed these relations, already recognized in the ancient Church, when he said: “Liturgy is theology studied on one’s knees!”

Nor has the present Holy Father, Pope Pius XI, failed to take cognizance of this truth in his Apostolic Constitution, *Divini Cultus Sanctitatem*, on promoting the liturgy and sacred music. He says:

“There is a kind of intimate relationship between dogma and sacred liturgy, and likewise between Christian worship and the sanctification of souls. For this reason Celestine I decreed that a canon of faith is expressed in observing the formulae of the liturgy, for, he says: ‘Let the law of supplication confirm the law of believing—*ut legem credendi statuat lex precandi*. For, when the bishops of the faithful perform the office entrusted to them, they plead the cause of the human race before God’s clemency, and with the entire Church groaning with them they beseech and pray.’ . . . From this it may be understood why the Roman Pontiffs have exhibited so much solicitude in keeping and preserving the liturgy; and, just as they were most careful to express dogma in fitting language, so have they been zealous in formulating the laws of the sacred liturgy, and guarding and keeping it from any contamination. Likewise it is clear why the Holy Fathers commented upon sacred liturgy (or the law of supplication—*lex precandi*) in speech and writing; and why the Council of Trent decreed that it should be discussed and explained to the Christian people.”

Many other reasons might be proposed to show the importance of the liturgy for the seminarians, but this unity of dogma, moral, and worship—of the *lex credendi*, *lex agendi*, and *lex orandi* or *precandi*—should be particularly impressed on their minds so that they may already early in their clerical life have that correct

theological and liturgical outlook on life which is so in accord with the mind of the Church.

In short, if the liturgy is important for the faithful—and beyond all doubt it is—then it is even more important for the seminarian or the future priest, not only for his own sake but also for the sake of the souls that will be committed to his care.

If the spiritual values of the liturgy—of the Sacrifice of the Mass, the divine Office, the sacraments, the sacramentals, and of the seasons and feasts of the Church year—in other words, of the official public and social worship of the Church, are no longer appreciated by the faithful in the manner in which they should be appreciated, then there is need for a liturgical revival. And if such be the case with seminarians—and it is generally the case, because most of our seminarians stand in need of and likewise desire more instruction on the spiritual values of the liturgy, which they do not receive from a short and often superficial course in mere rubrics in the seminary—then there is need that the liturgical movement be earnestly promoted in our seminaries. If the seminarians are made to understand this well, we can be assured of cooperation on their part, a more hearty and enthusiastic cooperation than we might be led to expect. Most of them become seized of an almost insatiable desire to know more about the liturgy and to participate more actively in it if only some one will venture to unlock the door which hides so many precious treasures within.

(C) EXPLAINING CLEARLY THE AIMS OF THE LITURGICAL MOVEMENT

Another important preliminary step to be taken would be to see that the seminarians properly understand the aims of the liturgical movement and clearly grasp the idea behind all this liturgical activity.

I shall not here state the complete program outlined by the promoters of the liturgy but shall only indicate very briefly the principal aims of the present liturgical movement. They are:

- (1) The more active participation of the faithful in the Mass.
- (2) The restoration of Sunday High Mass and Vespers to their

place of honor, vespers being considered by the Church as a minimum active participation of the faithful in the divine Office of the Church.

- (3) The spread of a better knowledge of the sacraments and sacramentals.
- (4) The restoration of the seasons and feasts of the liturgical year to their traditional high esteem and influence on the lives of the faithful
- (5) The basing of private devotions, meditation, spiritual reading, and the like, on the liturgy, and not merely accommodating liturgical services or even making them give way entirely to devotions; in other words, sublimating popular devotions by harmonizing them more with the liturgy, which should be their source and inspiration, as was the case when popular devotions first came into practice

The liturgical movement does not, as some have been led to believe, seek to throw aside our popular devotions. Nor does it condemn them. The liturgy, preeminent as it is among all the means offered to us for sharing in the life of Christ and His grace, can stand on its own merits and influence. Since it ranks first, it should be placed first, and obtain preference in the eyes of the faithful and priests. The liturgical movement is merely seeking to put everything in its proper place and keep it there.

What His Eminence, Cardinal Hlond, of Poland, said a few years ago may be quoted here to show some of the points that ought to be brought home to our seminarians in connection with the aims of the movement:

"I am a strong advocate of the liturgical movement, for to my mind ignorance of the liturgical spirit is one of the causes of our present-day superficiality and indifference in matters of faith. This spirit, rightly understood, will acquaint the soul with the riches and fullness of divine and ecclesiastical teaching, of which the liturgy is the purest expression. It is not merely a question of the observance of the liturgical rubrics. The liturgical movement is not only concerned with the language in the Office or the development of Gregorian Chant. Its

real aim is to introduce the faithful so thoroughly into the understanding of the liturgy in general and the ceremonies in particular that they will, throughout the Church year, take an active part in the divine Mysteries and nourish themselves on the wonderful liturgical teaching of the Church "

(D) MAKING THE LITURGY PERVADE THE DAILY LIFE
OF THE SEMINARIAN

Finally, no seminarian will easily turn to the liturgy for pious inspiration or look to an active participation in the liturgy or the common and public worship of the Church as the principal source of his personal sanctification (secondary sources, therefore, are not being excluded) if he is continually allowed to feel that the study of the liturgy is something entirely disconnected with the rest of his ecclesiastical studies, or that it is a mere course in dry, uninteresting rubrics to be abandoned as soon as he leaves the seminary, or that the liturgy itself is something merely external, all for the body, with nothing in it for the soul, and that in consequence he must look for his Catholic piety elsewhere, in pious meditation books, prayerbooks, and the like, rather than in his dogma put into practice, which is the liturgy, so that the *lex orandi* may confirm the *lex credendi* in his daily life. He should rather be encouraged to realize what was emphasized at the beginning of this paper that the liturgy is the sanctifying power of the Church in action and is just as important as the teaching and ruling powers.

Hence, the practical conclusion is that all the professors in the seminary should make it a point from time to time, or at least at the beginning of each year, to stress the place of rank which their respective branch occupies with regard to one of the three headings of dogma, moral, and worship, and then coordinate or subordinate their particular branch of study in the seminary curriculum accordingly. Even though some subjects are pursued in greater detail and for a longer time than others, the seminarian should never be allowed to feel that those subjects treated at greater length are the only important ones for a priest. The seminary curriculum may not generally allow so much time for a formal

course in the study of the liturgy as for other studies, but the conclusion should not, therefore, be allowed to gain ground that the liturgy is less important because less time happens to be given to a study of it.

Promoters of the liturgy have often been falsely accused of wanting to make the study of the liturgy include all the other sacred sciences, of wanting to subordinate everything else to the liturgy. What has been said thus far shows that the writer of this paper is not of such an opinion; in fact, liturgists in general are only pleading that the spirit of the liturgy (religion in practice) pervade the entire intellectual and moral life of the seminarians during their entire stay in the seminary and not only during the last year or the last two years. In other words, the intellectual and moral life of the seminarians will remain mere theory with loose or even lax practice if the solid and official piety of the Church's liturgy is not instilled into them from their earliest years by means of a sound knowledge and a high appreciation of the sacred liturgy which is the primary and indispensable source of the true Christian spirit and of solid Catholic piety.

The point which I would make here is that a successful promotion of the liturgical movement in our seminaries can and should be brought about without, however, necessarily increasing the number of hours already devoted to the liturgy class as such (unless these hours, as they are, are already too few), and without uselessly cluttering the already too heavy seminary curriculum of studies with a further variety of extra classes in liturgy, and finally, without adding anything even to their religious exercises.

What has thus far been said might be looked upon as a brief summary of the preliminary steps which should be taken in launching or further developing the liturgical apostolate in our seminaries: *first of all*, a liturgical atmosphere or background should be created and maintained; *secondly*, the importance of the liturgy for the faithful and particularly for the seminarian should be stressed; *thirdly*, it should be made clear to our seminarians just what the true aims of the liturgical movement are, so as to avoid any misunderstandings from the very start; *finally*, the

liturgy and its divine spirit of Christ should pervade the entire intellectual and moral life of the seminarian during his entire stay in the seminary

PART TWO

But how, we may ask, can all this be done without adding considerably to the seminary curriculum of studies? In suggesting a short list of concrete means that ought to be made use of as occasion offers and prudence dictates, I am taking for granted that the general steps just outlined be not lost sight of. The program of liturgical action for our seminaries which I am about to outline is intended more precisely to offer a number of practical means "to establish—instaurare—all things in Christ . . . who is all, and in all" (Eph 1, 10 and Coloss. 3, 11) on which words of Saint Paul Pope Pius X, thirty years ago, based his whole papal program and earnest appeal for the return of the faithful to an "active participation in the most holy mysteries and in the public and solemn prayers of the Church." (Encyclical Letter of Oct. 4, 1903 and *Motu Proprio* of Nov. 22, 1903)

A PRACTICAL PLAN OF LITURGICAL ACTION

With all this in mind, it is my opinion that the liturgical movement can hardly be successfully organized or promoted in our seminaries without giving due attention to the following program of liturgical action and anything else that it may indirectly suggest:

(1) *The Seminarans' Liturgical Study Club.* The seminarists should be encouraged to form a liturgical study club for the purpose of obtaining a better knowledge of the liturgy and its spiritual values. Such study clubs already exist in a number of our seminaries, and no doubt the functioning of them depends a great deal upon the local circumstances. I can only speak from personal experience with the study club in our own seminary. During the past few years we have usually divided the club into two groups: the philosophers' group and the theologians' group. This division is not so necessary for the first few years, but, after that, those who have been doing club work for some time are more advanced and the need then arises for a special group, usually consisting of

theologians The meetings are as informal as possible. At each meeting, however, one or two papers are read and discussed. Nor are the meetings held at strictly regular intervals, but about every two or three weeks, on days that seem most convenient for the members in general. In this way, the club work becomes less routine There are certain members, called active, who can be relied upon to prepare papers. As for the rest, any of the seminarians, even those not regularly attending, may come to any of the meetings, which are therefore open to all who wish to attend.

The subjects are not taken at random, but each year each group follows some unified plan A few of these general unit topics that will be of great interest and profit to nearly any study group of seminarians are about as follows:

The Liturgy in General and the Liturgical Movement.

The Mass and its Parts.

The Elements of the Divine Office and the Contents of the Breviary

The Liturgical Year and its Parts

The Roman Ritual and its History and Contents

The Roman Pontifical and its Contents

The Feasts of our Lord, of the Blessed Virgin, and of the Saints

The Liturgy and Parish Life.

The External of the Catholic Liturgy.

The Oriental and the Western Liturgies, etc

Any of these topics can be expanded almost indefinitely. The moderator of the club, one of the members of the faculty, usually helps to outline the work for each year after discussing the matter with the members, and he then guides those who have volunteered to write papers by indicating to them the necessary references and suggestions After six years, most of the topics treated will bear repetition and thus the work of the moderator becomes somewhat lighter. New phases of the various subjects will, however, continually suggest themselves.

No statistics are at hand to record how much good such meetings produce, but the enthusiasm and interest shown by the seminarians themselves are sufficient proof that the club work is not

a mere part of the seminary routine. It is my experience that such a voluntary study of the liturgy, under the proper guidance, increases the reverence due to sacred things, and fills the seminarians with a true apostolic zeal and love for the work of the priesthood, not to speak of the inestimable amount of solid spiritual knowledge they obtain at the very fountainheads of the Church's own piety and devotion, all of which will stand in good stead for preaching the Gospel to the faithful, for teaching the catechism, and for building up their own spiritual edifice on the spiritual rock of Christ

(2) *The Missa Recitata*. I would also suggest the *Missa Recitata* as a practical means for teaching the seminarians what active participation signifies. Of course, the *Missa Recitata* is only one method of assisting at Mass, and it certainly is not the essence of the liturgical movement, nor yet a substitute for a chanted Mass. However, it is a perfectly legitimate manner of assisting at Low Mass, and, if properly carried out, is in no way contrary to any of the rubrics of the Mass. The minds of the seminarians should be made clear on this point. The whole question of the *Missa Recitata*, however, could only be adequately treated in a separate paper. Here I shall only add that the objection often made, that the *Missa Recitata* soon becomes too much of a common thing, and that the prayers are soon answered in a mere mechanical, slipshod way, is without weight. Anything in life will become common and monotonous if we fail to put our soul and spirit into the thing. A feeling of monotony is, no doubt, due to human frailty, especially in spiritual matters. But, if the seminarians are reminded that they should train themselves to the habit of attention and that it is the mental attitude and devotion towards the Mass that count, then no form of participation in the Mass should become monotonous or commonplace for them, and certainly not the *Missa Recitata* which, I might say, is intended among other things to prevent monotony.

(3) *The Recitation of Compline and Prime*. Another suggestion would be to have the seminarians pray compline in common each evening, even instead of the usual evening prayers that are being said in many of our seminaries. This suggestion is certainly a logical one, if we consider that compline is the official evening

prayer of the Church and should, therefore, have preference over any other form of evening prayer. The same holds true of morning prayers. Why not have prime in common each morning before Mass? As to the traditional evening and morning prayers, these might well be left to the personal devotion of the seminarians themselves, as will be the case when they leave the seminary. In any case, these other prayers should not supplant the Church's official prayer. Seminarians are on the road to the clerical and priestly state and should, therefore, early in life, be imbued with a feeling of preference for the Church's own prayer.

(4) *The Chanting of High Mass on Sundays and Greater Feasts.* No seminary should be without a High Mass on Sundays and the greater feasts of the year when classes are suspended. This Mass should be sung by the seminarians themselves and, most of the time, preference should again be given to the Church's own chant with a reasonable mingling of other sacred music, as is the desire of the present Holy Father and of his saintly predecessor, Pius X. No doubt, most of our seminaries have the Sunday High Mass, but I am merely listing this as part of the general plan of liturgical action for our seminaries.

(5) *The Chanting of Vespers.* On Sundays and the greater feasts vespers should likewise be chanted by the seminarians. All of this chanting should, in the course of time, fill the seminarian with a true love and appreciation for good and properly rendered Church music, and the seminary choir should serve him as a model on which to base the activities of his own future parish choir.

(6) *The Use of the Missal and the Breviary.* Then, too, there is another matter for emphasis; namely, every seminarian, from the first day of his entry into the seminary, ought to be encouraged to provide himself with a missal and to use it daily. The fine English editions now being published will give him much to ponder over, so that, when the time comes for him to celebrate the Holy Sacrifice himself, he will not be at a loss to know what the missal is all about, as sometimes happens. The same holds true of the breviary. Every seminarian ought to be sufficiently interested in his vocation to procure a set of breviaries in his early seminary days—an old set will do—and acquaint himself with their contents so that, when the time comes for him to fulfill his obligation

of praying the divine Office, he will be able to do so "with understanding and profit, with some thought and devotion," as the Most Reverend Philip R. McDevitt, Bishop of Harrisburg, has been zealously advocating of late

(7) *The Seminary Course in Liturgy*. Finally, a word yet in regard to the regular course of liturgy as given in our seminaries. This, too, could well form the subject of an entire paper in itself. We all know that the text so widely used in this country for the seminary class in liturgy is a mere manual of rubrics and ceremonies and that any attempt to go beyond rubrics and ceremonies has entirely failed to make the text reflect anything of the liturgical spirit. I believe that we have already passed the stage when the study of the liturgy can afford to continue to be merely rubrical or historical. We can, I believe, hope that the time will soon come when we shall have a comprehensive textbook that will indeed stress rubrics and ceremonies, will also describe the origin and history of our beautiful liturgical rites, but will at the same time emphasize the nature of the liturgy in general and its spiritual values. A number of modern writers have already paved the way for infusing the liturgical spirit into our liturgical manuals; for example, Monsignor Callewaert, of Belgium; Rev Michael Gatterer, S.J., of Austria; Dom Antonio Coelho, O.S.B., of Portugal, and others. It is this attitude towards the study of the liturgy which will carry out the wishes of the Sacred Congregation of Seminaries and Universities, as indicated in the special regulations, promulgated in 1931, concerning sacred studies.

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THE YOUNG PRIEST AS A CATECHIST

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In applying the term catechist to the young priest, we mean to imply that the young priest of today should be a catechist, an oral instructor in, a teacher of religion. That he be familiar with if not a master of the theory of catechization, that is, the complexus of systematically ordered truths and rules to be followed in the teaching of Christian doctrine. Moreover, it is intended to imply that there is a special need today for the young priest as a catechist

As he kneels before his Ordinary on the morning of his ordination with the stole crossed upon his breast—the symbol of his teaching power, and with the cross-laden chasuble folded upon his shoulders—symbolic of his mission to bear the truth of Christ and Him crucified before the world, the bishop prays the benediction of Paul on Titus and Timothy upon him, and beseeches God that he may be instructed in those things which Paul set forth unto Timothy and Titus, that meditating upon God's law, day and night he may believe what he reads therein and teach what he believes.

Herein is the young priest's commission, "teach what he believes" It crystallizes the Apostolic work lying before him today. In it he hears the infallible commission of the Master-Catechist and Teacher, under whose standard he is being enrolled, "Go, teach all nations." Yes, he must go forth to teach. No longer is there exceeding demand for the man of affairs, the builder in brick and stone, for the days of feverish material expansion, when churches and schools were being built in every new real-estate development, when the duties of Martha were manifold and material, are gone. Strong and vigorous graces flowed then, as they ever have, upon the pioneer priest, the builder, but the powerful torrent of heavenly grace flowing upon him at ordination today is the grace of the conservator, the catechist.

The seminary has welcomed the revival of interest and research

in catechetics, an interest that has been growing with increasing intensity since the turn of the century. And during more recent years the seminary has been at pains to prepare the minds and hearts of seminarians for this work, for it has seen and understood the ever-broadening field for religious instruction opening up before them; hence, it has set about developing during their student days, first the proper attitude of mind toward this work, then gradually led them on to do some thinking on their own account as the vision of the vast expanse of the field and its unbounded possibilities for a rich harvest was unfolded before them.

The seminary has sought, as well, to provide instruction in the more modern trend of catechetics. It has endeavored to familiarize its students with various methods and their practical variations in the hope that from these they might be able to select a plan and a method of imparting religious instruction calculated to insure a fair success even to the less gifted.

A testing ground for seminarian-catechists has been found in the religious vacation schools. The seminary has assisted them to prepare for, and encouraged them to enter upon this work, knowing well that the experience gained therein will be of great value to both. To the seminarian, in enabling him to discover his shortcomings, to have impressed upon him the need of systematic and careful preparation, to learn the adjustment necessary between the teaching vocabulary and the technical terminology in which he learned the truths to be imparted, the need of knowledge of classroom management, the response his efforts enlisted. And he having learned the need of these things, the seminary can begin to teach them effectively.

To a very notable degree the published papers and discussions on the subject of catechization published in the National Catholic Educational Association Bulletin, have furthered these seminary efforts, and have in one instance, at least, caused a course in catechetics to appear in a place of honor in the curriculum of studies from which it had been long banished. It was upon the Bulletin, as within a fortress, that I took my stand when my first catechetics class was assembled. It was made up of a group of disgruntled deacons. They were disgruntled because they looked upon it as a filler, and besides their predecessors had not been so imposed

upon, so why should they. A lecture prepared from the Bulletin had the effect of rendering them better disposed towards the subject of catechetics and at the same time indicated a source of instruction well worth working and served as well to inspire them to seek in its pages guidance and motivation.

The young priest today must be a catechist. The Church demands the catechist in a special manner today because her preservation and growth is conditioned upon the catechetical activity of her priests, not only in the missionary areas, but as well in the established strongholds of the faith. The Church in the United States grows no longer by accretion. All immigration has become barren. The fruition of the future must be through natural growth. And this growth can be assured, after the grace of God, and His special providence, by one thing and that is by thorough religious instruction, an organized complete instruction in Catholic doctrine and practice, that will preserve the entire body of birthright Catholic children in the faith. The child in the public school, the youth in the private and state schools of higher education, have an equal right to share with the parochial school child or youth in the fruits of salvation. It is up to the young priest-catechist to see to it that the opportunity is afforded them to be numbered among the elect.

It is in the primary and secondary parochial schools that the young priest-catechist should labor and be permitted to labor. Even though his work supplements that of the religious instructor immediately in charge, it is not supplementary work. As a true catechist, he will confirm and reenforce the instruction of the Sister or Brother and upon this foundation build and enlarge an intensified doctrine. He will also see to it that the analogies, examples, and figures used in teaching are changed to suit the advancing mental growth of the child, thus insuring to the progressing pupil a corresponding doctrinal progression and more mature religious practice. Many and many a Catholic astray is drifting just because his First-Communion instruction is all he ever received, and because the childhood analogies used then make the "Faith seem just a bit foolish" today.

The chief labor of the catechist in the Catholic school, then, is that of maturing the Catholic thought and practice of its pupils.

The task is a pleasant one, for the atmosphere, equipment, and organization are all ordained to a definite religious purpose

It is entirely different in the second field that he is to harvest, the primary and secondary public school. Here he finds the good seed growing among tares, one child, at least, for every one in the parochial school. A large area of it lies fallow, entirely uncultivated. Where it has been worked it has been rendered sterile, oftentimes, by the inadequate instruction of high-school girls. For long parochial isolation has functioned as an insulator, cutting off all Catholic current from this dark and desolate land. The shunt thrown across this gap by what may be called a new supernatural invention, the religious vacation school, has been a source of light to all concerned. And the vast possibilities of the religious education schools, in the form of a Sunday, weekday, or even night school, for public-school children where Christian doctrine and practice may be taught as well as catechism, stand revealed for the young priest-catechist and challenge him to harvest this difficult field. He must enter unannounced, oftentimes surreptitiously, there to find the vast soul-saving acreage of the Church upon which she, today, must depend for her numerical strength and her rightful, natural growth. A young deacon-catechist, to my knowledge, under the direction of his pastor, made a house-to-house canvass, last summer, and gathered together two hundred and fifty of the neglected little ones from an area of two blocks. For these was organized a religious vacation school. It functioned successfully for a period of six weeks, having scarcely any defections. Perhaps this was due to the fact that these little charges were stolen fruit from a neighboring parish wherein twelve hundred more prospective pupils awaited the invitation of the catechist.

The very sources of help and strength to the catechist may prove to be a hindrance. The fact that the good Sisters teach catechism in the schools day after day, that an industrious Brotherhood and pious lay professor in secondary schools are diligent in promoting the spiritual welfare of their pupils, may be just so many reasons for a young priest-catechist, without zeal, to desist from active participation in a work that is his by prior right. On the other hand, he may be consumed with the desire to catechize,

be equipped by training, even have special aptitude and never receive a commission from the one who should guide and encourage him in this work. Nay, he may be positively forbidden by custom and tradition from entering upon it and left to cool his ardor, stifle his ambition to teach, and close his mind and heart to the call of innumerable little ones, and remain as unproductive as the barren fig tree

Two courses are open to the young priest-catechist, so condemned by appointment to the dry rot of inactivity in a field which, by anticipation, he had hoped to find a fruitful apostolate. He will conform to this situation either cheerfully or sullenly. If he consents to the latter course he will make a grave mistake and one that may render his entire ministry unfruitful. If cheerfully, he rises and goes forth into the highways and byways with the determination of a Paul, the versatility of an Augustine, the ardor of a Saint Francis Xavier, the effectiveness of a Canisius, the efficiency of a Don Bosco, he will compel them to come in to cave or cavern, to basement or street corner, to hear the word of life that the strong tide of catechetical grace, now running in the Church, has per force bade him to impart to them

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MUSICAL TRAINING IN THE SEMINARY

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If Catholic Dogma can be said to be the head of the Catholic Church, then liturgy—and liturgical music—is her heart. The seminarian, as the future priest of the Catholic Church, must be schooled not only in dogma and kindred subjects, but his heart must be warmed by frequent and intimate contact with the heart of the Catholic Church—her liturgy and liturgical music. Moreover, Saint Augustine tells us: *Cantare amanti est*; and the seminarian must love his future Spouse, the Church; and hence he, too, must sing.

Although liturgical music is the principal concern of this paper, nevertheless from the title assigned, some brief references seem also in order in regard to the general musical training of the seminarian. If the seminarian, as the future Ambassador of Christ, is to be trained “unto a perfect man,” we should expect a completeness, a thoroughness, a finished quality to his education; and the cultural power of music cannot be ignored.

The position of the Church on the question of the training of the seminarian in ecclesiastical music cannot be questioned, and is well known to us; yet it may be proper to recall one or the other of the pronouncements of the Supreme Pontiffs. In the *Motu Proprio* of Pius X we read: “In ecclesiastical seminaries and institutions let the Gregorian Chant be cultivated by all with diligence and love, according to the law of the Council of Trent; and let the superiors be liberal of encouragement and praise towards their young subjects. In like manner let a *Schola Cantorum* be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.”

In our own times, our gloriously reigning Pontiff would leave no doubt in this matter, as is evident from the Apostolic Constitution, *Divini cultus sanctitatem*, published by Pope Pius XI on December 20, 1928. The reading of two of its paragraphs must suffice for our immediate purpose. “Whoever desire to enter the

priesthood, not only in seminaries but also in houses of Religious, should from childhood be trained in Gregorian Chant and sacred music, because at that age they learn more easily those things which pertain to melody, modulations, and intervals, and they can the more easily eradicate, or at least correct, faults of voice, if they have them; from which later on, when more advanced in years, they cannot be fully cured. In the lowest classes (elementary grades), instruction in chant and music should be begun, and it should be continued in the higher schools and colleges. Thus, those who are to take Holy Orders, since they will have become gradually skilled in chant, will unconsciously, as it were, in their course of theological studies, and truly without effort and difficulty be prepared for training in that higher discipline which may quite justly be called the "aesthetic" of Gregorian melody and of the art of music, of polyphony and organ, and whatever else in music it is proper for the clergy to know.

"In seminaries and other houses of study, therefore, let there be, for the due training of both clergy, brief but frequent and almost daily reading and practice in Gregorian Chant and sacred music. If this be carried out in the spirit of the liturgy, it will be a solace rather than a burden to the minds of the pupils after the study of more difficult subjects. A broader and fuller training of both clergy in liturgical music will certainly have this result—that the divine Office, which is a part and an important part of divine worship, will be restored to its pristine dignity and splendor; and likewise that schools and choirs of musicians, as they are called, will be brought up to their old-time renown."

There can be, as we have seen, no doubt as to the mind of the Church in regard to the training of the seminarian in ecclesiastical music. More difficult will be the method of carrying out these wishes of the Church. Much of this, naturally, will depend upon the circumstances of the various seminaries. Much, also, has already been treated of this phase. Consequently, it is not my intention to make detailed suggestions; yet it may be well briefly to indicate several observations.

In the first place, the chant periods should not give the impression to the seminarian that they are merely tacked on to the daily schedule; rather should it be evident that they are important

enough—as they indeed are—to be an integral part of the curriculum and schedule. An undisciplined “get together for a sing” by the entire seminary group will naturally accomplish very little, if anything. Also, the placing of the chant work into the hands of the more talented seminarians instead of thoroughly equipped members of the faculty is indeed seriously to be questioned; moreover, a thorough knowledge of the theory of the chant, besides practical work, is essential to a successful program. Ordinarily, it will be recommended that a textbook be placed into the hands of the students, lest the theory taught become a mere jumbled and confused mass in their minds. Furthermore, the student body should be divided into distinct groups, or classes, for instruction.

In addition to the study and singing of the chant, it is the explicit desire of the Church that a *Schola Cantorum* be established for the singing of sacred polyphony.

There may possibly be difference of opinion as to introducing modern church music into the seminary. We are considering, of course, only the proper kind of modern church music. Yet Pius X himself in the *Motu Proprio* speaks of the “execution of sacred polyphony and of good liturgical music” by the *Schola* in seminaries; moreover, the knowledge of proper modern church music—and what is proper—will serve the priest in good stead in striving to remedy the almost universally existing abuses in the Catholic choir lofts. And if the priest is not equipped to stem the tide of these abuses, to whom can we look for hope?

As to the musical training of the seminarian, besides what has already been specifically mentioned in regard to liturgical music, an important factor will be training in the proper use of the voice. This is self-evident. No matter how perfectly we may know the art of music, if the instrument upon which we must express ourselves is defective, we cannot get proper results; hence, no matter how well the seminarian may have mastered the art of singing, if he does not know how to use his voice, it is impossible to secure satisfactory results. To insure success in this matter, the much-desired procedure would be to give each seminarian individual attention in order to eradicate the faults in his using of the voice—as cautioned in the words of Pius XI already quoted. If the pro-

fessor finds it impossible to arrange to take each one individually, he must do what he can by capable class instruction. Individual attention will also serve to correct errors (errors which probably will be corrected then or never) in the singing of the priest's chants at the altar—and thus would be eliminated many of the distressing versions of these chants which we must at present endure. If the priest were preparing a song to be sung in public as a solo, with what minute care he would prepare. With what far greater zeal, then, should he prepare the chants he is to sing before the Throne of God—placed as he is between God and men, in the most exalted position possible for any human being.

Another item that might be mentioned here is that a course in musical appreciation, consisting of a series of lectures aided by the use of phonograph records of the classical masterpieces, has been used in the seminary with gratifying results in developing a higher standard of understanding and taste.

A question that will suggest itself in regard to the musical training of the seminarian is this: Shall we permit or even encourage the study of instrumental music in the seminary? There will likely be difference of opinion in this matter. However, though inclined to give a negative answer, I would make two reservations. The first would find application in the case of a young man who before he entered the seminary had attained an acknowledged proficiency in playing either the piano or the organ. Why not give such a student the opportunity of continuing the cultivation of his talent? A priest familiar with the organ or piano is probably qualified to do excellent work with parish choirs. The second reservation I would make in behalf of a seminary symphony orchestra. Such an organization makes for culture, and benefits not only the performers but also those who listen. However, ordinarily it will be presumed that the members of the orchestra have learned their instruments before entering the seminary.

All this does not mean that we are advocating turning the seminary into a conservatory of music. By no means. Discretion will be demanded that we secure the proper balance.

There is, however, one main point in the musical training of the seminarian in general and in the education of the future priest in ecclesiastical music in particular, for which I wish to make a

special plea. We are not doing our full duty by teaching the seminarian Gregorian Chant. The future priest must not only know Gregorian Chant—he must *love* it. But he will love it only if he has learned to pray it. And he will be thoroughly successful in praying it only if he has been given the proper liturgical background. The sacred chant of the Church, that masterpiece of all liturgical music, one of the most precious heritages come down to us, is no exotic plant—it blossoms and reaches its full beauty only in the garden of the liturgy. It was never destined to be absolute music: its purpose was and is to clothe the sacred liturgical text—to be the vehicle whereby those sublime words are conveyed sweetly and deeply into the soul of man.

We must “sell” the chant: we must teach its real value. The seminarian, as the future leader of that reform so earnestly desired by Holy Mother Church, must sing chant not simply because he is told to, not simply because the Pope has ordered him to, not simply on faith. He must want to, he must learn to love it, he must intimately know and feel that he has the finest church music in the world—a treasure which his joy it is to give to the people. We have music appreciation classes for other music, why not for the Church’s only official music—Gregorian Chant—a chant more removed from our modern standards because of its fine spiritual quality, the freedom of its rhythm, and the ancient modality of its exquisite melodies? Moreover, we must bear in mind that we must cultivate chant, not merely as an aesthetic expression, but especially as a religious experience.

I recall here an experience in teaching a seminary class. One year I began by giving several lectures to the class on the reasons for the chant, its beauty, why chosen by the Church, etc. I was suspecting that I might be losing time, when one day a member of the class waited for me and said, “Father, I certainly hope you are going to keep up those talks on the beauty of the chant, and the ideas underlying it.” Somewhat surprised, I asked him the reason for his remark. “Father,” he replied, “I have often wondered how Pius X could have said what he did about the plain chant—and still be an intelligent man. Now, finally, I begin to understand.”

If the seminarian is to be taught to love liturgical music, he

must, in the first place, be taught to pray it. As it has been very happily expressed, Gregorian Chant is "prayer sung—not music rendered." If this is true, then its primary element is prayer, and the most important requisite in the student is that he sense and practice this quality. And we must not flatter ourselves that this comes naturally, as a matter of course. One might make bold and ask just how much praying there is put into the singing of the Preface at the Mass by the celebrant. And yet if he prays it as he sings, the result is a sincerity, the peculiar power of which is not lost on the assembled worshippers. On the other hand, if a priest, though gifted with an excellent voice, makes the singing of the Preface a mere external affair, a mere seeking after human attention and approval, I might dare say, a stage performance—then the lack of sincerity, of prayer, is sensed; and its real power is lost.

In order to insure this prayer, the text must be carefully considered, and especially the text in relation to its musical setting. It will probably be a good practice to translate the text literally before beginning the musical rendition, in order to emphasize the spiritual meaning. Any talks on the Proper and the Ordinary of the Mass will be very valuable in this regard, too.

Another aid to help establish this desired liturgical background will be the varying of the motets sung at Benediction. Besides the *Tantum Ergo* (always prescribed, of course) why not sing one of the beautiful motets proper to the Season, viz., *Rorate Coeli* for Advent; *Attende Domine* for Lent; *O Filii et Filiae* or *Isti Sunt Agnelli Novelli* for Easter; *Veni Creator Spiritus* for Pentecost, etc.?

Of course, there would be no question of training the seminarian properly to appreciate and to love the Church's official music without assiduously cultivating congregational singing—that form of worship which Holy Mother Church is so intensely eager to see restored. The answer will come back: "We already have congregational singing in our seminaries." Yet that is not enough. They must not only sing—they must know *why* they are singing, they must be made to realize that they are carrying out the ideal form of Christian worship, they must be made to be permeated with this sublime—this "Catholic"—beauty in a Mass congregationally sung. Who of us has not felt thrilled at the overwhelming power

of a congregational Mass well sung by a large number attending the sacred mysteries? And one wonders whence comes the secret of this unusual beauty. A large symphony orchestra gives us an effect impossible to obtain by a soloist or a small group of even the most excellent artists—and this even though the symphony may be composed of much less capable musicians. The same effect holds true of a large choral group. But the secret of this overpowering beauty of a throng actively assisting at a Catholic Mass sung congregationally is not merely vocal, not merely musical—it is spiritual. If it be true, as has been said, that the voice is, as it were, the very soul of man projected into the invisible, throbbing, ringing air, then I say, we have here not a symphony of voices, but a symphony of souls. And if the Divine Maker has made each soul a distinct creation with a distinct beauty, then this symphony of souls with its unceasing variety of beauty, gives to the Catholic concept of the Mass congregationally sung by all her devoutly assisting children a tremendous power and beauty, as we contemplate the Mystical Body of Christ united in song before the Throne of God.

Finally, if the reforms in church music so earnestly sought by the Church are ever to come, the hope lies in our seminaries and in the children of our schools. If our seminarians are not taught to feel and love what is proper in liturgical music, then the wishes of the Supreme Pontiffs will assuredly have been cherished in vain.

If I may add in passing, it has been our consoling experience that many of the products of the seminary have absorbed this love and enthusiasm for Catholic liturgical music; and after ordination they have—almost spontaneously, it would seem—taken up with alacrity the work of training boy and men choirs (surely more in harmony with the priestly calling than the coaching of the basketball team or the direction of a dramatic society). Though themselves not professional musicians, they have met with unusual success. I recall also a group of students from the major and minor seminaries who have formed their own choir during the summer, and now take care of all the High Masses in the parish during the vacation months.

Some one, I believe, has said that “a singing army is uncon-

querable " If the Catholic Church is to go forward as this singing, invincible army, she must have leaders who are trained both to sing as well as to inspire enthusiasm for this singing among the struggling members of the Church Militant. And whence will these leaders come unless from our seminaries?

THE CULTIVATION OF A SENSE OF RESPONSIBILITY IN THE YOUNG PRIEST FOR HIS CALLING

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It was with mingled feelings that I received the kind invitation of presenting a paper to the Major-Seminary Department at the occasion of the Annual Convention of the National Catholic Educational Association, which is being held in this year of Grace, 1933, in our Metropolitan City of Saint Paul. It goes without saying that I felt honored by the courteous request, but at the same time a sense of hesitancy was awakened in my mind as to whether I was fitted for the task. For a number of years I have been away from educational and study work, and I was wondering whether I could bring myself to reason about such a great subject as the Catholic Priesthood. However, with trust in the Lord's light and guidance, I resolved to do what I could. The invitation has come to me from the Very Reverend Charles A. Finn, D.D., Rector of St. John's Ecclesiastical Seminary, Boston, and President of the Seminary Department of the National Catholic Educational Association, and from the respective committee in charge of this matter. I wish to thank the gentlemen for the confidence they have placed in me.

The subject assigned to me, as announced in the beginning, is: "The Cultivation of a Sense of Responsibility in the Young Priest for His Calling"; the manner of treating it was left to me. After due consideration, it appeared to me that the Sense of Responsibility in the priest is nothing else but the consciousness of duty, the earnest desire, and the unfaltering will of performing well the noble works connected with the priesthood, and that this same sense of responsibility is awakened and maintained by a deep realization of the great dignity of the priestly state. And so, in order to give an answer to the question proposed, as to how this sense of responsibility is cultivated, I shall endeavor to give a brief description of what the priesthood is, of what the works of the priesthood are, and of what the resultant obligations are for

the priest. If these considerations are well taken to heart, the priest will naturally feel the responsibility for his calling, and, with the help of God, will carry it into practice. It has been my aim to reproduce in a brief paper of this kind what our Catholic writers on theological and spiritual matters have said on this subject so highly important to every priest.

The word "priesthood," as we all know, is an abstract noun formed of the concrete noun, priest. The English word "priest," like its equivalent in several modern languages (German: *Priester*; French: *Pretre*; Italian: *Prete*— is derived from the Greek word *Presbyteros* (πρεσβύτερος), which means as much as an "elder." Directly, therefore, the word has reference to age, and signifies that a *Presbyteros* is a man advanced in years. But the common belief among men and nations is that an elder, just because he is advanced in years, has certain acquirements, such as experience, knowledge, prudence, wisdom, discretion, and the like, which entitle him to respect and even to preferment in the direction and government of his fellowmen. And thus it happened, that among the nations of the world the elders were chosen for just such positions of authority over their fellow-citizens; and as a result of such practice the expression *Presbyteros* was used to designate some one having a share in the management of public affairs. Among the Jews, the elders held a prominent place from the beginning of their history, and through all subsequent ages. (KL. v. Aelteste, Vol. I, pp. 273, 274.) At the time of our Lord the *Presbyteroi* formed a distinct section in the membership of the Sanhedrin or Jewish High Court, which was composed of priests, scribes, and elders. (Cf. Schuerer, *Gesch. des Jued. Volk.*, Vol. II, pp. 189, ff., especially Note 34 on p. 200.) A similar body of elders was found in the government of several of the ancient Greek States; the name given to it was *Gerousia* (γερουσία); i.e., an assembly of elderly men. (Cf. Busolt, *Griech. Alterth.*, pp. 28, 36, 103, 122, 356, Note 1.) The ancient Romans called the body of men that had a large share in their government, by the word *Senatus*; i.e., the assembly of men advanced in years. (Cf. Schiller-Voigt, *Roem-Alterth.*, pp. 118, ff.) It is evident from these brief statements, that in virtue of its etymological sense alone, the word "*Priest*" stands for something very high in the opinion of men.

In its real significance the word priest is the equivalent of the Latin word *Sacerdos* and the Greek word *Hiereus*. (*ιερέυς*.) It means a man dedicated to the immediate service of God and to the religious or spiritual welfare of his fellowmen. There are two distinct qualifications in the priest, in virtue of his office: One is the power of offering up sacrifice, which corresponds to the part of the definition saying that the priest is dedicated to the service of God; the other is the power of mediating between God and man, and this corresponds to the other part of the definition which says that the priest is destined to the religious or spiritual welfare of man.

The priesthood existed and exists in practically all religions. It represents one of those fundamental concepts, just like the idea of a supreme being, which have become part and parcel of the spiritual inheritance of man. The religions of the pagan nations, at least the more developed ones, had their priesthood. We need not dwell, however, on this pagan office, because it was grounded on erroneous ideas about the nature of God, about the nature and destiny of man, and about the relation of man to God. The Jews had their priesthood, and it was unquestionably of a higher character than that of the heathens. Its institution came directly from God. After the promulgation of the Ten Commandments, the Lord gave instructions to Moses that the priests among the people of Israel should be from the family of Aaron, that they should be consecrated to the service of God by special rites and ceremonies, that they should wear special garments during services, that their chief functions should be to honor the Lord by burning the daily incense, by offering the daily sacrifice of the lamb, or by other acts, and that they should render certain services to the people; e.g., to offer up sacrifice for those that broke the law of the Nazarites, to explain the law to the people, to act as judges in the case of difficult lawsuits, or to accomplish other things for that purpose. The Jewish priesthood, then, was a divine institution, established for the honor of the true God, and for the maintenance of the one true religion that existed in the old dispensation. With all that, however, there was no special supernatural quality in the office itself. After the destruction of Jerusalem by the Roman General Titus in the year 70 A.D., and the subsequent

dispersion of the children of Israel, the Jewish priesthood ceased to exist. (Cf Pohle, *Priesthood*, in *Cath. Ency.*, vol. XII, pp. 409, ff.)

The Christian priesthood, the priesthood of the New Law, is infinitely superior, not only to the pagan priesthood, but also to the Jewish priesthood, the priesthood of the Old Law. It is sublime and supernatural, no matter from what angle we may wish to consider it. In order to convince us of this, it is only necessary to recall to our mind a few of the things that we have learned in our classes or in our books of theology. There is in the first place the fact, that it was instituted by our Lord Jesus Christ, the Son of God made man. We all know, that the second Person of the Blessed Trinity came down from heaven and assumed a human nature, in order to reconcile man, who had strayed away from God through sin, with the heavenly Father; in other words to redeem mankind. The redemption was accomplished largely through the sufferings and death of Christ on the Cross. The application of the fruits of the redemption to the individual man was to be accomplished by various means, chief of which is the Sacrifice of the Holy Eucharist instituted by Christ at the Last Supper, and to be perpetuated to the end of time. When our Divine Saviour, in that eventful scene, gave to His Apostles His body to eat and His blood to drink, He told them also: "Do this for a Commemoration of Me" (I Cor. XI, 24, 25), thereby making them priests of the New Law with the power of offering up the Sacrifice of the Holy Eucharist. And this same power was transmitted by the Apostles to their disciples (Acts XIV, 22; I Tim. IV, 14; 2 Tim I, 6), and again to others in the succession of time. We know also, that the priesthood is one of the seven sacraments. The Council of Trent held during the sixteenth century, chiefly in condemnation of Protestantism, declared this very expressly. In the third canon of the twenty-third session it says: "If any one shall say that order or sacred ordination is not truly and properly a sacrament instituted by Christ our Lord—let him be anathema." And while the synod defined only the existence of the Sacrament of Holy Orders, it is admitted, that the priestly ordination possesses, with greater certainty than the other orders, the dignity of a sacrament. As a sacrament, the priesthood con-

fers supernatural or divine grace to the one that receives it worthily, and in addition, all those actual graces that are necessary for the perfect accomplishment of all the works to be done by the priest. It also imprints on the soul of the priest an indelible spiritual mark; i.e., the priestly character, which sets him apart from all other Christians, and to which are attached the priestly powers (Cf Pohle, *Priesthood*, in *Cath. Enc.*, vol. XII, pp. 416, f.—Also, Hurter, *Theol. Dogmat.*, vol. III, pp. 534, ff.)

There is more than all this in the Catholic priesthood. Our priesthood is nothing less than a participation in the priesthood of our Lord Jesus Christ. It is a matter of absolute certainty, that the Son of God made man is the first High Priest. Saint Paul, in his epistle to the Hebrews, lays great stress on this idea. He calls the Lord Jesus the High Priest of our faith (III, 1); he says that Jesus, the Son of God, is the great High Priest who penetrated the heavens (IV, 14); he says that Jesus as High Priest was constituted to refer things to God; i.e., to honor God, to have compassion with our infirmities, and to offer gifts and sacrifices for our sins. (V, 1; IV, 15.) Indeed Christ the Lord is the only being that can fulfill adequately the two-fold office of the priesthood. Being God He can render to God the Father an honor worthy of God; and being man, intimately united with the Godhead, He can satisfy for the sins of man, and thus mediate between God and mankind. This priestly office, which Christ assumed by the oblation of Himself, of His body and blood, to His heavenly Father for the redemption of mankind, is shared by all those, who in virtue of the sacred ordination are constituted in the priesthood. When I say that the priests lawfully ordained share in the priesthood of Christ, I do not mean to say that they receive, as it were, a particle or a portion of Christ's priesthood, but what is meant is that their priesthood is essentially the same as Christ's priesthood; that it is identically one with Christ's priesthood. Cardinal Manning, in his beautiful work "*The Eternal Priesthood*" brings this out very clearly in the following passage: "There are not two priesthoods, as there are not two sacrifices for sin. But one sacrifice has forever redeemed the world, and is offered continually in heaven and on earth; in heaven by the only Priest, before the eternal altar; on earth by the multitude and succession

of priests, who are one with Him as partakers of His priesthood; not as representatives only, but in reality; as also the sacrifice they offer is not a representation only, but His true, real substantial Body and Blood offered by their hands." (p. 4.) This truth is impressed on us every day, when we celebrate Holy Mass. At the consecration we do not say: *Hoc est Corpus Christi*, or *Hic est Sanguis Christi*, but we say: *Hoc est Corpus Meum*, and *Hic est Calix Sanguinis Mei*, which means that the man-priest at the altar is one with Christ, is Christ Himself in that priestly act. Hence it is that spiritual writers said that the priest is another Christ—*Sacerdos alter Christus*; i.e., the priest, although he has his own individuality, still as priest he is Christ Himself. (Cf. Manning, *The Eternal Priesthood*, pp. 57, 163.)

The functions of the priesthood are on the same high, supernatural plane as the office itself. The works to be done by the priest are summed up, in a manner, in the words spoken by Christ to the Apostles just before His ascension into heaven: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matth XXVIII, 19, 20.) In these words the Apostles, and with them the priests, their successors, were commissioned to teach, to minister spiritual gifts or the sacraments, and to direct or govern the people. The office of teaching comprises within its subject-matter all the heavenly truths contained in the divine revelation, such as the doctrines on God, the Blessed Trinity, the Incarnation and Redemption, the Church, the sacraments, the origin and destiny of man, the last things, the obligations and duties of the followers of Christ, and so forth. Concerning the ministration of the sacraments, only one of them is contained explicitly in the above text; viz., Baptism. But this rite of spiritual regeneration, being the gate to all other supernatural gifts indicates virtually the other sacraments as well. However, there are other passages in the New Testament, in which these sacred treasures are entrusted to the Apostles or the priests more explicitly. In a previous section of this paper mention was made of the Holy Eucharist, which was to be consecrated by the Apostles, and distributed to the Faithful, as the Disciples had received it from Christ. "Take

ye and eat. This is my body. Drink ye all of this. For this is my blood." (Matth. XXVI, 26, 27, 28.) "This do for the Commemoration of Me" (1 Cor. XI, 24, 25.) The Apostles received also the power of forgiving sins in the Sacrament of Penance. On the very day of His resurrection the Lord appeared to them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Joh. XX, 22, 23.) The Sacrament of Extreme Unction is spoken of by the Apostle Saint James. "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man—and if he be in sins, they shall be forgiven him" (Epistle of St. James, V, 14, 15.) Finally, the Apostles were to teach the people to observe all things whatever Christ had commanded them; i.e., they were to exercise jurisdiction over them, as superiors do with regard to their subjects. This conferring of a mission or of jurisdiction is also expressed in the words spoken by Christ to His Apostles on the day of His Resurrection: "As the Father hath sent me, I also send you." (Joh. XX, 21) A similar intention on the part of Christ is evident in this other passage contained in the Gospel of St. Matthew: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." (XVIII, 18.) This power of governing and of jurisdiction is intrusted to the priests, in so far as they exercise their pastoral duties, in guiding and directing their people on the road to salvation. (Cf. Pohle, Priesthood, in Cath. Enc., vol. XII, p. 417.)

In view of these marvelous features that are connected with the priestly office, saints and spiritual writers have said, that the priesthood is the highest dignity in the world. It is higher than the dignity of emperors, kings, and rulers, because they exercise their power over the bodies of men and material things, while the priests have jurisdiction over the souls of men and spiritual things. It is higher than the dignity of the angels, because while they extend their protection and help to men, they cannot absolve men from sin; and that is one of the prerogatives of the priest. It is even higher than the dignity of the Blessed Virgin

Mary, who, although being the Mother of God, and hence very powerful in behalf of the souls of men, still cannot reconcile men with God, when they have strayed away from the path of virtue and Christian living. But this is done by the priests through the forgiveness of sins. (Cf. St. Alphonsus, Selva, pp. 4, 5, 6.)

If thoughts like these are well impressed on the soul of the priest, the effect will surely become evident. The priest will say to himself: If the functions of the priesthood are of such an exalted character, I must discharge them with the utmost faithfulness. If the priesthood is such a noble office, if I am another Christ, I must live as Christ lived, I must act as Christ acted, so that my duties may be done in a manner worthy of Christ. Our Lord led a life of holiness; that goes without questioning. Since He was God He was without the stain of sin, and filled with all perfection. Christ lived a life of poverty and mortification. He was reared in the home of a poor carpenter; during His public ministry He did not have where to lay His head. (Matth. VIII, 20, Luc. IX, 58.) Christ lived a life of prayer. The Evangelists mention repeatedly, that He withdrew somewhere to pray. Thus He spent a whole night in prayer, just before choosing the twelve Apostles (Luc. VI, 12, ff.); and before His passion He prayed most fervently to His Father in the garden of Gethsemane. (Matth. XXVI, 39, ff.) Christ's life was replete with zeal. He said Himself, that He was sent to preach the Kingdom of God (Luc. IV, 43); that He came into this world to save that which was lost (Matth. XVIII, 11); and Saint Peter said of Him that He went about doing good. (Acts, X, 38.) A priest that is really devoted to his calling, will endeavor to imitate these traits in the life of Christ. If he is a man of holy life, he will be an example to others; if he is a man of mortification, he will be detached from the things of this world, and he will estimate at their real value the immortal souls of men; if he is a man of prayer, he will receive light and strength from on high; and if he is a man of zeal, he will put forth all his energy into the work of saving souls.

But there are snares and dangers in the life of the priest, from which he must escape, if he wishes to be faithful to his calling. He must overcome, first of all, that spirit of independence, which is apt to take hold of him; and he must subordinate his own judg-

ment and his own will to the judgment and will of his superior officers. The Church of Christ is governed essentially by authority. The priest, generally speaking, is directly subject to the bishop of the diocese, in which he labors. But within the diocese there are certain priests, who, in virtue of the position they occupy, share in the authority of the bishop and exercise part of it with regard to other priests associated with them; e.g., the priests at the head of parishes or institutions, as seminaries, colleges, or others. In virtue of the appointment received from the bishop, they are directly responsible for the management of either parish or institution; and hence the other priests associated with them must do their work under their direction and guidance. They must confer and consult with the superior not only in regard to what things must be done, but also as to how they must be done. If this cooperation is lacking, there will be no unity of program; the religious work itself will be jeopardized to the detriment of the immortal souls for which it is being done. Christ, our model, gave us a very remarkable example in this regard. "I came down from heaven," He said, "not to do my will, but the will of Him that sent me." (Joh. VI, 38.) And in the garden of Gethsemane, when His human nature shuddered at the vision of the tortures that were before Him, He asked His Father to take the chalice of suffering away from Him, but added immediately: "Nevertheless not as I will but as Thou wilt." (Matth. XXVI, 39.) (Cf. Manning, *The Eternal Priesthood*, pp. 242, ff.)

In the second place, a priest must refrain from contracting special friendship, special intimacies, with one or two of the laity, especially if these parties dwell in the locality or in the territory in which the priest does his religious or spiritual ministrations. If such undue attachments are nurtured in the soul of the priest, he will be induced to spend much of his time with these very special friends; he will expose himself to omit his spiritual exercises, and he will be in danger of neglecting the religious work to be done in behalf of the other people entrusted to his care. A priest is made not for one or two especially preferred persons; he is made for the benefit of all. Christ made no distinction between men. He came to save all men, and He gave Himself a redemption for all. (1 Tim. II, 4, 6.) And when at one time the people of

Capharnaum sought to have Him stay with them, He said that He had to preach the Kingdom of God to other cities as well. (Luc. IV, 42, 43.) Still we read in the Gospels, that our Lord had a few particular friends; viz., Lazarus, and the sisters of Lazarus—Martha and Mary. He Himself called Lazarus His friend; and the Evangelist tells us, that "Jesus loved Martha, and her sister Mary, and Lazarus." All this is true; but with all that we do not hear that Christ was frequently at the house of His friends in Bethania. And when He did make His visit, it was for the purpose of imparting instruction, or to accomplish a work of mercy. (Luc. X, 38, ff; Joh. XI, 1-45, XII, 1-8) What we may gather from these particulars in the life of our Saviour is, that a priest may be justified, if he entertains feelings of friendship toward some one, provided matters do not go to the extremes that were just described. (Cf. Manning, *The Eternal Priesthood*, pp. 76, ff., 130, f., 159, ff., 202.)

In the third place, a priest must guard himself against a habit of laxity, against an unrestrained propensity for diversion, and against the spirit of worldliness. Unless a priest watches over himself very steadily he is apt to lose fervor in his devotional exercises. He will say his breviary hurriedly and without attention; he will say his Mass without devotion; there will be no preparation before it and very little thanksgiving after it; meditation, spiritual reading, examination of conscience, will soon be forgotten. When he loses his taste for prayer, he will soon grow weary of his priestly work; his books of theology or of other studies will lose their attraction, and he will be longing for distractions and recreations. He will go to theatres or other places of amusement, and he will seek his pastime in the company of others, in idle conversations, or in games of one kind or another. And thus he will be away from his home, the house of the priest—rectory, seminary, or college—a great deal of the day, and a great deal more at night. His priestly home will become nothing else but a stopping place to snatch a few hours of sleep late in the night, or to make up for lost sleep early in the forenoon. And the company, to which he will look for pleasure will be the people of the world, perhaps women, where the whole atmosphere is filled with the spirit that savors of the things of the earth. It is almost super-

fluous to say that such an attitude is far from the example set by Christ. Our Lord spent His time in preaching the Gospel, in converting sinners by imparting forgiveness, in healing the sick, and in prayer. It is true that at times He visited at the homes of some of the people. Mention was made before of His stay with Lazarus, Martha, and Mary. He also went to the nuptials of Cana in Galilee (Joh II, 1-11); and He partook of a meal in the house of Simon the Pharisee (Luc. VII, 36-50), but in both cases He had a spiritual purpose in mind, and He went nowhere but by divine charity. (Cf. Manning, *The Eternal Priesthood*, pp. 72-74.)

Another consideration might be added. The Church in her legislation enacted by the bishops, either assembled in councils or separately in their respective dioceses, has done much to regulate the life and conduct of her priests, so that they may be worthy of their high state, and fulfill the obligations of their calling. The knowledge of this legislation ought to be an incentive for the priest to cultivate that sense of responsibility demanded by his vocation. However, I have refrained from entering into the details of this matter, because, on the one hand, it would prolong this paper indefinitely, and, on the other hand, it may perhaps be said that unless the priest has that deep inner consciousness of his high office, no amount of legislation would bring it to him, nor would it induce him to comply with its requirements.

Such are the thoughts that occurred to me when considering and working out the subject that I was asked to write on for this occasion. Perhaps there are other ways of handling it; for my part I have endeavored to work on what appeared to me the fundamentals of the question.

Let me add in conclusion, that the Church of America has been fortunate in the past over the mission work accomplished by her priests. There have been deficiencies and failings, it is true, but, on the whole, there is reason for a genuine feeling of contentment. The future of the Church is in the hands of the young priests of today. It will be filled with blessings, if they always keep in their minds a high esteem for their priestly vocation, and always endeavor to accomplish the sublime things expected of it. I feel certain that this is the wish and the hope of all that are interested in the spread of Christ's Kingdom on earth.

WORKS OF REFERENCE

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- (2) ST. ALPHONSUS, *Selva di Materie Predicabili*.
- (3) DR. F. HETTINGER, *Das Priesterthum*.
- (4) H. HURTER, S.J., *Compendium Theologiae Dogmaticae*, vol. III.
- (5) DUEX, v. Presbyterat, in *Kirchenlexikon*, vol. X, pp. 348, ff.
- (6) J. POHLE, v. Priesthood, in *Catholic Encyclopedia*, vol. XII, pp. 409, ff.

THE CONFESSOR IN THE SEMINARY

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The line of thought pursued in the present paper is very simple. After a brief review of the battle between Pius X and Jansenism, I proceed to develop, according to Aquinas, the relation of Penance to the Eucharist, and, lastly, deduce from this relationship the outlines of a working program for those appointed by the Church to be confessors in our seminaries.

THIRTY YEARS OF ANTI-JANSENISM

"Jansenism is still alive, very much alive." This sentence I heard fall more than thirty years ago, at Rome, from the lips of Professor Hartmann Strohsacker, now abbot of Gottweig in Austria. The sentence surprised me deeply. Naively enough, I suppose, I had imagined Jansenism as something past and gone, like Arianism, only not so distant. The full sweep of the sentence began to come home when, a few months later, Pius X took up the gauntlet. Today, when the battle begun by Pius has been valiantly carried on by his successors and disciples throughout an unbroken period of thirty years, I may surprise some of my hearers as deeply as my old professor surprised me, when I go on to maintain that the sentence is still true. Jansenism was alive, very much alive, thirty years ago. Pius gave the dragon a death-blow. A growing army of daily communicants, headed by a children's crusade, has been marching, million-footed, over the prostrate and writhing monster. But the monster is not dead. The wound is slow, very slow, however fatal. "Jansenism is still alive, very much alive."

Some of my hearers, I have said, may find the sentence surprising. To others, possibly, it may be a mere commonplace, to be passed over with shrug of shoulder, patient or less patient. Why, indeed, should the sentence be surprising? Jansenism had been repudiated, formally and solemnly, by Innocent X, in the Bull

Cum Occasione, dated May 31, 1653. From 1653 to 1903, when Pius became Pope, 250 years had passed. If a heresy, condemned and recondemned, can survive its death-sentence for two centuries and a half, must it necessarily be dead now, just because another third of a century has passed? If our practice, as we now admit, was still deeply and penetratingly Jansenistic only thirty years ago, notwithstanding a death-warrant of 250 years, must it necessarily be surprising—even when we give Pius X the transcendent praise that is his due—to find that our sacramental practice is still today subtly penetrated with Jansenistic virus, still far removed from that ancient ideal, caricatured by Jansenius and his legion, repainted in all its splendor by Pius?

The vistas that here open before us, the beckoning triumphs of the future, however alluring, lie beyond our present theme. I content myself with one remark. In the accomplishment of this grand work, no class of men will play a more prominent role than the confessors of our seminarians. I repeat the remark with all deliberation and emphasis. With my eye on the onward march of Mother Church, as I muster all her ranks in martial array, if I must select the vantage point, the point whence victory shall surely come, I must choose, unhesitatingly, the long-stretched line of confessors, the training-officers, those who initiate our young Levites into all the riches of the Mind and Heart of their Commander, the World King, Christ.

This prospect, I think, should enkindle an undying enthusiasm. But genuine enthusiasm loves to work, to sweat, and to suffer. And my business, in this brief hour, is with the very first of all the tasks that confront the confessor in the seminary. I mean the confessor's self-preparation for his glorious work. Following the method, and I hope the spirit of Aquinas, I lay down a simple syllogism, the conclusion whereof I look upon as the living cornerstone of the confessor's activity.

Major: The spirit of the Eucharist, of the *Sacrum Convivium*, is, down to its tiniest participations and instrumentalities, a spirit of childlike simplicity and gladness.

Minor: The Sacrament of Penance is a participation and instrumentality of the Eucharist

Conclusion: Therefore a spirit of childlike simplicity and gladness is the fundamental characteristic of the confessor, first in his person, then in his office

My major proposition will, I think, be granted without difficulty. Think of First-Communion day, with its sweet and lifelong memories; think of the slow-moving pomp of Corpus Christi; think of the international splendor of our Eucharistic Congresses—and thank God with me, that, in an age of worldwide sadness, suspicion, and depression, there still lives the undying sun and source of childlike gladness, the *Sacrum Convivium*, the Sacrificial Banquet, the Bread that never dies.

The minor proposition, too, as a mere dogmatic statement, need not detain us long. It is contained, almost in its very words, in that question of the *Summa* (*Pars Tertia*, Question 75), where Thomas, in treating the Number of the Sacraments, pauses to show (Article Three) why the Eucharist is the greatest of the sacraments. Let me but refer to the illustrations he draws, first from the rite; second from the purpose of the sacraments. Looking at the rites and the ceremonies, we see that no sacrament comes to an end before it is consummated in the Eucharist. The newly ordained, for instance, receive Communion, also the newly baptized, if they are adults. It is likewise clear that the Eucharist is the goal and purpose of all the other sacraments. Why do we ordain? To have a consecrator of the Eucharist. Why baptize? To have guests at the Banquet Table. Why absolve and anoint? To restore the guest to health, that he may regain his place at the Table.

But his first and chief proof gives our proposition in so many words. What have we in the sacraments? In the Eucharist we have Christ Himself, substantially, not participatedly, not instrumentally. In all the other sacraments we do not have Christ substantially, but only an instrumental power and potency, derived from and terminating in, the Christ of the Eucharist. The other sacraments are musical instruments. The Eucharist is the artist, without whom the instrument is lifeless.

Is my task, then, accomplished? It would seem so. If the spirit of the Eucharist is one of childlike gladness; if all the other sacraments, Penance included, are but instrumentalities of the Eucharist, then there is simply no escape from the conclusion, which says that the Minister of Penance is, both in his personality and his activity, characterized by childlike simplicity, by Eucharistic gladness. Looked at as dogmatic conclusion, I say, our position is adamant. But dogmatic conviction is one thing; living realization is quite another thing. Bear with me, then, as I proceed, first, to show that this all-important dogmatic conclusion, this oneness of the entire sacramental system, is still in large measure a dead letter; secondly, to point out the road we must follow if we would reenkindle the ancient spirit that still lies dormant in that letter.

Eucharistic Penance, I say, is still largely a dead letter. Look, first of all, at the spatial separation of Penance from the Eucharist. The confessional, which ought to be near the Eucharistic Table, as near as is architecturally possible, has in our modern practice, gone as far away from that Table as is architecturally possible. There, near the door as you enter, in the most remote and darkest corner, shrouded with light-forbidding curtains, stands the Sacred Tribunal, which by its very nature cries out to be near the Eucharistic Christ, of whom it is but the instrumental and participated light and consolation.

My brethren, will you say that this reflection is external, fanciful, and far-fetched? Is but the extravagance of a liturgical reformer? I hope not. Read first the ancient scroll. Glance through the lives of the Fathers. Read Augustine's Confessions. You will, you must, come to realize that this banishing of the confessional from the altar is not a mere accident of architectural history, but rather the perpetuated outward symbol of the growing inward divorce between the Christ of the Eucharist, and the Christ of Penance, between Christ the Bread-Giver and Christ the Physician.

Let us carry the test a little farther. We call before us two penitents, one modern, one ancient. To each we put the same question: Why do you go to confession? "To tell the priest how bad I have been," answered a modern catechism lad. He

said more, of course. "To show I am sorry, to obtain forgiveness, to prepare for Holy Communion." But his attitude, his shoulder-blow, his direct experience, was his own humiliation: "To tell the priest how bad I have been." He speaks out of the Confessional in the Corner, banished from the Light of the World on the Altar.

We turn to the penitent of old. We find him, not shrinking from the light in the shrouded corner, but standing in gladness on the lighted altar. It is a bishop, pontifically vested, surrounded by his clergy and people. In his hands a scroll, whereon he has transcribed his confession. You will confess, O Augustine, here before the eyes of the world? Why? He begins to read. The first sentence gives the keynote. *Magnus es, Domine, et laudabilis valde*. He is making his confession, not primarily to tell how bad he has been, but to tell the world how good God has been.

My brethren, read and reread, if not the entire book, at least that first chapter of Augustine's Confessions. Praise God for His goodness. *Laudare te vult homo. Laudare te delectat. Quaerentes inveniunt eum, et inveniunt laudabunt eum*. The primary purpose of confession is to praise God. *Laudare, laudare, laudare*. Like the theme of one of Bach's fugues, reappearing in a thousand variations, the Eucharistic word of praise, the Eucharistic idea of PRAISE, is the very life and soul of this masterpiece of world literature. You cannot read it, if you read it right, anywhere except at the Eucharistic Altar. *Lauda Sion, Salvatorem, Lauda Ducem, et Pastorem, In hymnis et canticis: Quantum potes, tantum aude, Quia major omni laude, Nec laudare sufficis*. The *Lauda Sion* itself is not more Eucharistic, more lost in admiration of God's goodness, more remote from the dark and shrouded corner, where stands the modern confessional.

My brethren, let me repeat, Penance, the spirit of confession, the very place of confession, is for Augustine inseparable from the altar. The long slow road, by which the confessional has drawn away from the altar to hide in the corner—that road is the faithful symbol of the inward abyss between ancient and modern confession.

Let me pause here to ward off a misconception. What am I headed for? Augustine is the great example of public confession.

Is my aim to revivify also this practice of the ancient Church? My answer is a categoric No. Open recitation of misdeeds, details of personal aberration, self-exposure in the public eye—this proposal, as ruling ideal, to be urged upon our people and priests, I look upon as mischevous and misleading. I allow one exception—where the penitent is an Augustine, with Augustine's transcendent sense of conversion and Augustine's literary power.

But broadcasting the details of human frailty is one thing; the mere fact of going to confession is quite another thing. And this brings me to the last test I will inflict upon you today, in my attempt to counter-characterize the ancient and the modern. The very fact of going to confession is something to be gloried in. Sin is hideous and humiliating. But the acknowledging of sin, every step a man takes to emerge from sin, is glorious, is praiseworthy. But if so, why do we moderns see in this glorious act something of humiliation? Why do priests, speaking generally, hesitate to be seen approaching the Sacred Tribunal? Is it a mere matter of convenience? I cannot so persuade myself. A specific personal instance will illustrate. As we approached a famous place of pilgrimage in Europe, I expressed to a priest-companion my intention of confessing. "But not in the church," quoth he. "Go rather to some Father's room." Why so? "Because the pilgrims, seeing you alongside themselves in the public church, will think you are a *real* sinner."

Instances, even more flattering, might be multiplied. They are unnecessary. But in this clerical reluctance to glory in the very fact of confessing, I see a final indication of the Jansenistic gulf that still divides us from that ancient ideal, exemplified in Augustine, defended by Aquinas, which looks on Penance as a Eucharistic participation, which, when it glories in Christ, the Bread-Giver on the altar, cannot see why it should not give parallel glory to Christ, the Physician in the confessional.

Finally, how shall we set about reenkindling this ancient conception of Eucharistic Penance? Time allows me but a bare outline, a few ragged suggestions, which I hope will be expanded by my successors on this floor into exhaustive papers.

- (1) Read, prayerfully, our ancient literature, signally the

Confessions of St. Augustine, and the Lives of the
Fathers in the Desert.

- (2) Study the Theology of Aquinas.
- (3) Substitute Reconciliation for Contrition.
- (4) Welcome Manifestation.
- (5) Cultivate devotion to Christ the Physician.

THE YOUNG PRIEST AND PREACHING

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I

The presumption lurking in the minds of the older clergy is that young priests do not preach as effectively as their older brothers. Comparisons are odious and there is no advantage in discussing the merits of the young preacher versus the old preacher. However, I am not willing to admit that the young priest is a poor preacher if the older priests are to be considered the standard of perfection. I have heard too many good preachers who were young priests.

The question of preaching is as old as the Church itself; it will always be discussed. For us it resolves itself to this: How can we raise the standard of preaching? Since the older priests are immune to "standard-raising," our effort must be expended on young priests; hence the title of this paper, "The Young Priest and Preaching."

The foundation and training for a successful preacher must be laid in the seminary and the task is not an easy one. There are many factors in the educative process preceding the student's entrance into the major seminary which add to the difficulty of the problem. The nationality of the student, his training in English, in elocution and public speaking, are some of the items to be taken into consideration. You are all acquainted with these and many others. It is sufficient to point out one fact: we cannot have a uniform degree of success. Much depends on the type of seminarian to be developed and the education and training he has had previous to his entrance into the major seminary.

II

If I should choose a thesis for this paper it would be this: Every young priest can be trained to be a good preacher, but pulpit orators are born and not made. This needs amplification.

I presume it is understood by all that a seminarian who is utterly lacking in the ability to preach is not a fit subject for the secular clergy; hence we should not discuss such cases. Before a student can develop into a good preacher there are frequently certain handicaps to be overcome.

(1) (a) We have paid too little attention to the physical acquirements of the preacher. It is surprising to note how many seminarians have real physical handicaps to becoming a good preacher. Many suffer from throat and nasal troubles. The failure to correct these must, of necessity, affect their preaching. (b) Many students, too, do not know how to use their voices. They are ignorant of the fundamental rules of breathing and voice placement. Some one on the seminary faculty must be assigned to the task of pointing out these faults, and he must be a man who knows. The professor of music has undertaken this work in Mt. Saint Mary Seminary of the West.

(2) Many students suffer from mental handicaps, such as the inability to memorize, stage fright, or inferiority complexes to mention only a few. Encouragement from the professor, and frequent opportunities for preaching, and some simple rules for memorizing sermons should overcome these difficulties.

(3) What is perhaps the greatest handicap to acquiring skill in preaching is the inability of so many seminarians to write and speak English correctly and to express their thoughts clearly and concisely. Latin textbooks, insistence on the part of professors that the students learn the class-matter without paying attention to form, particularly in examinations, only increases this difficulty. The poor training in English given our seminarians is a problem for the minor seminaries to solve. In the major seminary one can only encourage the students to continue their study of English privately. I shall come back to this point later.

(4) Not many priests are guilty of formalism and affectation in the pulpit, but in veering from this extreme have they not perhaps gone to the other extreme by being too commonplace in their pulpit language. The conversational language of the seminarian and the priest is so often very crude and slangy. The habitual use of slang and of those inane expressions such as O.K., oh yea, etc. have the effect of loss of vocabulary. As a conse-

quence when preaching, the users of slang must either resort to their habitual manner of speaking or they will fail to convey their thoughts to their hearers. If any one can suggest a cure for this prevailing evil he will have accomplished much toward raising the standard of preaching. I believe by correcting the handicaps: physical, mental, defective training in English, and the use of slang, we will have cleared the way for more positive work.

III

There is only one real method of learning how to write a sermon and that is to write sermons frequently. The fundamental rules for homiletics and sacred eloquence can be found in any textbook on the subjects, but seminarians must be made to write sermons frequently or they will never acquire proficiency at it. If the habit of writing is not acquired in the seminary, sermon-writing will be dispensed with in the priesthood on the slightest provocation. Seminaries, both major and minor, need professors specially trained in English to supervise this work. It has been sadly neglected in the past. Almost any one is adjudged capable of teaching English. This attitude must be changed.

During the past year I have attempted something to encourage sermon-writing which might be of interest to you. In the beginning of the school year, the students of second-year theology handed in their vacation-sermons. I corrected them and in many instances spent some time with the individual students showing them their faults and shortcomings. They then rewrote their sermons and preached them before their class. In the beginning of the second semester, I assigned to the same group another sermon following the same routine of correction and rewriting. At the end of the year I assigned for their examination a third sermon to be written within two and one half hours. The results were very satisfactory. There is one difficulty, however, in the way of success with this plan, and that is the almost endless amount of work required on the part of the one correcting the sermons. It is plain drudgery, nothing less. The same opportunities should be afforded the students for preaching as for writing. To preach only one sermon a year is not enough practice. Some of our

students do private work among themselves in order to gain proficiency in preaching, but that is exceptional. The average student must be driven to the task.

IV

The ideal in preaching will never be attained. There are too many factors operating beyond the control of the seminary. Progress, however, is being made, and will continue to be made in proportion as we concern ourselves with this important work of the priesthood. To say that preaching has been neglected in the past is not to exaggerate. There is no danger at present that we will overemphasize form in preaching to the neglect of matter. It is always possible, however, to produce an orator who is not a preacher of the Word.

The professor of sacred eloquence must strive to instill in his students an enthusiasm for preaching. I believe this is very important. If seminarians have a real desire to be good preachers they will indeed with new opportunities in the seminary, make progress in preaching. When all is said and done the young priest, who has the requisite knowledge of dogma, moral, and Sacred Scripture, together with sincerity of purpose, will preach with unction which comes from the Holy Ghost, provided he will make the necessary preparation. Hence the thesis if I should choose one, that every priest can be trained to be a good preacher, but pulpit orators are born, not made. We shall await the verdict of the Eugenists for the second half of our thesis.

TRAINING THE PRIEST FOR LEADERSHIP IN THE SOCIAL AND ECONOMIC FIELD

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The problem of training the priest for leadership in the social and economic field resolves itself into three questions: What is the field? What is the place of the Church in the field? What is the place of the Seminary?

I

It is not necessary to delay on what is meant by the field itself. It embraces the entire range of other-regarding acts, the most weighty of which—Pope Pius XI in *Quadragesimo Anno* calls them *pars gravissima*—are the production, exchange, and distribution of goods. It is necessary to dwell at some length on the problems and evils arising out of these activities.

One frequently hears the remark that we are at a turning point in history. Perhaps this is true. It is a mistake, however, to regard the existing crisis as something that has come upon us overnight. It is not the product of three or four years' making. The causes have been operating for at least a generation and we have done little or nothing in a concerted way to check them.

On May 15, 1891, Pope Leo XIII enumerated these causes. In the preamble of *Rerum Novarum* he listed them in the order: (a) destruction of workers' organizations (*artificum collegia*) and nothing set up in their place; (b) abandonment of workers (*solitarios atque indefensos*), because of governmental repudiation of religion, to uncontrolled greed of competitors; (c) rapacious usury (*usura vorax*) now practiced under a modern form but no less evil than that of the Middle Ages; (d) concentration of industry and trade (*et conductio operum et rerum omnium commercia fere in paucorum redacta potestatem*).

If we take these causes one by one as they operated since the nineties in the United States, we shall find that they did not diminish but greatly increased in effectiveness and virulence.

First, Federal and State legislatures have in no sense encouraged workers' organizations. During these years governmental attitude can be described as lying somewhere between cold tolerance and outright hostility, with closer approximation to the latter than to the former. It is enough to recall the arbitrary and often cruel use that Federal and State judges have made of the labor injunction to keep workers disorganized and to force them as individuals to compete with one another for wages and hours. In view of the generally hostile attitude of government to unionization from 1891 to 1933, it is little wonder that now only about seven out of every hundred workers are organized and that the proportion was never more than eighteen per cent.

One should not forget that in 1891 the Holy Father put absence of organization at the head of the list of causes holding workers in servitude. He saw clearly then what all unbiased observers see now that political freedom which had spread rapidly during the nineteenth century and which has spread even more rapidly since the beginning of the twentieth is, unless it goes hand in hand with unqualified guarantees for economic freedom and security, only a sham and an illusion.

Second, although our government has not proscribed religion but in fact has effectively safeguarded its free exercise, it has failed to embody in industrial legislation the basic teachings of Christian social justice. It has upheld and through the courts enforced a spurious and unreal "freedom of contract" and thereby made workers bargain single-handed and alone, normally ninety out of every hundred, with powerful corporations. Even during the most prosperous years preceding 1929 the number of the employable unemployed was nearly two million, and employers were able to depress wages to the level of the most necessitous bidders. Free competition did its work. Payrolls of the decade prior to the crash of October, 1929 tell the sad story. On the basis of the findings of the National Bureau of Economic Research, even during the most active years of this period, taking \$1,820 per year as the minimum for family health and decency, average annual earnings did not approach seventy per cent of that amount.

Third, usury in its modern form of unconscionable profits and dividends has drained wealth from workers and farmers and, out

of all proportion, placed it in the hands of a small fraction of the population. True, excess-profits and graduated income and inheritance taxes, during the latter half of the period under consideration, somewhat mitigated the evil; nevertheless an enormously inequitable distribution of wealth and income prevails. According to latest reliable estimates one out of every hundred persons owns about sixty dollars out of every hundred of the national wealth and, on the other hand, seventy-seven persons out of every hundred own only five dollars out of every hundred.

Finally, since 1891 industry and finance have been concentrated to an almost incredible degree. In 1910, according to Professor Ripley, the two hundred largest corporations in the United States had 33 per cent of the entire assets of all corporations; in 1920, 39 per cent; and in 1930, 49 per cent. Researches by Professor Means and Doctor Laidler show practically the same results, Laidler finding that less than one-half of one per cent of all American manufacturing establishments employ about twenty-five per cent of all workers and less than nine per cent employ seventy-one per cent

These data cover non-financial corporations. Even greater concentration obtains in banking, to which the important fact is to be added that unified banking dominates centralized control of industry. The recent investigation of private banking by the Senate Committee on Finance and Banking revealed that the single firm of J. P. Morgan and Company directs approximately 20 billion of assets in 89 banks, insurance companies, utility and industrial corporations.

Now, it is to be indicated that the causes of social injustice which Leo XIII enumerated in 1891—absence of protection of workers, uncontrolled competition of workers, and concentration of ownership and control—are not evils in themselves. It is conceivable that under a benign monarch workers could be without protection, and although control of wealth would be highly concentrated power would not be abused. Such a state of affairs can be imagined. But the exact opposite has occurred. The strong, as a rule, abuse their power. History repeated itself. Competition became cruel and hard, and the owners of concentrated wealth deprived workers of much of what belonged to them.

This is the history of more than half a century. Even though from 1899 to 1929 the output of manufacturing industry increased slightly more than three times as rapidly and that of agriculture nearly twice as rapidly as the population, the owners of wealth in sheer blindness to their own selfish interests continued to invest surplus wealth in plant and equipment instead of paying it out in wages to maintain purchasing power. The result could only be what it was: on the one hand, unnecessary and unusable surpluses of plant and even surpluses of certain commodities; and on the other, over fifteen million breadwinners unemployed and nearly half the population suffering varying degrees of want and privation. These are the major problems and evils in the social and economic field.

II

After this hurried survey it is in order to ask: what is the place of the Church in the field? Quite generally, industrial leaders, some of them prominent Catholics, answer that the Church has no place in the field at all. Business, they say, has its laws and moral considerations must not interfere with them. Without laboring the point that those who take this position find it highly profitable to do so, it is enough to say that this attitude is unashamed materialism as extreme as any advanced by orthodox Marxists. It assumes that man is exclusively physical and consequently that the 48 million gainfully employed in the United States have no claim to protection from the moral law. Putting even the most favorable construction on this attitude, it stands on the absurd and grotesque hypothesis that body and soul are divisible and that as worker a man uses only his body whereas as husband, worshipper, and citizen, he may use both.

Given the dual and inseparable nature of man, in industry both worker and employer are subject to and protected by the moral law. For Catholics that law is defined with sanctions by the teaching magisterium of the Church.

Perhaps this conclusion should be stated more accurately. The Catholic Church does not claim exclusive jurisdiction in the domain of business. It admits freely, and insists on, the right of two other powers to regulate and control: namely, government

and business itself. Obviously, the State has authority over all business activities affecting the public welfare. Business, too, has authority. It takes the form of customs, techniques, principles, and sanctions which, in so far as they promote group and public interest and do not conflict with moral principles, are to be observed. These two jurisdictions the Church fully respects, not of course as if they possessed the same dignity as does the moral law, but as necessary instruments and executors.

Again and again the Popes have declared that the Church has jurisdiction over business and denounced the arrogant claim that it is independent of morality. In 1891, in *Rerum Novarum* Leo XIII affirmed: "Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of employers, of labor, of the wealthy, and of the working population themselves for whom We plead. But We affirm without hesitation that all the striving of men will be in vain if they leave out the Church." Again, in 1901, in *Graves de Communi* he declared: "For, it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion." Again, in 1910 Pius X in his letter, *Notre Charge Apostolique*, to the French Hierarchy on Le Sillon condemned the divorcement of economics from morality and recommended again the "magistral pages" of Leo XIII. In 1919, Benedict XV in an allocution commemorating the jubilee of the Workers' Association of Saint Joachim insisted that economic questions be solved with the Church so that, he adds, they be not solved against it.

A little later, in 1922, the present Holy Father in *Ubi Arcano* removed all possible doubt about the matter when he declared that the denial of the jurisdiction of the Church in social and economic affairs is a "species of moral, legal, and social modernism which We condemn, no less decidedly than We condemn theological modernism." Finally, in 1931, in *Quadragesimo Anno* he defined the exact limits of the jurisdiction: "We lay down the principle long since clearly established by Leo XIII that it is Our right and Our duty to deal authoritatively with social and economic prob-

lems. It is not, of course, for the Church to lead men to transient and perishable happiness only, but to that which is eternal. Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting, and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues."

In later passages, the Encyclical gives two reasons for the urgent necessity of applying moral principles to economic life today. One is positive, the other negative. The first is: give workers a higher standard of living and culture, and you assist them in living more virtuous lives. "These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue." The second reason is: Deny working people their rightful share of goods and you erect the greatest barriers to their eternal salvation. "Nevertheless, it may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary; namely, their eternal salvation."

Thus it is clear that because imperishable moral values are at stake in business and industry, the Church must assume jurisdiction. By divine commission it is compelled to define with all its sanctions the moral obligations of the economic system as a whole and of individual business men in particular.

It is nothing less than tragic that in the past the Church has been forced to take the defensive, and almost apologetically offer arguments to support her right to pass moral judgments on business and industrial practices. It is not saying too much to assert that if rather, during the past generation, the industrial and business leaders who now stand discredited before an accusing public had

been put on the defensive and compelled to apologize for their arrogant rejection of the competence of the Church in industry and business, we would be spared the frightful chaos and disaster that now confronts us.

III

We come now to the practical question of making Catholic social teaching permeate and vitalize social and economic life. Truly in the United States the task is great, if not overwhelming. But the experience of European countries, especially Belgium and Holland, in which Catholic social principles are to a high degree woven into the economic fabric of the nation, gives cause for hope. If we in the United States would profit by that experience we must take it in its historical continuity; we must lay the foundation in the seminary.

This paper cannot attempt to review what American seminaries have or have not done in the past in training priests for the social Apostolate. It would, however, be a breach of historical truth, here in the City of St. Paul, not to pause and pay well-deserved tribute to an alumnus and former professor of St. Paul Seminary—Dr. John A. Ryan. For over thirty years with pen and word, Doctor Ryan has toiled fearlessly and with the zeal of an apostle to make Catholic social teaching known and applied in the United States and abroad. As a former student I feel deeply honored in recording my profound obligations to him.

The attempt will now be made to offer some concrete suggestions regarding seminary training. They have to do with: first, faculty; second, student body; and third, curriculum.

As to faculty, it is imperative that the teaching of economics, political science, and social ethics be entrusted only to men who are fully and almost exclusively at home in these branches. The instructor should not be merely one who has in a general way "taken an interest" in these subjects, or has read the better-known works in these fields. His primary and dominant interest must be social science and social movements here and abroad.

Too often seminary directors of studies regard the social sciences as fads necessary to dress up the curriculum and accordingly assign them to professors who can be spared an hour or two from History,

Canon Law, or perhaps Sacred Scripture Obviously, such an arrangement is only a makeshift and, as will appear presently, may cause considerable harm later in the priest's practical ministry.

Again, seminary authorities sometimes say: Our professor of social ethics covers the subject-matter of the social sciences. This plan, of course, is better than none, but only to the extent that the professor has had graduate training in economics and government. It is safe to say that if he lacks such training it would be far better if he did not discuss social problems at all. Untrained and inexperienced teachers of social science may and not infrequently do more harm than good. It is not uncommon to hear of priests relying on the inadequate training they received in the seminary rushing into industrial disputes and making very serious blunders. The prime necessity, therefore, is that every seminary have on its staff at least one trained, qualified faculty member, assigned exclusively to the social sciences, with ample opportunity to participate in social movements and especially to contribute to the literature of the field. Anything less leaves an important gap in seminary training and a major part of seminary work undone.

A second suggestion concerns the student body. Here the Holy Father makes a clearcut distinction and one of excellent strategy. In *Quadragesimo Anno* he speaks first of the student body as a whole, and secondly of those selected for future leadership in industrial and social work. All, he prescribes, are to be thoroughly grounded in the social sciences, (*acri de re sociali studio rite parandi sunt quicumque in spem Ecclesiae adolescunt*). But, in addition, from their ranks the Bishop is to select students who are to be future leaders in the work, and the selection is to be made on the basis of fitness and natural aptitude.

The exhortation reads: "No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work show themselves endowed with a keen sense of justice ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they

be thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly and gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity."

The third suggestion refers to curriculum. At once the objection is raised: the seminary curriculum is overcrowded now and there is no room for additional branches. The problem is serious indeed, but it cannot be entered into here. Let it suffice to say that changes must be made. The Head of the Church has spoken and there is no choice. He charges and commands seminary authorities to make thorough courses in social studies an integral part of the curriculum.

On this basis I venture to make some definite proposals. First, before the student enters the courses of ethics and moral theology he should have a comprehensive grasp of the history and principles of economics and of the history and functions of government. This calls for at least two semesters of two hours per week in each of the following: (a) principles of economics; (b) history of economic thought; (c) principles of government; and (d) history of political theory. All should be given in the college course and not later than the last year. The work should be dominantly factual and descriptive, and exclude the teleological and moral, these latter phases being reserved for ethics and moral theology. The approach to the economic and political science courses would be practically the same as that to physics and chemistry. Only after the student has a thorough understanding of economic and political theories and institutions will he be ready to appraise them in the light of moral criteria.

Second, the work in social ethics should be given not earlier than the second semester of the second year of philosophy or, better still, it should be reserved for separate courses of one hour per week extending over four years of theology. If there is any fear that there is a dearth of subject-matter for this discipline it is only necessary to run through a syllabus of the Pontifical documents on social questions from 1878 down to the present. Father Jarlot of the Gregorian University has arranged them in convenient pamphlet form for the period 1878-1922 under the headings: *De societate universim*, *De societate conjugali et familiari*,

De re oeconomica, Politica, Respublica christiana, De vita internationes. The original documents of Leo XIII, Pius X, Benedict XV and Pius XI are a veritable encyclopedia of Catholic sociology and provide materials for a lifetime of study and research.

Besides the regular classes, extra-curricular work may be undertaken. This includes: lectures by externs, conferences of the St. Vincent de Paul Society, social science forums, discussions in debating societies, and dissertations for the bachelor's and master's degree based on first-hand investigations during vacation time.

Further suggestions are perhaps unnecessary. The foregoing, however, constitute little more than a minimum. How far the average American seminary is from meeting the minimum, let those say who have analyzed seminary catalogs and actually observed the work being done.

In conclusion, assuming that seminary preparation for the social Apostolate is entirely adequate, if the work is permitted to end with ordination, benefits to the Church as a whole will be extremely limited. A study of the Catholic social movements in European countries shows conclusively that until there is in the United States a corps of trained priests set aside solely for this work there can be no Catholic social movement here.

Seminaries, of course, cannot be expected to meet the need. Training experts is not their function. It is the function of the graduate school, and the number of priests pursuing social studies therein should be multiplied many times over. In this way the ranks of leadership will be replenished year by year. It is not within the scope of this paper to demonstrate the need of an adequate number of priest experts in the social sciences. The will of the Church is clear and unmistakable.

In its letter to the Bishop of Lille on June 6, 1929, the Sacred Congregation of the Council declared: "The Sacred Congregation cannot refrain from praising the Right Reverend Bishops of the Northern District for having confided to zealous and competent priests the duty of assisting the directors and members of the associations in spiritual matters as well as in questions involving the principles of morality; and it expresses the wish that in other industrial districts the Bishops should nominate priests to be 'Missionaries of Labor,' as they are called, whose apostolate,

besides protecting the people against the evil of religious indifference and socialist and communist peril, would also be a witness to the maternal solicitude with which the Church embraces the workers."

This passage sets forth the philosophy and the aims of the Church in training priests for leadership in the social and economic field. May the hope be expressed that that philosophy be embodied in every curriculum and the aims be realized a hundred-fold.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, June 27, 1933, 2:30 P. M.

At the request of the Chairman, the meeting was opened with prayer by the Right Reverend Lambert Burton, O.S.B. About twenty-five delegates were present

Upon motion, the minutes of the preceding Convention were unanimously adopted as printed in the Annual Bulletin.

The Chairman, the Reverend Michael J. Early, C.S.C., extended a welcome to all the delegates. In his address he outlined the program that formed the subjects of the discussions, stating that it was a definite program based on reports and suggestions sent in to him not only by men who had attended many past meetings of the Section, but by others greatly interested in the work of the minor seminary. He likewise expressed the view that one of the valuable affairs of an organization of this nature is that men interested in the work get together for discussion of pertinent topics. The papers offer individual solutions of various problems; and the general discussion that follows such subjects results in the expression of points of view and offers of solutions that hold much importance. He voiced an expression of thanks for their cooperation to those who had accepted and prepared papers, and likewise to all who had sent in suggestions.

The following committees were then appointed:

On Nominations: Very Rev. Stephen Thuis, O.S.B., Chairman; Very Rev. Isidore Cwiklinski, O.F.M., Rev. Landelin Glass, S.D.S.

On Resolutions: Very Rev. Francis Luddy, Chairman; Rt. Rev. Lambert Burton, O.S.B., Very Rev. Michael J. Treanor.

The following ecclesiastical institutions were represented at the meetings: St. Columban's Preparatory Seminary, Silver Creek, N. Y.; St. Andrew's Preparatory Seminary, Rochester, N. Y.;

St Martin's College, Lacey, Wash.; Salvatorian Seminary, St. Nazianz, Wis; St. Bonaventure's Minor Seminary, Sturtevant, Wis.; St. Meinrad's Minor Seminary, St. Meinrad, Ind.; St. Lawrence College, Mt. Calvary, Wis.; Cathedral College, New York, N Y; College of St Thomas, Saint Paul, Minn; Nazareth Hall, Saint Paul, Minn.; Seminary of St. Francis de Sales, St. Francis, Wis; St. Joseph's College, Princeton, N J; St. Louis Preparatory Seminary, Webster Groves, Mo

The first paper on the program, "The Science Course in the Seminary," was read by the Reverend Walter J Kohl, A.M., St Andrew's Preparatory Seminary, Rochester, N. Y. In his paper Father Kohl stated that the science course in the seminary is neglected, and this neglect seems to persist in spite of definite legislation concerning it. There is need for a comprehensive course in science. The obligation of the seminary is to train the candidate not only spiritually, but also educationally. No need exists for a priest to be a specialist in science, but he needs must know as much as the people among whom he is to work.

Father Kohl then treated the content of a good science course. Many complain that the curriculum of the minor seminary is overcrowded, and they ask for a revision of the whole course of studies. Still the science course should be fundamental, not general, as referring to a conglomeration of all and not much of anything. All seem to agree that biology is most important, but the content is not agreed upon. Physics is a close second, and an elementary knowledge is sufficient. Chemistry is important; and while geology and astronomy may be included, there is no need for any specialization. The amount of time for each subject was also discussed.

The Chairman thanked Father Kohl for his valuable contribution to the discussion of a serious problem, and expressed the hope that some definite steps would be taken in the seminaries to remedy any deficiency.

Father Ryan, C.M., agreed with the need for science in our seminaries. He stated that hygiene could be taken care of in the course of physical education, but that botany, a study oftentimes overlooked, should be emphasized.

Father Luddy remarked that to carry out the spirit of the Church

to train up scholarly priests, there was great need for advance study and lectures in science. It is explicitly stated in the decrees that a minor seminary should conform to state regulations. This is true in Italy and Germany, where all pupils take State tests.

Commenting on the question of recognition by the State, Abbot Lambert Burton remarked that if the question were submitted to the bishops, there might result the accomplishment of definite standards for our seminaries.

Abbot Lambert, Father Luddy, and Father Stephen, O.S.B., were appointed by the Chairman as a committee to draw up the content of the seminary curriculum and to study the question of standardization, either through State recognition, or through their Excellencies, the Bishops.

After further discussion, a motion to adjourn was in order and passed.

SECOND SESSION

WEDNESDAY, June 28, 1933, 9:30 A. M.

The meeting was opened with prayer by the Reverend Chairman. The Very Reverend Michael J. Treanor, Rector, St. Columban's Preparatory Seminary, Silver Creek, N. Y., presented a paper on "Some Aspects of Character Training in the Minor Seminary." The Chairman expressed the thanks of the delegates to Father Treanor for his interesting paper on so vital a matter pertaining to the soul of seminarians.

Very Rev. Father Isidore, O.F.M., remarked that the paper showed on the part of the author an intimate knowledge of the boy's life; for to understand a boy in his own life is most important in guiding and directing him towards the appointed goal.

Abbot Lambert, O.S.B., spoke from his wide and varied experience. He said that oftentimes directors are greatly disappointed in the boy. The average boy is an idealist, generous and whole-hearted. Much stress must be given to the importance of good example and cooperation on the part of the faculty. Rather than a fear of holding the ideal too high, the danger lies in having the ideal too low.

The Very Reverend Chairman cited some examples of character training in young boys. He stated that we must search for boys of character to make suitable subjects for the priesthood. Unless character be present, then character cannot be developed.

The question arose as to whether the radio has become an influence and a serious influence on the character of the students.

Father Ryan, C M , stated that the unrestricted use of the radio is frequently a cause of much harm to the student. There must be limitation

Abbot Lambert advised that the question of the radio was well put. A young lad is sent to the seminary to get away from the world and its spirit. But there is everything of the world save sensible presence in the radio. The less time given to the radio by the students, and even by the faculty, the better. The spirit of the world must be kept out in order to devote all time to the work at hand

At this point, the proceedings were interrupted by a visit from their Excellencies, Archbishop Murray, Bishop Howard, and Bishop Peterson. They were accompanied by the Secretary General of the Association, Rev. Dr. George Johnson. His Excellency, Archbishop Murray, in a brief, pertinent, and appropriate address spoke of the work of the minor seminary and its preparation of the student for transition to the major seminary. The most important thing in the minor seminary is to eliminate undesirables. He praised the work of the Minor-Seminary Section and encouraged the delegates to continue their work with zeal and energy. Their Excellencies, Bishop Howard and Bishop Peterson spoke briefly and to the point in regard to the character of seminarians. It is essential to determine the fitness and natural character of a boy studying for the priesthood. Unselfishness is a pertinent quality.

A second paper, "Recreational Reading in the Seminary," was read by the Reverend Richard B. Sherlock, C M., St. Louis Preparatory Seminary, Webster Groves, Mo. A general discussion followed as to methods of regulating reading so as to prove beneficial, what time should be allowed for it, and how the question of newspapers and periodicals should be dealt with.

Father Heim set forth a disciplinary problem, the bringing in

of magazines and periodicals that should not find place in the seminary. A general discussion followed.

On motion to adjourn, the meeting was concluded.

THIRD SESSION

WEDNESDAY, June 28, 1933, 2:30 P. M.

This was a joint session of the Major-Seminary Department and the Minor-Seminary Section. The report of this session will be found in the proceedings of the Major-Seminary Department.

FOURTH SESSION

THURSDAY, June 29, 1933, 9.30 A. M.

After the meeting was opened with prayer by the Reverend Chairman, Rev. Paul Schuster, S D.S., Director of Studies, Salvatorian Seminary, St. Nazianz, Wis., read the paper, "The Visiting-Day Problem in the Preparatory Seminary." He stated that his paper was the result of a questionnaire answered by nearly forty seminaries. In it he set forth the views of directors of seminaries located in nearly every section of the country.

The Chairman, in commenting on Father Schuster's excellent and practical paper, stated that superiors realize the burden of visiting day better than the faculty as a whole. Of course there may be criticism both ways, either allowing too much visiting, or restricting it too greatly.

Abbot Lambert expressed the view that the problem is like the evils of the day. There is an increase of visiting by reason of easier access and transportation. Perhaps such is due to the anxiety of parents for their children. Students in Catholic schools, and even in seminaries, oftentimes ask for privileges that are not sought after in other schools. There must be definite instructions given to the students, and these must inform their parents. A great drawback is that too frequently visiting may interfere with religious exercises and study.

Father Ryan, C.M., explained the manner of handling the prob-

lem at his seminary, and stated that visiting is never allowed to interfere with spiritual exercises or studies

Father Barth, O.M.Cap., added pertinent remarks in regard to visiting. People are very sensible and accept and understand regulations. Any irregularities usually exist from the part of the boy; he seeks privileges.

Father Stephen, O.S.B., said that heretofore at their seminary there was no problem, since the seminary was so isolated. But now with good roads, the problem has become more acute. People seem to have decided to have weekend vacations at the seminaries. Up to the present, the boys themselves have taken care of the problem very well, and there are no formal restrictions.

Father Isidore, O.F.M., explained the manner of conducting the visiting-day problem at the seminary in Sturtevant. The difficulty to contend with lies with the local people who wished to be in contact with activities on the grounds of the seminary.

After further discussion, when all business had been concluded, the reports of the committees were brought forward. Very Rev. Francis Luddy, Chairman of the Committee on Resolutions, submitted their report. A motion to accept as read the resolutions was made by Abbot Lambert and seconded by Father Ryan. The report submitted was unanimously adopted.

RESOLUTIONS

At the meeting of the National Catholic Educational Association, held in Cincinnati, Ohio, June, 1932, His Excellency, the Archbishop of Cincinnati, requested the members of the Minor-Seminary Section of the Association to submit to the Bishops of the United States recommendations for the solution of the problems now facing our system of education for aspirants to the holy priesthood, religious and diocesan.

In compliance with that request a committee was appointed to investigate and study problems, and report its findings at the following convention.

In convention assembled at Saint Paul, Minn., 1933, the Committee reported. The report was discussed, and even though it was felt that further study would be necessary for a thorough and comprehensive survey of the problems, the following recommendations were set forth:

(1) WHEREAS, There is no uniformity in the Course of Studies in the Minor Seminaries of the United States, and

WHEREAS, The Council of Baltimore, the Apostolic Constitution, *Deus scientiarum Dominus*, and the *Ordinationes Sacrae Congregationis de Seminariis et Studiorum Universitatibus* have outlined in a general way the minimum of subjects which should form a course of study in the Minor Seminaries, and

WHEREAS, The *Ordinationes* of the Sacred Congregation on Seminaries and Universities require that the classical course of studies in the minor seminaries should be approved by ecclesiastical or the civil authorities, and

WHEREAS, The requirements for recognition of courses of study vary in different states, and in different standardizing agencies, and

WHEREAS, His Excellency, the Archbishop of Cincinnati, at the Convention last year, invited recommendations for the improvement of the minor seminaries, which he would propose to the Bishops of the United States, at their annual meeting, and

(2) WHEREAS, There exists a mediocrity in teaching traceable to untrained professors, and

(3) WHEREAS, Certain seminaries, whose standard is high, and whose teaching is adequate, are often forced to change and lower their standards in particular cases, by the interference of higher ecclesiastical authority, and

(4) WHEREAS, There often exists an unfair competition between seminaries and public schools of a similar scholastic level, due to the lack of sufficient financial support,

It is hereby recommended:

(1) That the Chairman of the Minor-Seminary Section be directed to incorporate in a communication to His Excellency, the Archbishop of Cincinnati, a summary of the regulations concerning the course of study in the minor seminary, as outlined in the code of canon law, the Baltimore Council, the Apostolic Constitution, *Deus scientiarum Dominus*, and, the *Ordinationes* of the Sacred Congregation on Seminaries and Universities, and

That in this same communication to His Excellency, the Archbishop of Cincinnati, that the Chairman shall incorporate a statement of the minimum requirements of all the standardizing agencies in respect to the course of studies prescribed for minor seminaries so that all the Minor Seminaries of the United States, under the direction of the religious and diocesan clergy, may have a course of study outlined for them which shall satisfy the general law of the Church, the peculiar requirements of their own work, and the demand of the civil authorities in their own locality.

(2) That priests be chosen for teaching in such seminaries, who

have real talent and love for the work; that they be given full opportunity to perfect themselves in the subject, or subjects, they are to teach; and that they be given a salary equal, at least, to the salary paid to lay professors engaged in similar work in non-ecclesiastical institutions of learning

(3) That ecclesiastical authority give full support to the scholastic and disciplinary standards of such institutions.

(4) That the bishops of the dioceses in which there are seminaries see to it that such seminaries conform to the required standards and that sufficient financial support be given them so that in physical equipment they may be on a par, at least, with public schools of a similar level

Father Stephen, O.S.B., Chairman, presented the report of the Committee on Nominations. The following officers were nominated for the coming year: Chairman, Very Rev Francis Luddy, Rochester, N. Y.; Vice-Chairman, Rev. Richard B. Sherlock, C M., Webster Groves, Mo.; Secretary, Rev Francis N. Ryan, C M., Princeton, N. J.

The officers were elected as nominated.

The retiring Chairman, Father Early, C.S.C., expressed his thanks to all for their hearty cooperation during his tenure of office, and stated that it was a real inspiration to know how devotedly the delegates had entered into the spirit of cooperation. He wished the newly elected Chairman much success in his guidance of the Section, and expressed the hope that under his direction much more and greater good may be accomplished.

Very Rev. Francis Luddy then took the chair and stated that a rising vote of thanks was in order to Father Early who had given his time, energy, and devotion for the betterment of the Section. The benefit of his advice and generosity was appreciated by all who had a part in the various proceedings.

In his address, the Chairman stated that any suggestions to endeavor to enlarge the number of attending members would be gladly welcomed. All ought to make suggestions as to the types of papers that would prove practical, enlightening, and helpful. Rectors of seminaries should take upon themselves a decided interest in the work. Mere numbers do not mean anything, but they can mean more direct interest on the part of superiors, whether religious or secular, and even on the part of the bishops,

He expressed his heartfelt appreciation to the delegates for extending to him this honor, and stated that he will try with the help of all to prepare immediately for next year's meeting, to submit problems to the delegates as soon as possible, and to heed attentively their suggestions.

On motion by Father Ryan, C.M., seconded by Father Stephen, O.S.B., the meeting adjourned at 11:45 A. M. in order that the delegates might attend the final meeting of the Association.

RICHARD B. SHERLOCK, C.M.,
Secretary.

PAPERS

THE SCIENCE COURSE IN THE SEMINARY

REVEREND WALTER J. KOHL, A.M., ST. ANDREW'S PREPARATORY
SEMINARY, ROCHESTER, N. Y.

During the past year I have had extensive correspondence with many of the seminaries in the United States and Canada, and from this source I have received many ideas along the line of the title of this paper. I would like to pass along to you a few of these thoughts and suggestions. It would not be timely, or even diplomatic, to repeat all the criticisms both constructive and destructive that I have in my files. I am going to try to summarize, as succinctly as possible, some of this material. The whole field of the science course in the seminary is so vast that it would be quite impossible to cover it, so I will attempt to be brief.

The first conclusion that can be drawn from the evidence at hand is that the science curriculum in the majority of the American seminaries is neglected, or to be charitable, is chaotic. I am sure that if any of you gentlemen has studied this question at all, you will agree with me. I have visited many of our seminaries and read their catalogues, as you have, and then wondered just what concept was had of a science course. This neglect of science in the seminaries persists in spite of the very clear legislation of the Church. What of the Baltimore Council? What of the last decrees of the Holy Father and the Congregation of Seminaries? These are the questions I would like to ask of some of the American seminary authorities. How much longer are the seminaries going to fail in their duty of preparing the students entrusted to their care? There is surely a very grave obligation of fitting each candidate for the priesthood not only with proper spiritual equipment, but also with intellectual tools to enable him to do his work with some degree of efficiency. Perhaps, the reason for the failure to teach sciences properly in the seminary is due to financial conditions. I say perhaps—but too much of

of this neglect of the sciences is due to a complete lack of sympathy on the part of many of the priests to whom is entrusted the duty of ecclesiastical education. This attitude betrays itself not only in word but also in action. You and I have heard it said frequently that the priest does not need and should not be taught science. Is it not strange that this objection is never raised against the teaching of science in our Catholic high schools and colleges? If the priest is to keep his place as an educated gentleman, and as the spiritual, as well as the intellectual leader of his community, how then can he be ignorant of a most common branch of knowledge—science?

There is need for a comprehensive course of science in every seminary, as a preparation, not only for the assistance of the seminarian in his studies, but also for the future help of the priest in his work. Inasmuch as the present tendency of the leaders in nearly all fields is to base their principles on the natural and biological sciences, and this includes not only sociology, psychology, ethics, and education, the priest, if he is to understand these, must understand science. I am not going to dwell on the necessity of science in the study of philosophy of the Scholastics, but I do insist upon the importance of these other subjects which after all are so necessary to the priest. To say that the teachings of modern sociology, education, etc. are totally wrong is the blindest kind of ignorance. Each one of these contains something of truth and so, something useful to the priest. Here then is one important reason for a comprehensive course in science as a foundation for the studies of the seminarian and of the priest.

The second reason for a general course in science is this, that an educated person should be able to understand and to interpret his environment. There are so many and such laughable mistakes made by priests in their public addresses on the points of science, that even the high-school children are astounded at the lack of this commonplace knowledge. The very children of the parish school know more than some pastors along these lines, for no longer does his *ipse dixit* sweep away and banish all difficulties. I do not insist that a priest need be a specialist in any field of science, but that he does need the knowledge which is

so common to his own people. This, of course, is the minimum.

This I should say is the real aim and objective of teaching science in the seminary; scil., the future efficiency of the student and priest, for a knowledge of science will enable him to understand much that is written in nearly all fields of modern thought, and thus by taking to himself the scientific truth in these productions he will be in a position of doing considerably more for the cause of the Church than otherwise he could accomplish.

Before I consider the curriculum of the seminary in particular, I would like to treat of the science course in general, or rather, to treat of the qualities of a good science course that may be of aid both to teachers and to students of science. There is one limit to the teaching of science and to the study of science in the seminary and that limit is time. Our curriculum is overcrowded and there are many professors in the work who ask for a revision of the whole curriculum and of the individual subjects to eliminate the dead wood and useless material. Time granting, we should endeavor to make our science curriculum broad, so as to include as many subjects and to cover as much material in each science treated as possible. If we are activated by this principle, we are less liable to develop a few of the well-known open-air or cinch courses that really militate against any serious work on the part of the teacher or on the part of the seminarian. I am certainly impressed, by my study of the seminary science curriculum, that this is true in far too many seminaries. A few items are chosen by the professor and even these are treated with extreme paucity. And in the second place we must endeavor with an earnest effort to make our course fundamental. By fundamental, I do not mean in any sense an obligation to teach that conglomeration of topics known as general science, but I do mean fundamental in that sense in which we use general as applied to general chemistry, etc. or to use another term—elementary. The term elementary is used commonly when we refer to high-school sciences, and the term general, when we refer to college sciences. And both of these terms mean a study of the fundamental principles of the respective science with sufficient material to illustrate the matter at hand. It is these principles that we so much need as building material for future work.

Thirdly, our work should be thorough, both intensively and extensively. If the teacher is not thorough, the student is left in a sort of mental haze and his time is wasted. Wrong habits of study and low ideals are instilled into the mind of the seminarian. It is far better to have no science than to have careless methods and careless work.

Fourthly, our course should be a practical one. I do not believe that we should train chemists or physicists or biologists, but we should train our students to apply their knowledge with benefit to themselves and to others. And to accomplish this, a practical application should be made of all the matter taught. If the teacher instructs with this idea firmly fixed in his mind, that the matter is going to be used in other branches in future time, then he will choose examples and material to illustrate and explain these conditions. This constant application of scientific knowledge will render untold benefit to our seminarians.

Now we will consider the science course in detail, outlining the subjects and their scope in a very general way. What I am going to say is only an outline and is incomplete, but will serve to illustrate the principles that I have stated, and is a summary of the best courses taught today in the American seminaries.

All seem to agree that biology is the most important of all the sciences for the seminarian. But all do not agree on the exact meaning of this term. It really connotes a great many sciences, the elements of which must be included in any good course. The enumeration of the most important divisions will not take a long time but they are necessary in the very definition of the course. A real knowledge of hygiene must be included both for the personal advantage of the student and for the creation of an intelligent attitude towards the problems of a social nature. A great number of textbooks of biology are built on the concept of systematic procedure. Each of the systems of the body are studied both from the viewpoint of anatomy and from that of physiology. This seems to be a very successful method, since by covering a number of types chosen from the principal phyla, the pupil may obtain an idea of the gradual growth in complexity in the animal kingdom and at the same time a knowledge of man. Other subjects as neurology, cytology, heredity, etc. must be treated at

least in their fundamental principles. Some well-developed knowledge of disease is also needed by a priest, both as regards causes and treatments. I know that this list is quite incomplete, but I only intend it as showing the trend of thought evidenced among the best informed and most interested teachers and authorities in the field of priestly education.

The subject that seems to stand a very close second in the curriculum is physics; yet all the information that is necessary, may be obtained from an elementary study of this science. All of you will agree that there is no need of specializing in this field. The priest does not need a course in optics or electricity or any other of the various branches of physics, but he does need a good foundation in such all-important concepts, as energy in its various forms, and sufficient knowledge to understand the simple principles underlying the various machines and so forth, that form a very large part of the environment of all men.

Since the science of chemistry actually does include many of the topics in physics, we may, to avoid overlapping, leave most of these to the teachers of chemistry. Chemistry is important to the student because it will teach him the composition of matter and other ideas closely allied to philosophy. And so there may well be an emphasis placed on the physical side of chemistry. A good course along this line is the one prepared by the American Chemical Society which contains mostly inorganic chemistry with the usual amount of organic, rather elementary, and with a full quota of space and time given to the nutrients.

Lastly, I am going to mention the two most discussed and least taught sciences in the whole seminary curriculum—geology and astronomy. I am taking these together since they will contribute only general laws and principles to the course. There is no need indicated of any specialization or deep study.

This science curriculum seems to be agreed upon by nearly all of those interested in seminary work. But the next point, the amount of time to be devoted to each subject and its location in the curriculum, is controverted. There must be some logical or psychological sequence among these subjects. And so I have the audacity to propose a sequence that I feel admits of enough

flexibility to satisfy all the objections and criticisms thus far raised.

Biology should be taught both terms of the first-year high. This course is truly elementary, and necessarily so, to meet the mental equipment of first-year students. To keep the course in good repute with all, it is necessary to have at least one laboratory hour a week. If the matter is divided into four recitations, not lectures, and one laboratory, there will be plenty of time to cover the ordinary course in a creditable manner. The amount of matter, for example, can certainly be limited to that required by the syllabus of the New York State Regents. Most any of the textbooks in elementary biology, because they are similar, will suffice.

If we are to give the seminarian all that he needs in the line of biology, then a second year of more advanced biology is needed. And so we look to a year of biology at the college level. There is some disagreement about the location of this year. The question is whether it should be placed in the first year of college or in the second. Our experience in St. Andrew's Seminary is that it may well be put in the first year.

As regards physics, it seems to be an established fact that one year of this subject will surely give all that is of vital necessity to the seminarian. At present most of the college texts differ very little from the high-school texts, except as regards mathematics. There is so very little additional matter in the college courses that I believe that one year of physics on the secondary level will cover quite completely the matter required by the student. We will agree no doubt that there is small need of insisting on the mathematical approach to this science. So we find that our one year of high-school physics has, at least, as far as we can determine at present, satisfied all conditions. Four recitations and one double laboratory period will be sufficient.

Chemistry after all may be considered a supplementary course to physics, since for the seminarian the emphasis may well be placed on the physical side of chemistry as, for example, on a complete treatment of the structure of matter with its various aspects, or some time may well be spent on radio activity. This course, by its nature, will be advanced and will adapt itself better to more mature minds and so I suggest locating this science in

the second year of college closer to philosophy. It should be followed for four semester hours credit throughout the year

Inasmuch as this number of sciences will tax the time of the minor seminary, the other two sciences can be placed in the first year of philosophy devoting one semester to each science. Enough of essential matter can be covered in this time to assist the student in philosophy. The time of two lectures per week for one semester will be sufficient to impart an adequate knowledge of both astronomy and geology.

If our science courses are to have any value and not be simply open-air courses, then the methods employed in imparting these sciences must be the best. The idea of laboratory work sometimes arouses opposition when spoken of in connection with the seminary; yet in the seminary, so many of our subjects are of an abstract nature that something concrete will be of great advantage to the seminarians. Of course it is worse than useless to have a make-shift laboratory. One that lacks in the necessary equipment gives wrong ideals to the students. A laboratory period is merely to illustrate the principles and matter of the lecture, for no one expects that our seminarians will be research specialists. A formal laboratory period is invaluable in teaching not only science but also habits of painstaking care, thus forestalling the very common mistake of superficiality.

Secondly, demonstrations are needed. I cannot conceive of a more dull or appalling period in science than one in which the teacher lectures or reads constantly from the book. Demonstrations are needed in all sciences, to assist the pupil in understanding the subject-matter.

Thirdly, the library, while an absolute necessity to any well-founded course, is indispensable in science. It should be well equipped not only with the best books on the sciences studied, but also with plenty of Catholic books on these same subjects.

Fourthly, all courses should have a practical trend. By this I mean that the teacher should take special pains to point out the important matter and its relation to some future use or problem, either to philosophy or to life itself.

In conclusion, allow me to present to you a few of the observa-

tions that are self-evident from my work along the line of science in the seminary

(1) The present course of science in the seminary is unsatisfactory. This is not alone my personal opinion from what I have seen in the seminaries themselves and in the course of studies they offer, but likewise it is the firm conviction of some fifty professors of science and philosophy in the various seminaries throughout the country.

(2) It is time that we seek recognition for the work done in the seminaries. And if we are to have this recognition we need a real course in science.

(3) There is a decided need for teacher training in the teaching of science, both in the study of science and in the study of methods.

(4) There is greater need of cooperation from the other members of the faculty. Too many teachers in the seminary with little or no knowledge of science try to belittle the work of the science teacher.

(5) The course of science that I have outlined will meet both ecclesiastical and civil requirements.

(6) There is need of considerable study of the aims and objectives of science in the seminary. Sciences should be studied not only to assist the teachers of philosophy, but also to help the future priests in saving souls.

SOME ASPECTS OF CHARACTER TRAINING IN THE MINOR SEMINARY

VERY REVEREND MICHAEL J TREANOR, RECTOR, ST. COLUMBAN'S
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Some time ago a series of startling articles appeared in certain Catholic magazines anent the growth, or rather the lack of proportionate growth, of the Church in the United States. You may remember the controversy that ensued as to the value of the facts and figures on which those articles were based. Leaving aside the merits or demerits of either side of the question, there seemed to emerge, argue how you will, the humiliating conviction, that the Church in the United States is not growing in proportion to its admitted membership.

This uneasy feeling has resulted in much heart-searching and a good deal of straight thinking. Many priests are humble enough and honest enough to say to themselves "Physician heal thyself," and to seek the explanation in their own lack of zeal. Then there is the complaint, sadly familiar today, that there is something wrong with so many of the young priests; that they shed all too quickly every trace of seminary training and practice, that their hearts are not in their work; that they neglect the interior life; that they are irresponsible, restless, selfish, without any idea of a tireless all-consuming love for the cause of their Divine Master. They seem to lack any true sense of the sublime dignity of their their sacred calling and the awful sanctity it demands.

Trouble usually begins with very insignificant things. The food in the rectory may not be to one's liking. Accommodations are cramped, fellow-priests may be somewhat thoughtless. Very soon the young priest finds refuge in amusements; the work for souls is neglected; prayer is confined to the Mass and the Office. Time is spent in all kinds of distractions—extraneous things—some of them necessary perhaps—and the priest gradually loses all enthusiasm for the Master and the vivid realization of the purpose of his ordination; namely, to save his own soul by saving the souls of others.

In any other profession such men would rightly be regarded as failures. What is the cause of the tragic breakdown? To my mind, the cause lies in a serious defect of character, and the blame for that defect must be placed squarely where it belongs on the shoulders of those who had the solemn duty of moulding and forming these young men after the Heart of Christ during the plastic years of their early seminary careers.

In these days of stress when men are being put to the test as never before, only those who are educated and developed in the proper way have an even chance to survive the difficulties of life.

On every side there is a cry for leadership, there is a demand for God-fearing men, men of character as the world recognizes them. The Church too feels the strain. She is being persecuted, reviled, and attacked in more subtle and insidious ways than at any time in her history. She needs leaders, strong men in every department of lay and clerical life. Possibly the Holy Father had this thought in mind when penning the Encyclical on the Christian Education of Youth. That document, while it states the position of the Church on the question of Education in general, also lays down for us very clearly what the Church expects her children to become as a result of the training received at her hands.

Before going directly to the subject proposed in this paper, it may be well to point out that the world has recognized the need just mentioned. This is evidenced by the work of educators in the public schools directed either by state or national auspices. In a Bulletin entitled, "Character Building in New York Public Schools" (Pub 1932, Albany, the University of the State of New York Press), containing an analysis of practices reported by teachers and supervisory officers for the school year 1928-29, we find a wealth of detailed material that may well give us reason to marvel at the amount of consideration given by the State to this specific aspect of education. "The children of this world are wiser in their generation than the children of light." (Luke XVI, 8.)

Similarly, the Tenth Yearbook of the Department of Superintendence of the National Education Association of the United States gives us practically four hundred pages of matter on various aspects of Character Building. From the point of view of secular

education little has been left undone to point out at least the methods by which the work may be undertaken in the public schools of the nation. Naturally, a good deal of the work reported is based on statistics and worked out from the point of view of Experimental Psychology. Again the objectives sought in Character Education are many and varied; nevertheless the work is an index of the estimate of the necessity of the formation of Character in the future citizens of the country.

Much has been written too from the strictly Catholic point of view on the subject. Outstanding is the work of Monsignor Dupanloup and Father Gillet, in French (both have been translated), and the labors of Father Hull, S.J., in English. In addition there have been many other books and articles in reviews. I might mention specifically the articles of Father Feeney of the St. Paul Seminary in the *Ecclesiastical Review* of October and November, 1911.

In a paper such as this we have not time to analyze fully or synopsize the material in any one of these various books. The subject is usually treated from the points of view of Ideals, Passions, and Habits. It is outside our purpose to discuss the philosophical arguments arising out of the treatment of the subject from these points of view. We may take some of the findings of the various authors and use them later.

Now to return to our subject.

What is Character? Etymologically, to quote Father Hull—"The Formation of Character," page 12, "the word originally meant the mark impressed on a coin or seal, indicating its nature or value, and distinguishing it from others." In its applied sense character comes to mean marked individuality. Father Hull then goes on to define character as, "Life dominated by principles," and the author points out that "Life comprises thoughts, words, and actions." Father Gillet in the opening chapter of the "Education of Character," says that "a man is said to possess character when true to his convictions, to these he endeavors with firmness and perseverance to conform his conduct."

But for our purpose the words of the Holy Father in His Encyclical on the Christian Education of Youth gives us the definite objective of all Christian character. He says: "The true Chris-

tian, product of Christian Education, is the supernatural man, who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of Character "

In a previous paragraph the Holy Father had said: "The proper and immediate end of Christian Education is to cooperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children of whom I am in labor again, until Christ be formed in you.'" (Gal. IV, 19) If this applies to Christian Education it applies *a fortiori* to the education of the seminarian from the very purpose of the work of the seminary. If we have any doubt about it we have only to look at the Pontifical and read for ourselves the words of the forms of the various steps in the ceremony of ordination. We might look too at the letter of the former Apostolic Delegate written to the Ordinaries of the United States, May 26, 1928, at the request of the Sacred Congregation of Seminaries and Universities, in which Cardinal Fumasoni-Biondi states that "the Priest ought to become the living image of our Saviour Jesus Christ." And if the priest, so must the seminarian begin to form in himself the image of the great High Priest.

Next we come to the subject of our work in the minor seminary. The young boy who has just entered has finished his eighth grade. Many others come in at different stages of their education, some with the whole or part of their high-school work done in at least some subjects. But the normal entrant is the eighth-grade graduate. Usually a good deal of care is taken to select only those boys who come from good Catholic homes and who have had a training in a Catholic school. The boy wishes to be a priest. The idea has come to his mind by the operation of grace. He may have found the idea in his study of New-Testament history, in listening to the story of the lifework of Christ. Perhaps too he has been inspired by the example and advice of some good priest of his acquaintance. Childhood, home life, environment, and education all have contributed their share. He has an Ideal before him to be another Christ; to give his life to the work of

saving souls. He has not read any formal treatises on the dignity or powers of the priesthood; yet he has a sharp clearcut idea in his mind. It is the serious duty of the seminary to foster that idea, elaborate it, draw it out in all its detail, and to make the goal he has fixed for himself "the stern tyrannic thought" that holds all his other thoughts, words, and actions in its sway.

The boy has high ideals; therefore the first thing in his training is to keep before him a high motive for all his actions and to make that high motive a firm conviction with him. From the beginning that motive should be the formation of Christ within him. I do not think that we can begin to point out too soon to him that everything in the seminary life, prayers, rule discipline, silence, and so on; all help to do the one thing for which he entered the seminary. You may say that placing this motive before pupils so young is waste of time. Results may be disappointing in a number of cases but if in the early stages we apply the old pedagogical principle of repetition, the effect will come gradually. Developing such a sense of responsibility, especially in the case of senior boys, appeals to their honor. They will learn the value of free service—the only kind that has any worth in God's sight. In my opinion every *good* young candidate for the seminary visualizes Christ in the way I have outlined and he wishes that vision to remain.

To me this seems the fundamental task in the education of the character of the seminarian. It is a spiritual work, a supernatural work, and its success depends on the personal holiness of those engaged in it. There may be and must be, of course, other things, as well as personal sanctity, but personal sanctity must be there. Without it learning and schemes and buildings and methods are worth only so much as they would be worth in directing some worldly enterprise.

We know, however, that there are grades of sanctity and that there are grades of success and that the reward is given according to the labor, as Saint Paul puts it substantially.

In the case of the students, the way to holiness must be shown to them. Those over them in the seminary must be their guides. That is the responsibility that comes with the position.

Each priest who has anything to do with the students shares

that responsibility The work of the professor is bound up with the spiritual development of the pupil's soul. No matter what side you take in the discussion as to the effect of personal influence of the teacher on the mind of the pupil, I think that in the seminary each priest wields a very strong influence. The minor seminarian is in the formative period of his life. Everything that happens, his studies, work, prayer—every detail of these things as well as the actions and example of those whom he admires have a profound influence on him. The combination of all is what moulds the youth. With average good health, normal ability, and good will any student should advance spiritually from year to year under proper guidance on the part of his teachers. If that is not evident there must be some cause either inside or outside the seminary which is retarding his progress. All this applies to guidance in the external forum. Spiritual direction in the confessional will further form the boy's own soul.

As I said, each priest in the seminary shares in the responsibility of training the students The first duty in that training is giving good example. This is very clear from Canon 1360 of the Code of Canon Law which says in part "To the offices of rector, spiritual director, confessor, and professors of the seminary priests are to be appointed qualified for these offices not only by their learning, but also who are outstanding by virtue and prudence, so that they may in word and deed be an example to the students." Here we have the mind of the Church stated specifically. Following from this we can expect such men in season and out of season to inculcate love for the Mass and the Eucharist and for Mary the Mother of Priests There is no need to elaborate on the subject; the conscience of each professor will be able to interpret the obligation for himself. The students too look to the professors to be not only well versed in the subjects which they teach, but, above all, they expect them to be priestly priests.

The next means of character training is correction. Before dealing with this phase of the subject I wish to emphasize that I do not wish to overlook or overthrow any of the many well-tried systems in vogue. I will try to keep to general principles. Correction is scarcely less important than good example, but without the latter, correction becomes hypocrisy. (It may be remarked

in passing that such hypocrisy is very easily detected by students.) Assuming then good example, correction is very effective when it takes the form of a private talk or conference. In that talk the reason of the correction should be pointed out. Very often the reason cannot be given publicly. A boy who knows he is corrected in public feels he has a real grievance. On the whole, boys are sensitive, easily humiliated, and soured.

On the other hand, there are certain obvious cases where boys must be corrected publicly; for example in the case of a general flagrant violation of rule. But for other cases of more or less private faults private correction will probably have a much better effect.

Regarding the matter of reporting faults to the Rector, each institution will have its own regulations or directions on the subject. The Rector or those in charge of the discipline of the seminary ought to know all serious defects noticed in the character of the seminarians.

The method of correction should be at all times reasonable and calm. A show of anger or real anger is scarcely warranted whether the correction be for moral or academic deficiencies. Punishment for deficiencies in class work will be carried out in accordance with the rules of the house, and if the professor correct publicly, his remarks should be dignified, accurate, priestly, and without sarcasm or bitterness.

In all this it is important that the students should not lose confidence in any of their teachers. The boys look up to the professors and they expect them to be strictly honorable in all their dealings with them. If a boy is corrected privately he should know that the matter will end there, or if on the other hand the fault is of such a kind that by its seriousness or by the rule of the institution it should be reported, the boy should know that fact. Sometimes too a defect will call for severe treatment as you know from experience. That also can be dealt with severely but the reason for it could be given afterwards if the situation demands.

Mention of the reason and motives for correction brings us back to the one already emphasized. There is really only one motive that should be literally forced on the boy for everything he does; namely, the love and service of God. The boy does not appreciate

that motive Scarcely any of us do so fully; yet it is the purpose of Creation and according to the Holy Father the definite aim and object of Christian Education. If the boy does not hear about it he will never come to an understanding of it. You can use other motives, as we all do, but it is well to bear in mind that the greatest is Charity

The motive of fear, despite the fact that it is one of the motives for contrition for sin, will in general have a lesser effect on the character of the boy. In certain types we may admit that it seems the only motive which will produce results. Try at all times to get the boy to do things because they are right and pleasing to God, and for that motive above all. Try to make time-serving, human respect, and the seeking of favors as something contemptible. Appeal to the boy's manliness—and there is some spark of it at least in every good boy.

There is one aspect of character building that I shall touch on just in a passing way. That is Educating to purity. Last year at the Convention in Cincinnati we had a very interesting talk on the subject and a very enlightening discussion afterwards. I feel it, therefore, unnecessary to repeat much on the subject. It will be sufficient to remark that with the usual safeguards of seminary life, with the customary admonitions on the subject, and above all with the boy's natural safeguards and sacramental helps, purity will grow apace with the other virtues. Of course too there will need to be watchfulness on the part of the seminary authorities and cooperation with parents and guardians as far as that can be secured lest anything defiled enter into the young boy's life.

The question of athletics in the seminary has been discussed at former meetings. The matter of intra-mural or extra-mural competition does not interest us here. It is well I think for the priests of the seminary to show an interest in the games of the students and to take part in them within reasonable limits—if they are not too old. The real aim of athletics should be to train in discipline and self-control, as well as to strengthen and develop the body for the strenuous work of missionary life. The student who learns to take defeat in a manly way will have done a lot to help

himself in after years. It is well from time to time to point out to the students the example of Saint Paul. From the story of his life we know of his remarkable physical endurance, and we can surmise that his self-discipline must have been thorough indeed.

A word on the matter of favorites Favoritism on the part of the professors shown to any student or group of students in the seminary is most detrimental to the training of these boys. Unquestionably, good is intended, but a professor who plays favorite defeats his purpose. Boys have in them a good deal of vanity, they wish to show their superiority over others in some way. Every time then they are singled out by a professor or superior they are confirmed in their attitude and they find it much harder to cultivate the fundamental virtue of humility—a virtue Christ demands from all who would be like Him Favoritism too has a bad influence on the student body. Boys feel such things. They talk about them and very often make life miserable for the individual who is singled out for these doubtful honors. They too are inclined to lose confidence in the judgment of the professor in question and that may be a sign of the end of the effectiveness of that priest's work in the seminary.

Again, on the other hand there should be encouragement and praise where it is well merited It, however, should be impartial. Strict justice in dealing with boys' sincerity and frankness mingled with reasonable kindness and solicitude for their welfare, all in company with the background of the priest's good example, will naturally have the effect of producing the Ideal Character.

Hoc opus, hic labor est. The average good boy will respond and you will have the consolation of knowing that the seminarians are growing in age and grace as well as in wisdom; in other words that they are beginning to form in themselves the Image of Christ. This they will convey with them through the major seminary and into their priestly life This is what the Church has asked for officially and this she expects us to give them.

I may conclude with the following "Tribute to a Teacher" which was recently brought to my notice. The author's name was not given.

A builder builded a temple,
He wrought it with grace and skill:
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

RECREATIONAL READING IN THE SEMINARY

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The eternal "Why?" crops up immediately at the mention of such a title as these pages purport to assume: the "why?" of such a question raised in regard to the seminary curriculum. We may be inclined to think that a student's days should be taken up sufficiently with his studies and various exercises that are calculated to train him for the lifework he intends to pursue; and hence such a question as "Recreational Reading" is irrelevant and beyond the purpose of the preparatory seminary. Necessary evil though it may be considered, still the fact remains that it is a very necessary good when we pause and, reflecting on the past years of our own lives, we endeavor to peer into the future of lives that have been entrusted to our care.

We are told that reading maketh a full man. If ever there was need for men filled with wisdom and knowledge, men who can think aright and follow out courageously the correct line of thought, men whose minds are a storehouse of information applicable to the right government and logical destiny of the world and its dwellers, calculated to weigh heavily and to exert specific influence on the trends of thought, of deeds, of morals, and of the life itself of those with whom one comes in contact, that need exists today. We find a world topsy-turvy with its -isms and -ologies, with its babble of voices raised in conflicting and contradictory commands, bidding in dogmatic and demagogic terms men to seek hither and yon for life, liberty, and the pursuit of happiness. The printed word has assumed proportions that never were dreamed of in the days of yore. Men who pose as philosophers, as scientists, as masters of literature and of arts, men whose glibness of tongue and facility of words are their only recommendation for learning and truth, whose ponderous and momentous lucubrations bring forth the abortive, insignificant, and unreliable outlines of history and stories of mankind, whose minds, laboring in the agony of trying to sustain a reputation for

wisdom and scholarliness and at the same time to pander to the tastes of a dilletante world, like the mountain of old bring forth only a mouse—these are they who seek to be the way, the truth, and the light of the world. The sex factor here, there, and everywhere, the attempt to humanize the deity and to deify humanity, the incentive to change the ancient rebellious cry of "Faith without works" to "Works without faith," the domination of pragmatism and of hedonism with its consequent modern trend of utilitarianism, the evaluation of a thought, word, or deed summed up in "Will it work?," irregardless of the consequences—all find place in the world.

Into this maelstrom of finance and commerce, of law and medicine, of science and philosophy, of economics and art, of transition and permanency, of time and eternity, the young Levite is tossed to begin his work, to continue his life, and to support himself without being submerged in the waves of nonsense, of bigotry, of ephermal ideals, and of false deluding hopes. Has he been trained to meet the exigencies of his work, his life, and his times? That is the problem that confronts those in our seminaries whose duty it is to supervise and to direct the early days of subjects entrusted to their care.

Each seminary, whether diocesan or community, has its problems in this field to confront; and just as different characters of students must be dealt with, so likewise varied are the means that must be used. Whether the seminary be a day-school wherein the students are under strict supervision for the several class-hours and then sent forth for the greater part of the day, or whether it be a school that strives for the months of a scholastic year to "hew to the line" of a regular well-ordered boarding school, the problem of reading during hours outside of classroom work must be dealt with. It is true that the difficulties encountered with students of the day school are greater than those of the boarding school. So many newspapers, magazines, periodicals, and books, some in themselves salacious, pornographic, and otherwise pandering to tastes that are vitiated, are met with and the reading of which constitutes the smartness of modern youth, that one well-nigh despairs of arriving at a solution. Forcing themselves on the eyes of our younger generation and focusing their

appeal on those who wish to seem sophisticated and well read in the library of modern knowledge, they bring about in the minds of their readers a spirit of dilletantism, of no, or only passing, thought, of impressions that seek to make the unreal real, a distaste for laborious mental effort and a browsing instability of mind and thought, with no idea of attaining to thorough, systematic, and purposeful knowledge. Books, real books, with the thought of men long dead and the facts of events long past living and breathing in the printed word, hold little or no savor for them. Passing fancy grasps what it may, and lets it go at that. The classroom holds only real books, and they are so dry and dull, that it is sufficient to spend under duress only the allotted time therein.

The boarding school and its problem may vary somewhat. With each hour of the day, from rising until retiring, allotted to certain and specific tasks, there may not seem much time to be devoted to outside reading. During the hours of recreation most lads would prefer to be out on the campus or in the gymnasium; yet there must be a directive force and an appealing incentive exerted to foster and to form the spirit of books which should and must remain with the future priest throughout his life. Books are friends, and friends are never put aside.

No one likes to be driven, and most of us can be led on. This, to me, seems to be the whole solution of the problem. In the realm of books it is my strong contention that has turned to conviction that the professors individually of a seminary shall be the ones to guide and direct the reading, to cultivate and shape the judgment of the pupil in regard to books. We may rail at the inherent sinful nature of certain books, we may devote conference after conference to the necessity of avoiding other books, we may condemn the flippant and desultory character of various magazines and periodicals, we may point out the dangers that exist in their reading, and we may reprove in no uncertain terms those who may unthinkingly indulge in the perusal of such literature; but the fact remains that this, good in itself, is only negative. We seek something positive. We seek to bring home the fact that our reading is not only for the moment. It must be more lasting. Its effect must be more permanent. There must be absorbed some-

thing that will stand in stead later on in life, whether the reading be done merely for pleasure and amusement, or for some more lasting purpose.

The Latin professor is not merely to devote his time to a grammatical and syntactical study of the Gallic War, the Conspiracy of Cataline, The Aeneid, Livy, Horace, or Cicero's *De Senectute* and *De Amicitia*. Inoculating his students with his own enthusiasm and spirit of study, he sends them off to the realm of books to pick out a biography of Caesar or of Cicero, to read more about Hannibal and his tremendous task of crossing the Alps and of transporting his elephants across the rivers, to find out a bit about the Epicureans and some other of the older philosophers named by Cicero in his essays. The expounder of $\delta \eta \tau \acute{o}$ need not sit up at his desk, peering through heavy-lensed, horn-rimmed spectacles, with a look on his face like the fall of Troy and with his mouth screwed up in the shape of an omega. There are other things to Greek besides Second Aorists, Genitive Absolutes, and Circumstantial Participles. There are men and women, soldiers and sailors, bold and adventurous spirits, who lived and breathed and suffered the conflicting emotions that course through the human heart. There are Troy and Athens, Sparta and Thermopylae, The Golden Fleece and the Cyclops, laws and institutions, rivers and mountains and vales, mythology and temples, and all that go to make up a mighty, courageous, and warlike people. The historian does not merely pronounce names and dates and events; but sends his pupils, not so much by direct command, as by insinuation, to *Richelieu* and *Cromwell* by Belloc, to *Come Rack! Come Rope!* by Benson, to *De Soto and the Conquistadores*, to *Schley at Santiago*, to *Letters of an Ambassador*, and to innumerable others.

The domain of the master of literature need not be touched upon. His the professed and avowed task to foster a love for books and authors. Scott and Thackeray, Dickens and Shakespeare, Wordsworth and Francis Thompson, Macaulay and others of the ranks of literateurs find place in the reading of students. A judicious assignment and competent recommendation for outside reading exclusive of the actual classroom requirements, together with interesting comments and bits of information concerning books

and authors, leads students to make acquaintance with the shelves of libraries and to instill in them the idea that really to read means reading something worthwhile. The mathematician, the scientist, the director of religious activities, each has a power in himself to advance the student in the art and science of reading; and one who has watched young men through the course of several years in the seminary, who has seen them progressing in the paths of knowledge, who has concrete evidence in class themes through allusions and examples and references to men and affairs other than those discussed in the classroom, cannot but feel that students' reading is producing results that shall be for the most part lasting in the lives of those who must necessarily profess scholarship.

Is it not rather encouraging when a librarian, in checking over the card-index of books withdrawn, finds in the hands of students such titles as *The Story of the Heavens*, *Astronomy for Everybody*, *Across Mongolian Plains*, *Bird Neighbors*, *The Shadow on the Earth*, *The Life of All Living*, and innumerable others? These are not found on one or two students' cards, but on many. Aside from the accepted authors of the classics and from names attached to lighter books of fiction, it is rather surprising to note the turnover of books to which are attached names practically unknown save only by those acquainted with a particular science or phase of learning. Such results are not accomplished in a few months or a year, but are the outcome of a constant prodding and of incessant recommendations of those in charge of regular class work. And while true that the student may grasp and retain only a minim of what he reads in extra hours, still the fact remains that he is at least becoming acquainted with authors and books that in later years, when the spirit of study and of scholarliness has taken root and begins to blossom forth, will fill a need in his life and will give him tools wherewith he may work and progress in the field of learning.

There is recognized the need for relaxation of the mind and body of those given to study. Just as "All work and no play makes Jack a dull boy," so likewise all textbooks and no rest-books might make Jack a duller boy. There is something more in the life of a growing lad who aspires to the calling of being a leader

of men than mere algebraic problems and the retention of the case-endings of Latin nouns. He is to take his place in the world amidst saints and sinners; he is to witness divinity in the midst of humanity, and humanity tending towards the divinity. Conscious of his own nature, with its abilities and powers, he must run the gamut of human emotions and sound the chords of life today. Sorrow, joy, fear, hatred, wrath and calm, peace and turmoil, love and hate, all are to be forces in his experience of life. As a healthy normal youth, given to hero-worship, he lives in the realm of romance and of bold adventure. And while there can be no admittance of indiscriminate reading that rouses and excites the thrill of adventure and the rush of emotion in the romance of life, still there must be some incentive to arouse emotions and feelings that when guided and directed lead to the higher, the more noble romance of the Life of all living.

Those of us interested in seminary discipline and mindful of the *Motu Proprio Sacrorum Antistitum*, would desire to know how far the prescription contained in the Sovereign Pontiff's words extends to ephemeral literature. The question is a pertinent one, and mine not the place to venture an opinion. Certain it is that for those engaged in seminary labors, there must be attention given to the work at hand and there cannot and must not be indiscriminate and useless waste of time; yet, on the other hand, a priest is to be equipped with a general culture so necessary for his work, and must be acquainted with the world in which he is to live and labor. There must be some acquaintance with the world of politics, art and letters, and at the same time some provision is necessary to round out and to form a background for the various studies in which one must necessarily engage. The problem is rather a personal one to be met with in individual seminaries with individual students; yet it is manifest that recreational reading, if entirely forbidden, like any other prohibition of so innocent a thing, will result in an attempted smuggling in of all types of books and periodicals, with no supervision and with a disastrous result to morals as well as to morale. On the other hand, unrestricted reading for recreational purposes may result frequently in a great waste of time, the creating of an illusion of realism, a false notion of life, and a neglect of more serious reading.

In itself reading is an innocent form of recreation, much less harmful than many others; e g , unsupervised conversation often-times lacking in charity. It leads to the cultivation of a taste for reading. It is a form of relaxation available at all times, and is often-times the only form suited to many who cannot physically engage in or who have no taste for relaxation afforded on the campus or in the gymnasium.

A well-equipped library is the answer to what our students shall read for recreation. If it contains, aside from the requisite books in the realm of literature, history, science, and religion, and the other divisions that comprise the shelves of a thorough library, sufficient books and magazines that are attractive, of wholesome nature, and at the same time pleasingly informative, there is no great difficulty to be encountered. Under the direct supervision of a faculty member, who has taste and judgment, who himself likes to read, who himself *grew up*, and was not always *senex a puero*, and who himself has followed the thrills of romance and adventure that have led him to the divine romance, the library becomes something more than merely a place of silence, and reading holds more charm than merely to pass the time until the demands of the next duty of the student. Newspapers are out of the question; even though it may be observed that most of our youth today find interest for the greater part only in the pages of sports and of comics. But there may be found publications in French and in German or in other languages that will enable students of these languages to attain a practical and fluent use of a means that will prove invaluable in later years of their priestly work. With such newspapers students are concerned not so much in seeking the news of the day, as they are in grasping idioms and building up vocabularies. A judicious choice of magazines, such as *America*, *The Commonwealth*, *Nature Magazine*, *Popular Science*, *Review of Reviews*, *Catholic Action*, *Columbia*, *The Chemistry Leaflet*, and others, always under censorship of the faculty-member librarian, can give balance to reading that helps the students to keep abreast of the times and aids them practically in their class-work. There are, too, innumerable periodicals devoted to the missions and labors therein that likewise make their way to the magazine rack of a library.

The place of fiction in the seminary library to many is a most important question. Some may protest that it has no place, that it is professedly frivolous, and is but an inducement to the waste of time. I quote from an article, "The Seminary Library," that appeared some years back in *The Catholic Educational Bulletin*: "The seminarian will receive his contact with humanity in good clean fiction. In his books he will find portrayed the types that he is afterwards to work among, the types he is to improve and lead to God and fuller vision of humanity. Poetry, fiction, essays, and other forms of light literature are like the cooling breezes that blow across our brow and soothe our souls at the close of a trying work-filled day. From contact with these storied forms of human life, we learn to understand and to be patient; we learn to see the divine Hand in all things human; we learn to touch the wound and to heal, even as the Gentilest of Men did once upon a time in Galilee." This, to me, sums up quite well the case of fiction. By fiction I do not mean merely so-called stories of romance and love. A good wholesome mystery or detective story not only arouses interest, but calls for accuracy of observation and logical thought, the beginning of a training so necessary for the philosopher and theologian. But at that, if I may be presumptuous to remark, one who knows naught of the emotions of human beings and life knows little or nothing of the love that tends to the Divinity and the life of heaven. Who of us has not thrilled to the dual of chariot wheels in *Ben Hur*, or who has not come to appreciate with affection the greatness of *Black Beauty*? Would our lives have been filled if *The Deerslayer* and *The Last of the Mohicans* were left out? Many another book we have read as boys and we now do not consider them to have been a waste of time. Shall we consider it a waste of time for our youth to read such books as the story of the pioneer Archbishop and his devoted Father Joseph? Shall not Bishop Laval and the heights of Quebec have place in the minds of our students? Cannot *The Wisdom of Father Brown* and *The Innocence of Father Brown* likewise be part of our students' lives? *Ivanhoe* and *The Talisman* and the deeds of Richard the Lion-hearted and *The Black Knight* wove a charm and cast their spell over us, and we are none the

worse for it. The modern stories are not all bad, the reading of which will afford many a pleasant hour.

This only we do say, that there is need for supervised recreational reading in our seminaries, reading that is both interesting and pleasant. We cannot give a youth an algebra or a Latin grammar and expect him to be absolutely content in leisure hours. An exacting professor and sufficient class-work will keep him occupied greatly even outside of the appointed study time. But, too, there are those few spare moments when his mind seeks something different, something lighter to engage in, something that will relieve the tension of the classroom activities. It is far better to have him with a book in his hands than to have him engaged in gloomy moody thought, or plotting some mischief, or giving his attention to things that should find no place in the seminary. Through reading we are introducing the youth to friends who will always be at hand when needed or desired. Cicero tells us, "Books are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions at night in traveling, in the country." It would be beside the point to quote innumerable and renowned men in regard to books and reading; but perhaps the words of Wordsworth may sound a note of contentment and of advantage for future laborers in the vineyard,

"Dreams, books are each a world; and books, we know
Are a substantial world, both pure and good:
Round these, with tendrils, strong as flesh and blood,
Our pastime and our happiness will grow."

THE VISITING-DAY PROBLEM IN THE PREPARATORY SEMINARY

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The contents of this paper are largely the result of a study made of some forty preparatory seminaries of the country. When the topic was presented to me I was quite at a loss as to how I was to give a creditable account of myself and the topic thus foisted upon me. A happy thought then struck me. Why not ask the seminary authorities of the country just how they handle the problem in their various institutions and give the rest of the world the benefit of their experience and effort I accordingly formulated a questionnaire and sent it around and was pleasantly surprised at the result. Over forty institutions responded and I owe them my deepest gratitude.

The topic I was to discuss concerned visiting in the preparatory seminary, and it was dignified with the cognomen PROBLEM. Now it came to my mind that possibly some institutions do not consider it a problem at all; hence the first question of my questionnaire read, "Does visiting on the part of students' relatives and friends constitute a problem at all?" The answers are a bit disconcerting. Thirteen answered, "It does not"; six, "A very minor problem"; and nineteen, "It does constitute a problem."

It may be of interest to see what those who thought it a problem conceived the nature of the problem to be. The second question of my questionnaire read: "In what does this problem consist?" Now, of course, the answers were variously worded, but after extracting the kernel from each I got the following groupings: Seven institutions conceived the problem to lie in the inconvenience and bother such visits caused the institution because it lacked rooming, housing, or feeding conveniences, or because such visits occasioned begging for various special permissions to leave the grounds, to eat out, and the like which had to be refused or granted. Five others found it problematic to keep contraband articles such as newspapers, magazines, books, foodstuffs, and

the like, smuggled in through such visits, out of the seminary. Another group found that visits tend to disrupt the discipline and routine of the house. Still another felt that it was difficult to supervise visits, visitors, and visited but felt the necessity for so doing. Finally, another group of seven felt that visits are a great distraction to the students, many days before and after, causing much loss of time, and often friendships would be formed between relatives or friends of a student and his fellow-students and thus some were led astray.

If we look at these statements of the problem a little closer we shall find something that underlies them all. And a restatement of the problem, as outlined by these various institutions, would sound something like this: Problem: Given an institution of learning which has for its purpose the training of aspirants to the holy priesthood in the first six years of their training; and given a group of such aspirants, large or small, what is to be done when and if the relatives or friends of such aspirants appear on the horizon to pay said aspirants a visit, without such visits being a bane to the aspirants or the institution but rather a help to both. Hence in the whole discussion of this problem we must keep these three things in mind: The aspirants to the holy priesthood in the first six years of their training, the institution that is responsible for their training, the visitors.

Now, what do seminaries do concerning the visiting problem? One thing is common to nearly all: there must be restrictions of some sort. Four seminaries restrict visiting to Sunday afternoons. Five allow visiting on two Sundays per month. Fourteen have one visiting day per month. Two have no restrictions as to visiting days. Five permit no visiting at all. Then there are four or five which have specified days each year, special holidays or feast days, and one has but one specified visiting day for the year. It does, however, not follow from this that seminaries consider visiting an evil in itself. A possible exception would be those who have abolished visiting entirely. The general attitude seems to be that visiting when done on an excessive scale is indeed harmful. Too much of any good thing is bad. These restrictions are merely intended to keep the thing within bounds.

Another question of the questionnaire read, "Do you think

visiting constitutes an evil or danger to the students?" Only five thought there was danger, while five others thought it merely an occasion of danger, and twenty-one averred that there was positively no danger and six insisted that visiting was very helpful to the students, serving as a means of encouragement, a prevention of homesickness, and a general cultural stimulus. There really seem to be no intrinsic incompatibilities between visiting and the aims of seminary education. There may indeed be abuses, but that does not warrant prohibition, as every one knows.

How do seminaries handle their visitors? One seminary has the rule that all visitors are met by the rector and conducted to the parlor where alone they may see their boy. Eight more confine all visits and visitors to the parlors. Still eight others have the ruling that visitors must present themselves at the main entrance where they are received by the porter who announces their presence to the rector and the student. Nine permit visitors free range of the grounds and campus but visitors may not go to students' rooms, etc. A few go out of their way to be especially nice to the visitors and appoint older students to lead them around and treat them royally. Seven institutions make no special regulations at all and the students may see and take their visitors wherever they please, on their own responsibility.

One of the benefits that might arise from permitting visitors at a seminary would be to give the members of the faculty a chance to become acquainted with the families of the students thus enabling them to become better acquainted with the students themselves, and be better able to help them over difficulties. Sixteen seminaries take special pains to have faculty members come in contact with visitors. Fourteen make no special effort but make it a casual affair, while seven do not permit it at all.

Since visiting is supposed to be such a grave danger to students one would expect minute regulations as to whom a student may receive and entertain. Twenty institutions restrict visiting to parents or close relatives while the rest have no ruling on the matter at all. The reason may be that such a ruling would be exceedingly hard to enforce.

Concerning the duration of the visits there is also a diversity of practice. Twelve do not make any restrictions as to how long

visitors may stay. The others have some specific time limit ranging from one hour to four or five. Some few, four or five, even permit visits to interfere with the regular seminary routine, study periods, or chapel. Fourteen others permit similar interference on special occasions and with special permissions. The great majority, some thirty, strictly adhere to routine hours and all visitors must leave at the sound of a bell or some given sign or time.

This, in broad outlines, is the manner our minor seminaries handle their visitors. We can see at a glance what the purpose of all these regulations and methods is: to safeguard the student from harm or even perhaps urge him on in his chosen vocation. It seems however that each institution, because of situation or environment, accomplishes this end in its own way. Then there are types and types of students as well as visitors. But again we find a certain unity or oneness in all these methods. The dangers to be averted were, (1) Too many visitors, consequently too much distraction and disorder. This difficulty was overcome by restricting the number of visiting days. (2) The danger of the students' being led astray or evilly influenced. This was met by restrictions as to kind of visitors allowed. (3) Loss of time, disruption of routine and discipline, met by restrictions as to time and place of visits. None has as yet, it seems, found a solution to the problem of preventing contraband articles to be smuggled into the seminary. But that need surprise no one; a large force of police and trained detectives would be necessary to accomplish a feat like that.

Those institutions that have no visiting at all seem to have found the *unum necessarium*. No visiting, no visiting problem. That sounds almost like a challenge to the rest of the world. They seem to have found a very effective way of warding off the evils that might accrue to visiting. On the other hand, are they possibly lacking in something? How do they, for instance, handle the homesick problem of their youngsters of the first few months? How about the social, cultural, and educational values of visits? Is there not a danger that they train their students a bit lop-sidedly? At such an institution a student learns everything but how to conduct himself in the presence of outsiders and the Faculty has

no opportunity to see what he would do on such an occasion and give him a few pointers on the matter. It also tends to stamp the seminary with the stigma of aloofness and narrowness. Then visiting wipes off many a wrinkle from the fond mother's brow when she can see for herself that her boy is getting along fine. Many times also younger brothers and their friends become drawn to seminary life and feel themselves called, stimulated by such visits. Of the forty answers received to my questionnaire but five advocated the entire abolition of visiting; twenty-six voted that visiting should not be abolished; six or seven considered it a sort of necessary evil which must be tolerated; while three thought visiting a positive boon both to students and institution.

The fact that pretty nearly all thought their method efficient may give us some food for thought. Only one institution admitted that its method was not a good one. This institution has no rules or restrictions concerning visiting. The others were all satisfied in varying degrees with their own arrangement. Many even considered their arrangement an ideal one for in answer to my last question, "What, in your opinion, would be an ideal arrangement?," they referred me to their own method of handling the situation. There were, however, others who submitted an ideal arrangement other than their own. Five, of course, thought the ideal arrangement to consist in abolishing all visiting; two stated that there is no ideal arrangement, at least none that will fit all institutions indiscriminately; three others added that all depends on local conditions and circumstances; the majority stated that to have any arrangement at all there must be restrictions as to time, place, and persons; three others stated that the ideal arrangement is the one that approximates home conditions, without, however, further explanations.

The conclusion one could glean from the general tenor of the answers to the questionnaire would be something like this: Let there be visiting indeed, but with restrictions as to time, place, and persons. Let it be announced or officially stated there is but one specific visiting day per month. That all visitors must present themselves at the main entrance of the institution and, as it were, present their credentials to some responsible person in charge, and let the student be called and the visit take place

in the parlor or similar room in the building and nowhere else. And if some should express a desire to see the place or some interesting portion of it, some responsible person conduct them. And let there be a time limit; and no visits may, ordinarily, interfere with the routine of the seminary.

An ideal arrangement would be, of course, one where visitors could do no harm to the student or the institution in its efforts to train good and worthy priests, but would rather help towards that end. Such an arrangement would, indeed be ideal. The question arises, can it be done? Personally I think it can be done in only one way Do away with mass education in the seminary. No one will deny that the training students receive at a seminary outside of the classroom is fully as important as that received in the classroom It seems to me that all the difficulties that arise concerning visiting in the seminary have their root in the fact that we are trying to handle too large a mass of material by means of one machine, the seminary discipline and routine. If boys were mere inanimate beings, without individual minds and hearts to train and guide, we would be justified in installing big and efficient machinery to handle them *en masse*, and we could justly expect to be rewarded with success. But we have on our hands lads with individualities, with idiocyncracies, with varying degrees of intelligence and aptitudes and propensities veering in various directions. A doctor does not administer the same remedies for various diseases or indiscriminately cut the tonsils out of every patient. But that is what we are trying to do in our seminary training, at least outside of the classroom. It seems to me that the only way we can have an ideal arrangement concerning visiting, and incidentally, many other seminary problems, is to give students more individualized attention also outside the classroom. If, for instance, the student body were divided into manageable groups numbering, say, twenty-five or thirty, like we find it necessary in the classroom, and each group have its own quarters under the guidance of a disciplinarian, the visiting problem would solve itself. In that way the character-training end of a student's seminary career would be accomplished in the most natural way.

The family is par excellence by the institution of God Himself

the place where children are to be reared and made men of. Now God has seen to it that the numbers are effectively limited in the family. There will never be so many that the parents don't even know their offspring. On the contrary they know them intimately and can therefore cope with them, give the necessary training and direction. They are also enabled to instill into them a spirit of responsibility, which spirit is almost entirely lacking in the large herds. The individual family training in our preparatory seminary becomes more urgent since there seems to be such a lack of any kind of training in the family of today. I am advocating the kind of family training in our preparatory seminaries that should exist in a well-regulated family. In such a family visiting constitutes no problem. Under the aegis of a wholesome family-spirit of responsibility, the wise guidance of the father of the family group, the mutual encouragement to doing what is right, the unified striving after noble things, harmful visitings and visitors will be out of place.

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